

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāṇa
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Two- Chapters 7 to 10



श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Śrī Vallabhachārya

Text and English Translation

Canto II-Chapters 7 to 10

Volume- XX

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto II-Chapters 7 to 10

Volume- XX

Shri Saranya Publications
A Division of
INDIAN BOOKS CENTRE
DELHI • INDIA

Collected works of Shri Vallabhacharya Series No. 20

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto II- Chapters 7 to 10

Volume- XX

Sri Satguru Publications

A Division of :

INDIAN BOOKS CENTRE

DELHI • INDIA

Published by
Sri Satguru Publications,
Indological and Oriental Publishers
A Division of
Indian Books Centre
40/5, Shakti Nagar,
Delhi-110007
India

Email: ibcindia@vsnl.com

Website: <http://www.indianbookscentre.com>

© All rights reserved.

First Edition ; Delhi , 2007

ISBN 81-7030-861-5 (Vol.XX)

ISBN 81-7030-771-6 (Set)

Printed at Chawla Offset Printers, Delhi 110 052

॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

CONTENTS

गोस्वामी ज्ञान मनोहर

१. विविध भाषाओं
२. वा संत, बुद्धिमान,
पादले (पश्चिम), मुंबई

CHAPTER 7	10585
CHAPTER 8	10812
CHAPTER 9	10866
CHAPTER 10	11023
INDEX	

द्वितीय स्कन्धकी सुबोधिनी महाप्रभु श्रीवल्लभाचार्यचरणके साकाररूपवादी तत्त्वचिन्तन तथा ज्ञानमीमांसा दोनों ही विषयोंपर अतीव महत्वपूर्ण महत्त्वपूर्ण प्रकाशपात करनेवाला ग्रन्थभाग है। इसके आंग्लभाषाने अनुवादके अत्र सुलभ होनेसे संस्कृतभाषासे अपरिचित जनोंको भी महाप्रभुके इस विषयमें किये गये चिन्तनको जान पानेकी सुविधा उपलब्ध होगी ही। श्रीरामनजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे धीरे-अभिन्नन्दनीय है।

इस अनुवादके प्रकाशानके अनुष्ठानमें श्रीनेश गुप्ता तथा श्रीमुनील गुप्ता कन्युओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमियों हृदयसे अभिन्नन्दनीय मानेंगे ही।

गोस्वामी ज्ञान मनोहर

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम), मुंबई.

४०० ०५६.

दि. १४/१/२००७.

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें द्वितीय स्कन्धके ७-१० अध्यायोंका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात है.

द्वितीय स्कन्धकी सुबोधिनी महाप्रभु श्रीवल्लभाचार्यचरणके साकारब्रह्मवादी तत्त्वचिन्तन तथा ज्ञानमीमांसा दोनों ही विषयोंपर अतीव महत्त्वपूर्ण पहलुओंपर प्रकाशपात करनेवाला ग्रन्थभाग है. इसके आंग्लभाषामें अनुवादके अब सुलभ होनेसे संस्कृतभाषासे अपरिचित जनोंको भी महाप्रभुके इस विषयमें किये गये चिन्तनको जान पानेकी सुविधा उपलब्ध होगी ही. श्रीरामनृजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे भूरिशः अभिनन्दनीय है!

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही!

गोस्वामी श्याम मनोहर

श्री ३६:

गोस्वामी श्याम मनोहर

श्रीमद् गोविन्द गङ्गापुराण श्रीमन्मन्त्रादिना गङ्गायाः
 वात्माना आदि सम्पदादिभिः अङ्गुलिपद्विभक्तं पञ्चतन्त्राद्यैः गङ्गा-
 विविधविशेषाणां अथवा श्रीगङ्गायाः गङ्गावराणां अवता-
 नीर्तन-संग्रहात् (२०) अतीव महत्त्वपूर्णं ग्रन्थोद्धारः है।

उपनिषद्भिः उपनिषद्-विहितेषु-गोस्वामि-परम्परा-
 श्रीमद्गोविन्दगङ्गापुराणं सर्व-विज्ञानं, स्थान-परिचय-वर्ण-
 नान्तर-ईशानुसन्धान-विशेषां और मुक्ति तथा आश्रम स्वी-
 दिष्टं जीवनान्तराणां आवागमनं सर्वं विस्तृतं दृश्य है।

गङ्गायाः श्रीगङ्गावराणां पञ्चतन्त्रा, जलपत्र, अग्नि-समृद्धि-
 स्रग्धादि अक्षर-सङ्केत-सङ्केत-व्याख्यानं पञ्चतन्त्राणां सर्वं
 श्रीमद्गोविन्दगङ्गापुराणं सङ्केत-व्याख्यानं है और आश्रम स्रग्धादि
 विषय अङ्गुलिपद्विभक्तं श्रीमद्गोविन्दगङ्गापुराणं अङ्गुलिपद्विभक्तं
 गङ्गायाः पञ्चतन्त्राणां अङ्गुलिपद्विभक्तं तथा स्रग्धादि गङ्गावराणां
 स्रग्धादि अङ्गुलिपद्विभक्तं है।

६३, स्वतन्त्र सोसायटी, चौक रस्ता, नुहू लोदी,
 काण्डाई ४०० ०५६, फ़ोन: ६१४४३२६

"अटेल"

महाप्रभु श्री कल्याणकर्य मर्ग, नयागढ़, किराणा, ३०५००२

गोस्वामी श्याम मनोहर

महाप्रभुने, इस देश की हर जगह, सुख के निवास
फैलाये, नरक की जगहों पर मानव निवास, जो इन
बलिदानों के उपलब्ध होते हैं। इसी तरह
गीतार्थ निवास श्रीमद्भागवत की आखिर
पुस्तक के जो भागवत निवास, जो सुख के
के सभी बलिदानों के उपलब्ध होते हैं।

एक शास्त्र के सभी, श्रीमद्भागवत, इसमें प्रत्येक
सुख के, सुख के प्रत्येक, प्रत्येक के
इसके सभी भागवत निवास श्रीमद्भागवत
की गई हैं।

श्रीमद्भागवत के भागवत उदात्त नरक के निवासों की
इसके सभी भागवत निवास, इसमें प्रत्येक
इसकी प्रत्येक भागवत निवास होते हैं; नरक के निवासों
इसके सभी भागवत निवास की प्रत्येक प्रत्येक
इसके सभी भागवत निवास के दो-तीन भागवत निवास
होते हैं।

६३, स्वतंत्र सोसायटी, चौथा रस्ता, जुहू लोन्ग,
बम्बई ४०० ०५६. फोन: ६१४४३२६

"अटेल"
महाप्रभु श्री वल्लभाचार्य भाग्य, नवराष्ट्र, किरानगड, ३०५८०२

गोस्वामी श्याम मनोहर

गोखामो श्याम मनोहर

માધ્યમને કાનમાં દી રાખીને રાંધાણમાં રાધ
 માનમાં રાંધાણની બાજીમાંથી ખાતો શીકામાં
 લાવવામાં આવેલાં રાંધાણમાંથી "રાંધાણ" નામ
 ના રાંધાણને "રાંધાણ" નામ આપવામાં આવેલું છે
 અને માધ્યમને ખાતો રાંધાણમાંથી
 રાંધાણમાંથી રાંધાણ, માધ્યમને રાંધાણમાંથી
 રાંધાણમાંથી રાંધાણ નામ આપવામાં આવેલું છે.
 રાંધાણમાંથી રાંધાણ નામ આપવામાં આવેલું છે.
 રાંધાણમાંથી રાંધાણ નામ આપવામાં આવેલું છે.
 રાંધાણમાંથી રાંધાણ નામ આપવામાં આવેલું છે.

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्त्रीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशहर, किरानगढ, ३०५८०२

गोस्वामी श्याम मनोहर

[illegible]

ગેર ભરૂચના ગા. કાંઠાવાડી ખાસ કરીને
 કાંઠાવાડી ખાસ કરીને ખાસ કરીને
 ખાસ કરીને ખાસ કરીને
 ખાસ કરીને ખાસ કરીને
 ખાસ કરીને ખાસ કરીને
 ખાસ કરીને ખાસ કરીને

૫૨ કુદીર્ષભાગીન સમ્પદા, ૧૫૫૨ સોહાર્દ ૫૨૫૨
 રામગુજ સમ્પદાનં પ્રાચીનશાસ્ત્ર અગ્રગાંધી શ્રી ઈ.
 રામગુજ ૫૨૫૨ ગાંધીશાસ્ત્ર અગ્રગાંધી ૫૨૫૨
 ગાંધીશાસ્ત્ર અગ્રગાંધી ૫૨૫૨ ૫૨૫૨

১০০০ টি মাল্টিমিডিয়া সিস্টেম
 ১০০০ টি মাল্টিমিডিয়া সিস্টেম
 ১০০০ টি মাল্টিমিডিয়া সিস্টেম

David Quinonez

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु-श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमागीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Pūrushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time, of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2008

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अक्षैरिवरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभोज्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभज-
नेन विदुषा तादृशमेव कृतम् । सरसभाषाशैली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः
भगवदनुग्रहादितपाठकप्रमोदभावैति नारपणस्मृतिपूर्व
निरमामि ।

नारायण । नारायण ॥ नारायण ॥

उत्थं आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

Narayana

Narayana

Sri Ranga Ramanuja Yati

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Basyakaraaya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to the most Holy inspired work of our Shri Mahāprabhu. But, the Grace and love of Goswami Shri Shyamānanda and my Gurudeva has enabled me to put courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgvāta Purāna - "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadaś is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



VENUGOPALA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्री आचार्यचरणकमलेभ्यो नमः॥

॥ श्री भागवतं - द्वितीय स्कन्धः - सप्तमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 7

एवमात्मातिरिक्तानामुत्पत्त्या निर्णयः कृतः।

आत्मनोऽपि हरेरत्र निर्णयो विनिरूप्यते॥१॥

KARIKA 1 Meaning: “Up to now, the origin of all “gross and sublet” materials, has been described, except that of our Lord Sri Purushothama, who is the all-pervasive truth, and who is present in every “material” with His own form and nature! (i.e. in 6 chapters.)

Now, in this 7th chapter, the “origin” of our Lord Sri Purushothama is being explained. OUR LORD SRI PURUSHOTHAMA, IS THE MOST IMPORTANT “AATMA” – AS HE IS THE ONE, WHO IS PRESENT AND HAS PERVADED, IN HIS OWN FORM AND NATURE AND AS PER HIS WILL, IN ALL OBJECTS /MATERIALS!

In the Gita, our Lord has made it clear, that HE IS SRI PURUSHOTHAMA – WHO IS BEYOND EVERYTHING ELSE! Even, Sri Purushothama gets “originated” – although, there is no contradiction in

our all-capable Lord, especially when He is “birthless” – AJANMA! He continues to remain “birthless”, though being “born”!

This “birthless” Lord takes “birth” in two ways. (1) Through His virtues/qualities. (2) Through His “basic-root-form”. Both these types of “incarnations” are explained here, in this chapter.

सूक्ष्मध्यानं पूर्वमुक्तं तस्याऽत्र विवृतिः स्फुटा।

सप्तमे क्रियते येन तद्धर्मा वस्तुतो मताः॥२॥

KARIKA 2 Meaning: “Whatever has been spoken earlier, about our Lord Sri Hari’s “subtle” form’s “meditation”, is now explained in detail, in this chapter. All the virtues and qualities of our Lord are made more clear!

Some may say, that perhaps, there is a difference between the “gross” objects and the “Jeeva”, and these two are different, from the ultimate Brahman also! With a view to remove this “delusion”, it was explained that, though, the origin of gross objects was determined earlier, through the description of the “subtle” meditation on our Lord, it was proved, that our Lord has in Him, qualities and virtues, which are all-pervasive and unifying (not divided). The purport of this is, that both the “gross and subtle” objects are our Lord only, and in this 7th chapter, a final determination / explanation of our Lord’s virtues will be made.”

उपासनायां सर्वस्य हरेर्धर्मस्य निर्णयः।

स्वरूपगुणभेदेन बोधनार्थमिहोच्यते॥३॥

KARIKA 3 Meaning: “Our Lord Sri Hari’s virtues and qualities have been explained for the sake of His

loving service and worship" (Upaasan). It is necessary to describe our Lord's divine form (nature) and His qualities, especially during contemplation/meditation, separately (as different). This is done, only with a view to describe our Lord, AS HE IS I.E. OF HIS REAL FORM AND NATURE. Moreover, this is done, for the sake of our understanding only."

मुख्यस्य च फलं त्वत्र निर्णीतं विनिरूप्यते।

माहात्म्यादि तदङ्गं च विशिष्टं तेन सिद्ध्यति॥४॥

एवं जडजीवयोरुपत्या निर्णयमुक्त्वा अन्तर्यामिणोऽपि सर्वधर्मसहितस्य खण्डश उत्पत्तिरुच्यते। तथा सत्येकैकस्य धर्मस्य तादृशमाहात्म्यावगतौ विशिष्टस्य परममाहात्म्यं सेत्स्यतीति। अन्तर्यामिस्वरूपे "प्रादेशमात्रं पुरुषं वसन्तमि" त्यादिपदैर्यन्त्रिरूपितं भगवत्स्वरूपं तस्याऽत्र पदशोऽवतारा उच्यन्ते। तत्र प्रथमं प्रादेशमात्रत्वधर्मस्योत्पत्त्या यद्रूपं तत्प्रथममाह -

KARIKA 4 Meaning: "The result of loving Bhakthi to our Lord, is explained in an important way, in this chapter. Not only this, the aspects of Jnana and other "parts" (Angha) of Bhakthi are also explained here. From this, we can realize, that it is our Lord, who has taken these incarnations, despite the truth, that He is all-pervasive - having become all the forms - and also being the "indweller" in everyone, and also being the controller of everything!"

In this way, our Sri Mahaprabhuji is explaining, in the proper order, the meaning of the verses of this chapter. After explaining the origin of the "gross and subtle" beings, the "origin" of our Lord Sri Purushothama, who is invested with all the auspicious qualities, and who is the "indweller" (Antaryaami) in everyone is explained! All these are explained separately, so that, we may realize the glory and greatness of

our Lord's each and every manifestation. This will also ensure automatically, the most highest exalted glory of our Lord Sri Purushothama i.e. we would realize His glory and uniqueness! After knowing all this, none need to get surprised or astonished too! Earlier, through several verses, our Lord, as the "indweller", has been explained, as part of meditation of our Lord's "subtle" form. Now, here, our Lord's "incarnation" will be explained. Firstly our Lord's incarnation as the "boar" (Varaaha) is being explained (from being the "indweller")."

ब्रह्मोवाच—

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत्

कौडीं तनुं सकलयज्ञमयीमनन्तः।

अन्तर्महार्णव उपागतमादिदैत्यं

तं दंष्ट्रयाऽद्रिमिव वज्रधरो ददारा॥१॥

VERSE 1 Meaning: "When our limitless and all-pervasive Lord, who is present everywhere, decided to resuscitate mother earth, He took the form of a "boar" with total capability (powers). When, at this time, the demon Hiranyāksha came there, inside the waters of the great ocean, created by the event of "Maha Pralaya" (great dissolution of the Universe), our Lord, who was in the form of a 'boar', destroyed the demon, through His "teeth" — in the same way, earlier, Indra has shattered the mountains, with his Vajra weapon!"

श्रीसुबोधिनी : यत्रोद्यत इति। ब्रह्मणो हि भूम्युद्धारे चिन्ता काचिदुत्पन्ना कथमेनां समुन्नेष्य इति। तदा भगवद्ध्यानादन्तर्यामी भगवान् यः प्रादेशमात्रः स आविर्भूतः। स प्रादेशमात्रोऽपि नासापुटनिर्गमनार्थमगुच्छशिरोमात्रो भूत्वा पश्चात्स्थूलो जात इति प्रादेशमात्रत्वं स्थानसापेक्षं न तु स्वाभाविकमिति व्याख्यातम्। यत्रैव स्थितो भगवाननन्तो देशकालद्यपरिच्छिन्नः

क्षितितलोद्धरणायोद्यतः। यदैव भगवानिति विचारितवान् भूमिमुन्नेष्यामीति तदैव रूपमब्रिभ्रत्। नहि तस्य रूपग्रहणे देशकालवस्त्वाद्यपेक्षा। यतोऽन्तःकरण एव ब्रह्मणः स्थित्वा भूम्युद्धारेच्छयैव तत्रैव रूपं गृहीतवान्। अतोऽन्तर्यामिणो रूपग्रहणे न काऽप्यपेक्षेति सूचनार्थं प्रथममेव वराहावतार उक्तः। यत्रैवोद्यस्तत्रैव बिभ्रत् धृतवानिति योजना। क्षितितलस्योद्धरणम्। तलपदेन कृत्रिमा भूमिरुक्ता समा च। पूर्वं हि ब्रह्मा पुष्करपर्णे स्थितो वराहरूपं कृत्वा काञ्चिन्मृत्तिकां तत उद्धृत्य पुष्करपर्णे प्रथनं कृतवान्। सा पृथिवी पुनर्निर्मगना। तदा तदुद्धारार्थमुद्यतस्तदेव रूपं धृतवान्। “सोऽपश्यत्पुष्करपर्णं तिष्ठत्। सोऽमन्यत। अस्ति चैतत् यस्मिन्निदमधितिष्ठतीति। स वराहो रूपं कृत्वोपन्यमज्जत्। स पृथिवीमध आच्छत्। तस्या उपहत्योदमज्जत्। तत्पुष्करपर्णेऽप्रथयत्। यदप्रथयत्तत्पृथिव्यै पृथिवीत्वमि” ति श्रुतेः। अतो भगवताऽपि क्रोडसम्बन्धिनी वराहसम्बन्धिनी तनुः कृता। जलात्पदार्थोद्धरणे तस्यैव सामर्थ्यात्। किञ्च। सकलयज्ञमयमिति। यज्ञो हि मृगः। स वनगोचरः। स्तुगादिपदार्थानां तत्तुण्डरूप तुल्यत्वान्मृगत्वेऽपि वराहत्वम्। मन्युशब्दवाच्यत्वाच्च। यतः शतमन्युरिन्द्रः। अत्राऽपि “पशूनां वा एष मन्युर्यद्वराह” इति श्रुतेर्वराहस्य मन्युत्वात्सकलयज्ञमयी तनुः सा भवति। यथेयं तनुः सकलयज्ञमयी तथोत्तरत्र वक्ष्यते। अत्र रूपग्रहणेनैव तत्कार्यस्योक्तत्वात्कार्यान्तरमस्तीति तस्य निरूपकमाह। यज्ञे हि त्रयीद्विषो हन्तव्याः। भूमिश्च तैरेव तत्र नीता। “असुरा वा उत्तरतः पृथिवीं पर्याचिकीर्षन्ति” ति श्रुतेः। अतस्तद्वधे कर्तव्ये “मुख्ये कार्यसम्प्रत्यय” इति न्यायेनाऽऽदौ दैत्यत्वं प्राप्तमादिदैत्यं तं प्रसिद्धं ददार विदीर्णं कृतवान्। तस्य विदारणे हेतुरूपो दृष्टान्तः अद्रिमिव वज्रधर इति। यथा पर्वताः पक्षैरुद्यताः सर्वामेव पृथिवीं नाशयन्ति। तत्प्रतिपक्षतयेन्द्रेण च ते च्छिन्नपक्षाः कृतास्तथा भगवता हिरण्याक्षोऽपि भूम्यनिष्टकर्ता हत इत्यर्थः। तस्य च हननं समुद्र एव। तदाह—अन्तर्महार्णव इति। आगतमात्रत्वं वा। द्रंष्टुयेति तस्य न मुक्तिः। यमत्वाद्दंष्ट्रायाः। यदग्रे करेण हतवानित्यादि तत्र विदारणरूपम्॥१॥

एवं प्रादेशमात्रस्याऽवतारमुक्त्वा पुरुषरूपस्याऽवतारमाह—

SRI SUBODHINI: At one time, Lord Brahma had

become anxious to get mother earth redeemed and saved, as she had got drowned, in the ocean. He knew, that he was not capable of doing this work. Hence, he meditated on our Lord. Due to this meditation, our Lord, who is the "indweller" in the heart of Lord Brahma, manifested Himself, before Lord Brahma, taking the form of a "boar". He had manifested from the "nose" of Lord Brahma, having a "form", as small as the tip of the thumb! In the Brahma Sutraas, our Lord's "form" has been explained, as being, always appropriate, to the place and time, where He desires to "manifest" Himself. (In the "Aabhivimaanika" Adhikaranam). Our Lord is limitless and all-pervasive, and He cannot be measured by time and space! Hence, wherever, He was stationed, at that time, our Lord decided to save mother earth. He took the appropriate form, necessary to bring out the "earth", from the ocean! OUR LORD DOES NOT NEED THE AID AND HELP OF MATERIALS, PLACE, TIME, FOR TAKING A DESIRED FORM! AS, OUR LORD HAS BECOME ALL THE FORMS, AND HE IS ALSO PRESENT EVERYWHERE! EVERY FORM, WHICH, WE SEE IN THIS UNIVERSE IS "HIS" ONLY! He was present in the inner mind of Lord Brahma, and no sooner, He got the desire to save this earth, He made, there only, a "form" for Himself! He took the form of a "boar", and He did not require the help of anyone/anything to take this form!

The word "Tala" is used to indicate, that this "earth" had been just "made", and it was "flat". In one of the earlier "aeons", when Lord Brahma was seated on the leaves of the Pushkara plant, he had taken the form of a "boar", and took a small amount of "mud",

from somewhere, and gathered it on the leaf of this plant. He made it thicker, (Prithu) and from then onwards, the earth began to be called as "Prithvi"! This very same earth had got drowned in the big ocean (waters) of the great dissolution (Maha Pralayam). Our Lord decided to assume the form of a water "boar", when He desired to save mother earth!

In the Vedas, this "Leela" of our Lord has been told in this way. Lord Brahma was seated on the leaves of the lotus flower, and began to see, on all the four sides! He got the idea, that there is a "foundation" (Aadhaar) for this lotus flower — as, how can this lotus flower plant be stable in water, without a basis? With a view to examine this further, he created the form of a "boar", and came down, with the help of the stem of this lotus flower, inside the ocean. There, he attained this "earth", and he "plucked" the earth form there, and placed it on the upper portion of the water, along with the petals of the lotus flower. He made it into a big large round earth, and that is why this "earth" is called as "Prithvi".

1) Here also, our Lord taking the form of "boar" has been referred to, especially, when a water-boar has the capacity to lift, very heavy objects from inside water! This form of a "boar" of our Lord is considered as being of the form of all "sacrifices" (Yagna). This "boar" is a "Mriga" (an animal?). Hence, it is very difficult to understand this incarnation, through a worldly intellect! He is understood only by those, who live and dwell in the forest! - that too, when a person is residing silently and alone! Both "water" and "forest" are called as "Vana" or forest! The "vessel", which is used to pour "oblations" in fire, usually resembles the "tip" of the

nose of a boar. A sacrifice is also called as "Manyu" (anger) as our Lord, with His virtues and qualities, is called as "Satamanyu". The Vedas also have told, that the "anger" of animals is Varaaha (boar). Hence, this "boar" is called as "Manyu", and the Vedic meaning of this word is "Dharma or sacrifice". It is our Lord, who has taken the form of a "boar", which is the symbol of all "sacrifices". In the third canto (chapter 13, verses 36 to 40), our Lord's nature, as being the symbol of all virtues and qualities, will be explained.

Our Lord, not only took this "form", but also redeemed the "earth". He also completed many other "tasks". It is necessary, to destroy those, who are against the Vedic tenets, and the sacrifices specified therein. These "demons" only (who hated the Vedas and sacrifices) had taken this earth, into the ocean. In the Vedas, it has been said, that "the demons had taken this "earth" to the northern side, by pulling her away". Hence, it became necessary, for our Lord, to destroy these demons. Our Lord, as this huge "boar" tore the demon Hiranyaaksha, and threw him away! — like Indra had shattered the mountains, with his "Vajra" weapon! (It is said, that in ancient times, the mountains had, "wings"; and they were all flying about! In this process, they were destroying the world too. Hence, Indra cut away their wings, and made them all, grounded.) Here, demon Hiranyaaksha also was destroying this earth. Due to this, our Lord had to destroy him, inside the ocean itself! Our Lord's teeth is the "Yama", (god of death) and our Lord tore Hiranyaaksha, with His "teeth", and the demon did not get "liberation" in this birth! In the third canto, this "death" is not spoken, as having been caused through "tearing". But, as this

particular “story” belongs to another “time”, there is no “opposition” to our story, as told here.

In this way, after explaining the “incarnation” of the Lord, who is the “indweller” Lord, in everyone’s heart, through the next verse, the “incarnation” of our Lord as “Purusha” (primordial person) is being described.

जातो रुचेरजनयत् सुयमान् सुयज्ञ

आकूतिसूनुरमरानथ दक्षिणायाम्।

लोकत्रयस्य महतीमहरद्यदार्तिं

स्वायम्भुवेन मनुना हरिरित्यनूक्तः॥२॥

VERSE 2 Meaning: “Our Lord took the incarnation as “SUYAGNA”, being the son of mother Akooti, the daughter of Manu and Ruchi Prajaapati (as His father). His wife Dakshina also, was born along with Him. They created the celestial beings, by the names of SUYAMA and AMAR. When our Lord, in this way, redressed the sorrow of this Universe, Swayambhu Manu, gave the name and status of “HARI” to our Lord!”

श्रीसुबोधिनी : जातो रुचेरिति। भगवतो हि यज्ञस्य ध्यानरूपकर्माधिष्ठातृ रूपभेदत्र नाम चैकत्र। तत्र रूपं वराहो। नाम यज्ञनारायणो। स हि पुरुषरूपः। भगवान् पुरुषरूपाणि स्वरुच्या कृतवानिति रुचिनाम्नो ब्रह्मपुत्राज्जातः। तस्य भगवदवतारत्वे नियामकं रूपमाह—अजनयत् सुयमानिति। अन्यो हि जातः कियता कालेन भार्यया सम्बद्धः पुत्रान् जनयति। स हि दक्षिणया भार्यया सहित एव जातः। सुयमान् देवांस्तन्मन्वन्तराधिकारिणोऽजनयत्। सुयज्ञ इति नाम यस्य। शोभना यज्ञा यस्मात्। वराहो हि यज्ञरूपः। अयं देवतारूपः। आकूतिरिति मनोज्येष्ठकन्या। आकूतिर्बाह्यः प्रयत्नः। यज्ञो हि तेनैवाऽभिव्यज्यते। अमरानथ दक्षिणायामिति। पूर्वं यज्ञभुजो देवान् सृष्ट्वा पुनरधिकारिणोऽपि

देवान्सृष्टवानित्यथशब्दादवगम्यते। अथ अमरान् देवान् सृष्टवान् स्वत एव। अथ दक्षिणायां बाह्यान् देवानित्यर्थः। अवतारस्य प्रयोजनमाह—**लोकत्रयस्येति**। महती आर्तिर्वृष्टियज्ञकर्माभावेन। तत्रितयसम्पादनेन अहरत्। दैत्योपद्रवेण वा। तद्धननेन। तस्मिन्मन्वन्तर इन्द्राधिकारिणोऽन्यस्याऽभावात्स्वयमेवेन्द्रो जात इत्याह—**स्वायम्भुवेनेति**। स हि स्वायम्भुवमनोः पुत्रिकापुत्रः। एको हि ब्राह्मणरूपः क्षत्रियरूपोऽपि जातः। न हि भगवदवतारव्यतिरेकेण द्वयं भवति कश्चित्। अत एव स्वायम्भुवेन ब्रह्मपुत्रेण तन्मातामहेन मनुना पूर्वं यज्ञ इत्युक्तोऽप्यनु पश्चाद्धरिरीन्द्र इत्युक्तः। न ह्येकोऽधिकारद्वयं कर्तुं शक्तः। तस्माद्यज्ञशब्दप्रयोगाद्धरिशब्दप्रयोगाच्च पुरुषद्वयरूपो भगवान्निरूपितः। अलौकिको हि यज्ञः सर्वलोकात्मको हरिरिति॥२॥

“**वसन्तमि**” ति भगवद्भ्याने भगवद्विशेषणमुक्तम्। तस्य स्वरूपं निर्द्धार्यते केवलवासलक्षणम्। न हि कश्चिदपि किञ्चदप्यकृत्वा क्वचिदपि स्थातुं शक्नोति। “**न हि कश्चित्क्षणमपि**” ति वाक्यात्। अतः केवलस्थित्यर्थं स्वयं तथा स्थितः अन्यान् शिक्षयितुमेकं साङ्ख्यलक्षणं शास्त्रं कृतवान्। तदाह—

SRI SUBODHINI: Our Lord's Holy Divine “form and His holy “name”, which are worthy of being meditated upon, and which are the “presiding deities” (basis) of all types of “actions” (Karmas) in this Universe, get established in different places. The Lord of the “sacrifices”, is stationed in the “Varaaha” (boar) form, and His holy name got established in **SUYAGNA!** This is the “incarnation” of the “Purusha” (primordial person). Our Lord Himself has declared, that “the incarnation, as “Purusha” is dear to Me”. Hence, He got His birth from Ruchi Prajaapati, who was the son of Lord Brahma. The glory of this incarnation is, that our Lord was born, along with His wife, called “Dakshina”, and created through her, the celestial deities called as **SUYAMA**. These celestial beings, got established themselves, in their respective duties, during that time.

Our Lord's incarnation, as Suyagna was taken, to make all "sacrifices" brilliant and successful.

Mother Aakooti was the eldest daughter of Swayambhu Manu. The celestial beings of "Amar" were also created by our Lord, from his own self, and the other celestial beings were created, through His wife Dakshina.

The main purpose of this "incarnation" is being told. At that time, there was no order or system established, for the performance of sacrifices and duties of people, due to which, everyone had suffered. Our Lord removed this lacuna, through establishing order and rules, as regards the performance of sacrifices and duties. This, in turn, removed the sorrow of everyone. Alternately, the reference, in this verse, may also allude, to our Lord's action of destroying the wicked demons, at a different time, as a result of the sufferings of people, at the hands of these demons. During this particular time, there was no single authority or ruler (Indra) to protect the three worlds. Hence, our Lord fulfilled the "role" of being "Indra" also – as SUYAGNA!

The holy name of "HARI", denotes the name of the person, who destroys the sorrow of everyone. Here our Lord, being "Indra", is also hailed as "Hari". Suyagna was our Lord's incarnation, and though being a "Brahmin", He took the form of a "Kshatriya" also (as a ruler). Our Lord took a dual role viz. the supernatural form of being the "sacrifice" itself (Yagna) and as Sri Hari, being the "Aatma" of this Universe – as the Lord of the Universe.

In the earlier chapter, dealing with the "meditation" on our Lord, our Lord has been given the attribute of being "established", (Vasantham) i.e. he who remains

always! His divine self, therefore, is always “stable and remaining”, without any action! Although, our Lord Himself has declared in the Gita, that “no one can remain, without any action, even for a second”, we should always get the conviction, that only our Lord can remain, without any action (in His own self). Hence, our Lord, with a view to “revel and stay” in Himself, manifested, as Lord Kapila, and created the “Sankhya” system of philosophy, and instructed His disciples on this system — as per the next verse.

जज्ञे च कर्दमगृहे द्विज देवहूत्यां

स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे।

ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्क-

मस्मिन्विधूय कपिलस्य गतिं प्रपेदे॥३॥

VERSE 3 Meaning: “Oh Sage Naarada! Our Lord took the incarnation as Sage Kapiladeva, being the son of Kardama Prajaapati and mother Devahooti, along with 9 sisters. He made His mother realize the knowledge of Brahman, through the Sankhya system of philosophy. Due to this realization, she gave up the dirt of her inner infatuation (of her mind) and attained the holy feet of Lord Kapiladeva.”

श्रीसुबोधिनी : जज्ञे च कर्दमगृहे इति। केवलस्थितिनिरूपणार्थमाविर्भूतो जातोऽपि यथा सर्वं कुर्वन्नपि न करोतीति बोधयिष्यति, तथा सर्वत्र जातोऽपि न जात इति ज्ञापनार्थं जज्ञे चेत्युक्तम्। कर्दमस्य गृहे। “छायायाः कर्दमो जज्ञ” इति ब्रह्मणश्छायात उत्पन्नोऽप्यनुत्पन्नप्राय इति तद्गृहे जातस्तथा प्रदर्शनार्थम्। किञ्च। कर्दमस्य गृहं जलं भवतीत्यतिशुद्धे उत्पत्तिरुक्ता। पुष्करपलाशवन्निर्लेपत्वज्ञापनार्थं वा। कृधातोः कर्त्रर्थे बिच् प्रत्यये कृते गुणे लोपे च कृते करिति भवति। कृतिकर्ता भूत्वा यो दमरूपः। दमस्त्विन्द्रियसंयमः। तेन करोति न करोति चेति तस्य स्वरूपमेव। तादृशे हि जातः साङ्ख्यप्रवर्तको

भवति। द्विजेति सम्बोधनं तथात्वाभावान्नारदस्याऽधिकक्षेपबोधकम्। देवहूत्यां मनोर्द्धितीयकन्यायाम्। देवानां हूतिर्यस्यामिति सर्वदेवतामयी सा निरूपिता। अनेनाऽतिसौन्दर्यं तस्या निरूपितम्। स्त्रीभिः सम नवभिरिति। प्रकृतेर्गुणत्रयाभिमानिन्यो देवताः कर्तृत्वनिमित्तं सहैवाऽऽनीताः स्वयमकर्ता ताः कर्त्र्य इति। तासां भगिनीत्वख्यापनात्ता यत्र सम्बध्यन्ते स एव कर्ता न तु सर्वथा असम्बद्ध इति साङ्ख्यसिद्धान्ते नियमो द्योतितः। अवतारस्य प्रयोजनमाह—आत्मगतिमित्यादिना। यस्य हृदयात्साङ्ख्यशास्त्रमुत्पद्यते स एव हि तत्र मुख्योऽधिकारी। स्वोत्पादकत्वबुद्धिनिवृत्त्यर्थं चाऽऽत्मतत्त्वरूपं साङ्ख्यं मात्रे उक्तवान्। आसुरिरपि सांख्यं पठितवान्। तथापि तस्य प्रचारकत्वेनोपयोगात् मुख्याधिकारित्वम्। इयं तु मुख्याधिकारिणी। यतस्तदैव आत्मशमलं गुणसङ्गपङ्कलक्षणं तस्मिन्नेव क्षणे विधूय यथा कपिलस्तथैव जाता। अतः स्त्रीजातिमत्त्वेऽपि मातृत्वेऽप्यात्मोपदेशः। आत्मनो गतिर्ज्ञानम्। स्वमात्र इत्युपदेशावश्यकता। भगवदवतारत्वाच्च न गुरुभ्य उपदेशो दोषाय। इदं हि ज्ञानं नित्यसिद्धम्। किन्त्वन्तःकरणदोषात् भासते। अतोऽन्तःकरणस्य शमलं मोहजनकं पापम्। अस्मिन्नेवोपदेशे वा। कपिलस्य गतिं साङ्ख्यसिद्धान्तसिद्धानुभवम्। प्रपदे प्राप्तवती॥३॥

एवं भगवतो निश्चलस्थितिरूपं कपिलं निरूप्य चतुर्भुजत्वं भगवतो निरूपयति—

SRI SUBODHINI: Our Lord wanted to show to this Universe, that, “although He is the doer of everything, He continues to remain, as though, He is not doing anything at all!” Lord Kapiladeva gave two types of “instructions”. (1) Through His divine “form”. (2) Through His “words”. He told, that the “Aatma” although seen, as “creating endlessly everything”, is said to be “not taking birth” at all! This type of knowledge was not known to anyone, up to now, and Lord Kapiladeva, through his own divine form, gave expression to this knowledge THAT, THOUGH I AM “BORN”,

ultimate result, due to her devotion.

I CONTINUE TO REMAIN, AS THOUGH, I AM "NOT BORN"! In the same way, the "Aatma" also, though being "born" along with the "body", in reality, is not "born" at all! It does not get affected, through the "origin" of the body. Lord Kapiladeva, through His "words", also gave instructions, that "one can do all actions, while remaining, as though, he is *not* doing any action"! — especially, when this person does not gather the effects of his actions, to accrue or gather! With a view to make us understand this only, Lord Kalipadeva had taken His incarnation, as the son of Kardama Prajaapati, and was born, from the shadow of Lord Brahma. He was not really "born" at all, as He had only manifested Himself.

The meaning of the word "Kardama" is "dirt", and usually, it's "house", is water. Water is always considered as very pure, and anyone originated from water, will certainly manifest great sacredness and purity. The quality of being "unaffected and unattached" will also be in this person. We are aware, that "dirt" remains separate in water, usually settling at the bottom. In this way, Sage Kardama, though born in a "house", remained "unaffected", like a lotus flower leaf. The word "Kardama" has two words in it. "Kara" and "Dama". Control over one's sense organs is called as "Dama". Kardama, though active in life, had always kept his senses under his control! In his house, was born, our Lord Kapiladeva, who became the originator of Sāṅkhyasastra. Here, Sri Naarada, has been addressed, as "Dwija" (twice born) to emphasize, that Sri Naarada, did not possess, such a "control over the senses" like Sage Kardama. This is done as an "accusation!"

Mother Devahooti, was the second daughter of Manu. Mother Devahooti symbolized all the celestial deities. She had, brilliant beauty, in her. Our Lord Kapiladeva had manifested Himself, along with His 9 sisters. The purport of this is, that when the qualities of Satwa, Rajas and Tamas meet and mingle with each other, then, they become, "9" in number.

Lord Kapiladeva Himself, was the highest Brahman NIRGUNA — beyond all the qualities. He was devoid of any "physical" (natural) actions. But, as He had to do a lot of work, He had brought the 9 sisters (the 9 qualities) with Him. The Lord remained "the non-doer" (Akarta) at all times, and those, who got related to these 9 sisters, became the "doers" (Karta). By remaining, as the "non-doer", our Lord also showed the nature of the system of Sāṅkhya philosophy.

Now, in this verse, the main purpose of our Lord's incarnation, is being spoken — as "Aatmagati" — the goal of the "Aatma"! The Sankhya system contemplates on "Aatma — Anaatma" subjects, and the one, who has this deep contemplation deserves to attain the knowledge of the "Aatman".

Mother Devahooti had the "delusion" in her, that she had given birth to our Lord! Hence, the Lord, with a view to remove her delusion, taught this science of Aatmic knowledge (of Sāṅkhya Sastra). He had taught this science to His demoniac disciples also, but, none of them became really deserving, of its effects and benefits. — as they were interested more to propagate this system, than practice it! But mother Devahooti used this system herself, and hence, became the most important deserving person for this. She also attained the ultimate result, due to her devotion.

On hearing this instruction, mother Devahooti, removed the "dirt", in the form of the three qualities, from her infatuated mind, and attained the knowledge as instructed by Lord Kapiladeva. She became, like Lord Kapiladeva Himself, as she was, so much deserving, that despite being His own mother, Lord Kapiladeva instructed her, on this "Aatma Jnana". Lord Kapiladeva is our Lord Himself. Hence, though a mother is considered as one's "GURU" (teacher), our Lord became her "teacher", and gave her the instructions. There was no blemish in this. THIS KNOWLEDGE ALWAYS REMAINS IN ONE'S "AATMA". But, due to the blemish of the inner mind, this knowledge does not get brilliant or get manifested. Hence, Lord Kapiladeva, at first, removed the infatuating sin from her inner mind. Mother Devahooti attained the experience of our Lord's teachings of the Sāṅkhya system.

In this way, after explaining the glorious incarnation of our Lord, as Lord Kapiladeva, now, the "four-handed" holy divine form of our Lord is being described.

अत्रेरपत्यमभिकांक्षत आह तुष्टो

दत्तो मयाऽहमिति यद्भगवान् स दत्तः।

यत्पादपङ्कजपरागपवित्रदेहा

योगर्द्धिमापुरुभयीं यदुहैहयाद्याः॥४॥

VERSE 4 Meaning: "When Sage Atri desired to have a son, our Lord, having got pleased with him, told Sage Atri, "I have given Myself to you!" In this way, our Lord took, birth as Lord Dattatreya, as the son of Sage Atri. Due to the dust of His lotus like holy feet, Yadu, the Haihayaas and others attained all types of

success in Yoga."

श्रीसुबोधिनी : अत्रेरिति। न विद्यन्ते त्रयो यस्याः पुत्रत्रयमवश्यभाव्यम्। तदभावाद्भगवत्प्रार्थना। अथवा। भार्या स्वयं च। पुत्राभावादत्रित्वम्। तस्य हि पुत्रत्रयसहिते स्वस्मिसम्पन्ने चतुर्भुजत्वं भवति चतस्रः क्रियाशक्तयो भवन्त्युत्पत्तिस्थितिप्रलयास्तपश्चेति। योगस्तपश्च वंशश्च भगवद्भक्तिरेव च। एताः क्रियाश्चतस्रो हि भगवद्बाहुषु स्थिताः। अथवा दातृदेयत्वमात्मानो बोधयत्यसौ। अत आत्मप्रदः कृष्णश्चतुर्भुज इतीरितः। तदाह—अपत्यमभिकांक्षतः। अपगतिं त्याजयतीत्यपत्यं दुर्गतिनिवारकम्। तत्र पुत्रान्तरेण तेन वा पितृलोकप्रापणे परमार्थतो दुर्गतिरेव भवति। अतो भगवानेवं विचारितवान् अयमपत्यं वांछति तस्याऽपत्यार्थसिद्ध्यर्थमहमात्मानमेव दास्यामि। नाऽन्यथाऽपत्यत्वसिद्धिः। अभितः कांक्षणमेकं नैवाऽभ्युदयनिःश्रेयसोभयजननाय। अत एव स्वयमेवाऽऽह अत्रेस्तुष्टः सन्। भगवतो दत्तनामनिरुक्तिः न दत्तः पुत्रत्वेन किन्त्वात्मप्रदत्वेनेति। तदाह दत्तो मयाऽहमिति। मया अहमेव दत्तः। एकस्य कर्मकर्तृभावो न भगवद्व्यतिरिक्तस्य भवति। धर्मशास्त्रे अदेयत्वेनाऽऽत्मादयो गणिताः। “धर्मदासो ज्येष्ठपुत्रो भार्या स्वात्मा तथैव च। सर्वस्वं गुरुवर्गश्च नैव देयमिति स्थितिरेव” इति वाक्यात्। अतः कथं भगवानात्मानं दत्तवानित्याशङ्क्याऽऽह—यद्भगवानिति। यस्मादयं भगवान्। जीवधर्मा एवैते। भगवांस्त्वात्मप्रदः। अन्यथा भजनीय एव न स्यात्। अत एव स दत्तः दत्तनामा जातः। दत्तात्रेय इति पितृनाम्ना सह नाम। अवतारप्रयोजनमाह—यत्पादपङ्कजेति। पूर्ववत्पादपङ्कजपरागसंस्कृतानि भगवदीयदेहजनकानि भूतानि। तैः शुद्धो देहो येषाम्। अत एवोभयौ योगर्द्धिमापुः सद्योमुक्ति-क्रममुक्तिरूपाम्। अणिमादयस्तु क्रममुक्तावेव। ज्ञानभक्तिरूपां वा। यदुगुरुवधूतोऽयम्। हैहयः सहस्रार्जुनः। स हि यादवः। तेन हैहिकी सिद्धिः सहस्रबाहुरूपा प्राप्ता मोक्षश्च। एतेषां पुष्टिमार्गनिष्ठत्वात्, मर्यादाविरोधो दोषाय। आदिशब्देन प्रह्लादादयः। अतो भगवद्बाहूनां सङ्ख्यामेवंरूपत्व- मित्युक्तम्॥४॥

“कञ्जरथाङ्गशङ्खगदाधर” मित्यस्य विशेषणस्य स्वरूपमाह—

SRI SUBODHINI: A householder should have at least 3 sons — Hence, Sage Atri felt the absence

of "sons", and due to this, he prayed to our Lord, for "sons". Our Lord, as per his will and desire, blessed Sage Atri with three sons, but, our Lord took only one "incarnation" for this sake. Our Lord, along with the three "sons", became "four", and in this way, our Lord's "four-handed" form was originated (Chaturbhuja).

In the "four" hands of our Lord, the four factors of creation, preservation, dissolution and penance are stationed. Sage Atri, got three sons, through the "ingress" of the Lord Vishnu, Lord Siva and Lord Brahma respectively by the names of Moon, Dattatreya and Durvaasa. Lord Brahma had the power of creation, Lord Vishnu had the power of protection, Lord Siva had the power of dissolution, and Sage Atri had in him the power of penance. These four "powers of action", (Kriyasakthi) became the four "hands" of our Lord. All these three, became the "incarnations" of our Lord, though, the powers of actions (4 in number) were not clearly manifested in these three. Hence, it is said, that the divine factors of Yoga, penance, the family tree and Bhakthi to our Lord, - being the Lord's "powers of action", remain in the 4 arms of our Lord.

The Yoga power came to be manifested in Lord Dattatreya; the power of "penance" in Sage Durvaasa, and the "family tree" in the Moon! The "Bhakthi" to our Lord came to be manifested, in Sage Atri.

A question arises here. The Moon, Sage Atri and Durvaasa are not usually regarded as "incarnations" of our Lord. Only Lord Dattatreya is regarded as an "incarnation" of our Lord. This is due to the fact, that our Lord came to be called as "Datta", due to His

nature of being, both the "giver" and the "given" one! The "giver" is the Lord only, (i.e. giving the "son") and He became the "son" also! This sort of nature and quality of both, being the "giver and the given" is only in our Lord, and no one else. Here, in this incarnation, importance to the "power of action" is not emphasized — only His divine nature and form!

Our Lord Sri Krishan only is the "giver of Aatma" to everyone (Aatmaprada). Usually, an ordinary person, gives through his two hands, when he wants to give generously. The "giving" of "Aatma" is a supernatural "giving". Hence, our Lord gives this "Aatma", with His 4 hands!

A son is supposed to redeem his father, from a "bad fate" (Durgati). Sage Atri had prayed to our Lord for "sons", who will redeem him, from the "worldly" afflictions. But, our Lord, due to His compassionate nature, decided not to "cheat" Sage Atri (by giving him only "worldly" redemption). He decided to give "Himself" as Sage Atri's sons — especially when aspiring for auspicious welfare in this world, and "liberation" hereafter, are considered as pure and sacred desires! Due to this, our Lord gave His "Darsan" and told, "I have given". In this way, as our Lord "GAVE", His holy name became Lord Dattatreya — as HE gave the "Aatma" to Sage Atri. "I HAVE GIVEN MYSELF ONLY TO YOU" (MAYA AHAMEVA DATTAHA). Here, the "giver" and the "given", and the act of "giving" — are all our Lord only! ONLY OUR LORD CAN DO LIKE THIS! NO ONE ELSE!

In the Dharmasastras, it has been said, that one's own son, wife, Guru, father, mother cannot be "given"

away at all. i.e. cannot be given in charity. When, this is the case, how can our Lord give His own "Aatma" to His devotees? This is answered by telling, that "THIS IS OUR LORD'S "NATURE" (YAD BHAGAWAN). The "Jeeva" at best, can do only "Dhārmik" actions. But our Lord is invested with His 6 qualities of "opulence" and others, and being "omnipotent", is the "giver of Aatma" also! HE GIVES HIMSELF UP!

Like, cotton has become thread, and also the cloth! Like this, it is our Lord, who has become this vast Universe, as this Universe has come from our Lord only. In this way, our Lord has given His own "Aatma", to this Universe! What is there, then, to wonder or get surprised, when it is said, that our Lord GIVES HIS OWN "AATMA" TO HIS LOVING DEVOTEES!

If ever, our Lord decides not to give His own "Aatma" to His devotees, then, who will do His service and worship? By joining His father's name of Atri, our Lord has been called also as "Dattatreya".

What is the purpose of this holy incarnation? Through His incarnation, our Lord purifies the "bodies" of His devotees also. The bodies of our Lord's devotees are made of the dust of the kernel of lotus-flower-like holy feet of our Lord. In other words the 5 elements which make up the bodies of our Lord's devotees, are pure and sanctified by the dust of our Lord's holy feet. Due to this, the devotees of our Lord attain both the goals — here and hereafter! Liberation, which is immediate or through gradual stages — both of these are the result of being devoted to our Lord. The 8 powers of becoming like an atom etc. are bestowed on devotees, who are blessed with the "gradual liberation" (Krama

Mukthi). Both “Jnana” and “Bhakthi” are also the “results” of being devoted to our Lord. Yadu, the Haihayaas, devotees like Prahlaada and others had attained all these “results and benefits”, through the power of the dust of our Lord’s lotus like feet. The Guru of King Yadu was Lord Dattatreya, who was always an “Avadoota” (naked). The Haihaya Arjuna, with 1000 hands, was a Yādava. Due to the power of our Lord only, he had attained many “benefits” in this world, such as getting “1000” hands. He was also blessed by our Lord with liberation. The word “Aadi” (such as) denotes to Prahlaada and others. All these devotees followed the path of grace (Pushti). Though, King Yadu did not follow the order of his father, though Arjuna with 1000 hands had abducted the cow of the Brahmin, and though devotee Prahlaada did not obey the orders of his father and Gurus — all these violations of the “orderly path” (Maryaada Mārga) could not affect them (i.e. harm them), as they were protected, through the grace of our Lord. In this way only, we should understand the role of the 4 arms of our Lord!

Now a description of the Lord with conch, discus, mace etc. is being done, through the following verse.

तप्तं तपो विविधलोकसिसृक्षया मे

आदौ सनात् स्वतपसः स चतुःसनोऽभूत्।

प्राक्कल्पसम्प्लवविनष्टमिहाऽऽत्मतत्त्वं

सम्यग्जगाद मुनयो यदचक्षताऽऽत्मन्॥५॥

VERSE 5 Meaning: “Before the actual creation, with a view to create the different Universes, I did penance, and consecrated this penance to our Lord, as my humble offering! Then, the Lord manifested Himself, through

penance, with 4 forms of the Sanakaadi brothers. After this manifestation, they again expounded the knowledge of the principles of the "Aatma", which had been lost during the dissolution of this Universe, in an earlier aeon (Kalpa). Through this "instruction", all the sages were enabled to attain the "Darsan" of the highest truth of "Brahman", in their own "Aatma" only!"

श्रीसुबोधिनी : तप्तमिति। एते हि सनकादयश्चत्वारो भगवदायुधरूपाः। ते हि यद्यपि तत्त्वरूपाः। मुख्यतत्त्वं गदा, अपां तत्त्वं शङ्खः, तेजस्तत्त्वं सुदर्शनं, कार्यतत्त्वं पद्ममिति। तेजोऽवन्नानि प्राणाश्चेत्युक्तं भवति। तेषां स्वरूपेणैव तत्त्वता। कार्यवत्त्वेन यद्रूपं तदिहोच्यते। न केवलं तत्त्वमात्रेण कार्याऽऽवेशरहितेनाऽऽयुधभावः सम्पद्यते। ते हि येन तथा भवन्ति तदुच्यते। "तपो मे हृदयं साक्षादि" ति वाक्याद्भगवतः साधनं तप एव। तद्धि क्रियया व्यापृतमिति हस्तैः पद्मादिधारणम्। तपसोऽपि वैलक्षण्यमाह—मया पूर्वं चतुर्विधभूतनिकायसृष्ट्यर्थं तप्तं तपः। आदौ सृष्टेः पूर्वम्। ततोऽपि न किञ्चिज्जातं यदा तदा तनपो भगवते दत्तं समर्पितम्। तस्य तपसः सनात् दानात्। षण्णु दाने। अतो दानाद्धेतोः स भगवानेव चतुःसनो जातः सनक-सनन्दन-सनातन-सनत्कुमाररूपेण। आवेशपक्षेऽप्येतदुपपद्यते। मूर्तिचतुष्टये एक एव भगवानाविष्ट इति। अवतारप्रयोजनमाह—प्राक्कल्पसम्प्लवविनष्टमिति। यज्ञः साङ्ख्यं च योगश्च ज्ञानं त्वत्र निरूप्यते। पूर्वकल्पे आत्मज्ञानस्य सम्प्लवो नाशो जातः। तत्पुनरिह अस्मिन्कल्पे सम्यग्जगाद। अनुभवपर्यन्तं यथा भवति। येनैव सनकाद्युक्तेन मुनयो मननशीलाः श्रौतप्रकारेण मननमपि कुर्वाणा न तेन मार्गेणाऽऽत्मानं दृष्टवन्तः, किन्तु सनकोक्तमार्गेण। यस्मादात्मानमेवाऽचक्षत दृष्टवन्तः। आत्मन्निति द्वितीयाया लोपः। सप्तम्या वा। तदा स्वात्मनि भगवन्तं दृष्टवन्त इत्यर्थः। साधारणा भक्तिमार्गाधिकारिणो 'ये ये हताश्चक्रधरेण राजन्नि' ति न्यायेनाऽनेन मार्गेण मुक्ता भगन्तीत्युक्तं भवति। ते हि पूर्वमपि भगवद्वैकुण्ठस्थितियोग्यास्तस्मात्प्रच्युता इति पुनस्तत्र नयनम्। अनेन स्मरणार्थोऽपि कथितः ॥५॥

“प्रसन्नवक्रमि” ति भगवद्धर्ममुत्पत्त्या निरूपयति—धर्मस्येति द्वाभ्याम्। प्रसाद-वक्रधर्मभेदात्। कीदृशो हि भगवत्प्रसादः कीदृशं वक्रमिति तदुभयमत्र ज्ञातं भविष्यति—

SRI SUBODHINI: These “4 Sanakaadi brothers”, represent the “4 weapons” of our Lord Sri Narayana viz. the lotus flower, the discus, the mace and the conch. Though, these 4 are of the nature of “divine principles”, here, these have been explained, with their “forms and tasks” (Roopa and Kaarya). The mace is considered, as the “most important vital air” (Āsānya). The conch symbolizes the principle of “water”. The Sudarsana discus is the principle of fire or brilliance. The lotus flower represents all types of “actions”, which our Lord wills to do. These “weapons”, by their very “nature”, are “principles” and not “known” through their “tasks”. But these “principles” take the form of the “weapons”, and this is explained. Our Lord had said, that “penance is my real heart” (TAPO ME HRUDAYAM SAKSHAT). From this, it becomes clear, that the only way to attain our Lord (seeing Him “face to face”) is through “penance” only (tapas).

When, our Lord decides to give “Darsan”, then he “wears”, in His holy hands, the lotus flower and other weapons. Thus, “penance” of the devotees enables the Lord, to give His “Darsan”. It is said, by Lord Brahma, that “with a view to originate the 4 types of primordial elements, I did intense penance”. Penance is defined, as the “actions” done by the body, through much deep thinking and contemplation. But, Lord Brahma says here, that he did not attain any “result”, due to this penance. Hence, “I consecrated this penance for the sake of our Lord”. Due to this penance, our Lord

manifested Himself in 4 forms viz. Sanaka, Sanandana, Sanaatana and Sanatkumaara. In the first canto, these 4 brothers have been described, as incarnations of our Lord only. Here, these brothers are referred to as the incarnations of our Lord's weapons. Of course, there is no contradiction, as this "incarnation", has been done by our Lord's "ingress" of His powers, through His weapons. At another time, these "4 Sanakaadi" brothers have been called, as "sages" also (Rishiroopa)! All the 4 forms were manifested by our Lord only, as His incarnation.

What was the purpose of this incarnation? During this incarnation, 4 crucial factors or subjects were protected and progressed viz. Yagna (Dharma), Sāṅkhya (the science of contemplation), Yoga (the concentration of the mind) and the knowledge of Brahman. In the previous "aeon", (Kalpa) during the time of dissolution, the knowledge about "Aatma", had got lost. Due to this, our Lord took this incarnation, in this "aeon", and made the knowledge of the "Aatman" revived and progressed. Through this, all the sages were enabled to get the direct realization of their "Aatma". These sages (Munis) were used to, even earlier, through the Vedic path, meditate, on the principle of Brahman. But, they could not realize their "Aatma" through this path. Hence, our Lord manifested Himself, as the 4 Sanakaadi brothers and instructed them on the principles of Brahman. Due to this, all these sages were enabled to have the "Darsan" of Brahman, in their own "Aatma" only.

This path is the "ordinary" path of Bhakthi, where the sages got liberation, through the instructions given by the Sanakaadi brothers. Of course, these sages deserved, even from earlier times, to attain our Lord's

abode of Sri Vaikuntam. But due to some reason, they were deprived of this. Then, our Lord, through His compassion, enabled them through this path, to attain Sri Vaikuntam. The word “Muni” (sage) also denotes, that these sages remembered our Lord, at all times, while treading this path of Bhakthi to our Lord.

Now, through the next two verses, two questions will be answered viz. (1) How does the “blessings and grace” of our Lord take place? and (2) what is the nature of the “body” of our Lord? Through the next 2 verses, the knowledge about these – His “grace” and His “face” – will become clear.

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यौ

नारायणो नर इति स्वतपः प्रभावः।

दृष्ट्वाऽऽत्मनो भगवतो नियमावलोक्य

देव्यस्त्वनङ्गपूतना घटितुं न शेकुः॥६॥

VERSE 6 Meaning: “Our Lord manifested Himself, with a view to show the grandeur of the power of penance, as NARA and SRI NARAYANA, from the daughter of Daksha viz. Moorthi, through “Dharma”! Through the power of their penance, the divine damsels, who symbolized the army of cupid (Kaamadeva) were unable to affect, our Lord’s exalted “Aatmic” divine self, as their discipline and desires got defeated (of no use or purpose).”

श्रीसुबोधिनी : भगवतः प्रसादो मुखं च धर्म एवं प्रकटीभवति। तत्रापि पितुरंशः प्रसादो यज्ञांशो मुखम्। तदाह। धर्मस्य दक्षदुहितरि मूर्तिनाम्यामवतीर्ण इति। दक्षो हि यज्ञे। तत्र हि या क्रियाशक्तिः श्रद्धादिभ्योऽतिरिक्ता साक्षान्मूर्तिभूता सा मूर्तिः। तत्र तस्य रूपद्वयमाह—नारायणो नर इति। “आपो नारा” इति व्युत्पत्त्या भगवन्मुखं जले प्रतिष्ठितम्। नर

इति सूत्रात्मा जीवो जलपिता। एकस्यैव नामद्वयं जलाधारत्वेन जलजनकत्वेन च। मुखं च तद्विधम्। अतो जलाधारत्वेन सर्वरसग्रहणं सूत्रत्वेन च वाग्व्यवहारः। एवमुभयात्मकं वक्रं नरनारायणरूपेण प्रकटं जातम्। वक्रस्यैवं प्रकटने यो गुणस्तमाह—स्वतपः प्रभाव इति। तपो हि वक्रस्यैव तप इति। “तपो नाऽनशनात्परमि” ति श्रुतेः। अतोऽवयवान्तरेण कृतं तपो नोत्कृष्टं भवति। वाक्कृतमनशनकृतं च तपः। तस्य वक्रस्यानुभावो यत्र। एको गुणस्तपः। द्वितीयस्तत्संसर्गी अनुभावः। स च सहजदोषाभावरूपः। तपसो हि सहभावी औत्पत्तिको दोषः क्रोधः। तस्याऽत्यन्ताभावसाहित्यं तपसोऽनुभावः। सकामत्वं बाह्यो दोषः। तदभावस्तु गुण एव नत्वनुभावः। तत्र हि प्रसादो दोषकर्तृषु वरदानम्। तदेकादशस्कन्धे विस्तरेण वक्ष्यते। इह दोषाभावमात्रमाह। तत्र प्रथमं बाह्यदोषाभावं वदति—दृष्ट्वाऽत्मन इति। अयं हि भगवानात्मा। न हि स्वस्य स्वदर्शने कामो भवति। अत आत्मन एव भगवतः सकाशान्नियमस्य स्वसहजधर्मस्य अवलोपं दृष्ट्वा। विपरीततया नाशोऽवलोकः। आत्मनः सकाशादेव सहजबन्धकान्यपि कर्माणि मोक्षप्रदानि भवन्ति। तथाप्येता अप्सरसो भगवत्सान्निध्यात्स्वात्मन्येव चरितदोषा मोहिकाः क्रुद्धाश्च जाताः। अत एतासां संकल्पो नष्टः। नत्वेता अप्रयोजकाः किन्तु देव्यः देवतारूपा अपि एता व्रतत्यागिन्यो जाताः। दूरे एतासामुपासनया व्रतसिद्धिः। एतासां क्रियाशक्तिमाह—अनङ्गपृतना इति। तुशब्देन स्त्रियोऽबला अप्रयोजका इति पक्षो निराकृतः। अङ्गरहितस्य पृतनाः सेनाः। न तस्य शरीरनाशाद्विध्यति। अमूर्तप्रकारेण च घातयन्ति। तादृशा अपि संबन्धपात्रमपि प्राप्तुं न शक्नुः। स्त्रीकृतो भगवति न कोऽपि क्षोभो जात इत्यर्थः॥६॥

एवं बाह्यदोषं परिहृत्य आन्तरिकं दोषं कैमुतिकन्यायेन निराकरोति—

SRI SUBODHINI: Through “Yagna” (sacrifices) only, our Lord’s grace and “face” gets illumined! His grace is part of His nature or Dharma. The “face” is part of sacrifice! Our Lord, now, manifested Himself, having Moorti, the daughter of Daksha as His mother, and “Dharma” as His father. “Daksha” means “discipline”, which is very essential, for doing any task/

sacrifice. The power of disciplined conduct (Sradha) had taken the form of "Moorthi", as the daughter of Daksha. Our Lord took two forms viz. NARA AND NARAYANA as their children – symbolizing the Lord's (1) grace and (2) holy face. What was the effect of this manifestation of our Lord's "face"? Intense and highest penance was the result and purpose. Really speaking, it is said, that the highest penance can be of one's "face" only! Penance means "not eating" any food, and actions of this nature. This is said by the Vedas themselves. From this, it also becomes clear, that penance done through the other "parts" of one's body, is not considered as higher! The "non-eating", through the "words" (mouth) is the highest, and this virtue of penance was in Nara and Narayana. One of their qualities was the absence of anger i.e. along with penance, they did not have any "anger" also – as we see usually, eminent "penance oriented" persons, are also full of anger! Of course, this is a big "BLEMISH" in them! It is said, that along with penance, anger also takes birth. But, when a person is able to avoid anger, though fully committed to penance, - then he is hailed as glorious!

"Desire also is a blemish when one does penance – although it is external. But "anger" is internal, and hence it is a deep experience (Anubhaava). Our Lord's grace is such, that He confers boons and benefits even on the devotees with "blemish". Here, it is specifically stated, that both Nara and Narayana, blessed the "offenders" also, with "benefits and blessings". This story will be told in the 11th canto, in greater detail.

We are told, that both Nara and Narayana did not have any "desire". Our Lord is the "Aatma" of everyone i.e. it is our Lord, who has become and

pervaded into every object/being. Hence, when Nara and Narayana were established in "themselves" only, they did not get any desire at all. These Divine "Apsaraas" tried many kinds of strategies to generate "desire" in the mind of our Lord, but failed! — AS OUR LORD IS THE "AATMA" OF EVERYONE! These "Apsaraas" now saw, through our Lord, the destruction of their own natural tendencies and behavior (their role). Due to this, they could not do anything further! Though "desire" binds everyone, automatically, it became the cause, due to the grace of our Lord, for the liberation of these divine damsels! From this, WE HAVE TO UNDERSTAND THE MOST IMPORTANT FACTOR IS OUR LORD'S GRACE - THAT, EVEN THE "BONDAGE — GIVING" NATURAL DUTIES CAN LEAD ONE TO "LIBERATION", IF THERE IS THE GRACE OF OUR LORD! I.E. THE "BINDER" BECOMES THE "LIBERATOR" ALSO — IF OUR LORD'S GRACE IS THERE!

We have to consider another question. Our Lord is the "Aatma" of everyone. Due to this, these divine damsels were not able to break the penance of our Lord. But what about the natural functions of women to infatuate all others? Why did it get declined? Answering this, it is said, that these ladies felt their natural power getting declined, (removed) due to their nearness to the holy penance of our Lord! They got surprised and infatuated after experiencing their own "Aatma", and they also got "angry" on themselves (for having tried to entice our Lord). They now saw the crumbling of their plan and plots, for which they had all come, to our Lord!

Not that these divine damsels could not “infatuate” anymore — especially, when they are divine and celestial by nature. But, now, they had to give up their “vows”, in the presence of our Lord. They had to give up their plans and goals.

These damsels represented the “army of cupid”, and, as such, they had enormous power for action. Our Sri Mahaprabhuji, says here, that, those persons, who regard women as “weak” are not right. Hence, even through the destruction of their “bodies”, these women were not afraid i.e. had no fear! They were capable of “destroying” persons, even by just thinking about them i.e. without a body or form! But, due to the grace and presence of our Lord, these divine damsels, though very powerful elsewhere, could not affect our Lord, in any way! They could not even make our Lord notice and recognize them, as “women” i.e. there was no disturbance or change, due to these “women”, in the mind of our Lord!

In this way, after describing the absence of the “external blemish” now, through the next verse, the blemish of the ‘mind’ (viz. anger) is told to be “absent”.

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या

रोषं दहन्तमुत ते न दहन्त्यसह्यम्।

सोऽयं यदन्तरमलं प्रविशन्बिभेति

कामः कथं नु पुनरस्य मनः श्रयेत्॥७॥

VERSE 7 Meaning: “Wise persons destroy their “desires” through “anger”! But this “anger” is capable of “burning up” the “Aatma” itself! Hence, these wise persons are not able to destroy this “anger”. When this

is the actual situation (for everyone in this Universe), in the case of our Lord Nara Narayana, "anger" gets afraid to enter into their hearts! Due to this, there is no possibility of "desires", ever arising in our Lord's mind and affecting Him!"

श्रीसुबोधिनी : कामं दहन्तीति। एताः स्त्रियो देहं वा पातयामः कार्यं वा साधयाम इति समागताः। आद्ये अनङ्गपृतनात्वं सेत्स्यति। द्वितीये पृतनात्वमिति। तदुभयमपि न जातम्। तत्राऽऽश्चर्यं जाते ब्रह्मा स्वयं समाधत्ते। मया एवं ज्ञायते। कामादीनां जेतारो नाऽन्ये। किन्तु कामादय एव। तत्र यथा यथा तेषु कनिष्ठास्तथा तथा पूर्वजेतारः। अत एव ये कामं दहन्ति ते रोषदृष्ट्या दहन्ति। रोषेणैव तु कामो दह्यते न तु तैः। कृतिन इति साभिप्रायं वचनम्। कामस्य स्थानमदत्त्वा क्रोधस्य हि स्थानं दत्तवन्तः। नन्विति सम्बोधनं सम्मत्यर्थम्। रोषसहितया दृष्ट्या। कामस्तु हृदयं व्याप्नोति। क्रोधस्तु ज्ञानम्। अतो ज्ञाननाशे महती क्षतिरिति तेषां न कृतित्वम्। उभयोः परलोकनाशकत्वे तुल्येऽपि क्रोधस्त्वात्मानं दहति। अतो दाहकं न दहन्त्यदाहकं दहन्तीत्यतिभ्रान्तास्ते। दाहोऽपि न स्वल्पः। स कामविजयी क्रोधो यस्य अन्तरं निविशन् बिभेति। अहमपि कामवदशरीरो भविष्यामीति। तत्र कामः कथं तस्य हृदयं श्रयेत। क्रोधस्तु मलयुक्ते प्रविशति। भगवतस्त्वन्तरमलम्। अत एव निविशनं बिभेति। स हि मल्लक्षणमपि मलं नाशयिष्यतीति। अनेन कामक्रोधकृताः पदार्था न भगवन्मुखं प्रविशन्ति। न प्रसादहेतवो भवन्तीति निरूपितम्। किं बहुना। यावानर्थो नरनारायणयोस्तावान्मुखप्रसादयोरिति ज्ञातव्यम्॥७॥

एवं प्रसन्नवक्त्रे निरूपय नलिनायतेक्षणे निरूपयति—

SRI SUBODHINI: These "Apsaraa" damsels had come there, determined either to infatuate our Lord or give up their bodies! i.e. they will return only, after carrying out their vow (intended task). If ever, they had to die, then, they will be glorified, as the "army" of cupid! If they succeed in infatuating our Lord, then their

“role” as the army of cupid will be justified! But, none of this happened. Everyone got utterly surprised at the actual turn of events. Lord Brahma gives the answer. He says, that desires, attachments of wealth, anger etc. cannot be conquered except through themselves only — i.e. through no one else! These defects themselves only can conquer one another, by the “weaker” ones conquering the “other”. “Desires” are conquered by “anger”, as wise persons get anger on one’s own “desires”, and conquer them! But in this process, they give a firm place for anger (in the place of “desire”). A minor defect is defeated by a major defect i.e. anger, which is more blemishful, takes the place of “desire”!

Desire has the capacity to stop the heart, but “anger” has the capacity to “cover up” the “Jnana” (knowledge) of one’s heart! — and in this way, the destruction of “knowledge” is more dangerous to the soul (Jeeva). Though, both “desires” and “anger” are capable of destroying the “other world”, in an equal way, “anger” is more powerful, as one’s own divine self is destroyed by this quality. Jnana or knowledge is the most important “self” of anyone. Anger destroys the person from whom it gets generated — as also the object of anger! This can destroy the body also!

But, these two defects viz. “desire” and “anger” become powerless and without any strength! “Anger” got “fear” to enter into the heart of our Lord Sri Nara Narayana! “Anger” knew, that like in the case of “desire”, his own body also will be destroyed. When “anger” is afraid to enter into the heart of Sri Nara Narayana, how can desire ever hope to enter their heart? Only in the polluted heart, anger can enter. BUT OUR LORD’S HEART IS VERY PURE AND CLEAN!

Hence, the “dirty” anger gets fear, and does not try to enter into our Lord’s heart! Anger, now knows, that it is a “dirt”, and Sri Nara Narayana has destroyed all types of “dirt” in His heart, He is bound to destroy this “dirt” also, if ever he tried to enter there! FROM THIS, IT BECOMES VERY CLEAR, THAT ANY OBJECT OR PRODUCT OF DESIRE/ANGER CAN NEVER ENTER INTO THE FACE OF OUR LORD! OUR LORD DOES NOT ACCORD HIS GRACE ON THESE! BUT OUR LORD SRI NARA NARAYANA, OUT OF HIS GRACE AND COMPASSION BLESSED THE DIVINE APSARAAS, IN HIS OWN DIVINE WAY!

After describing the “gracious” nature of our Lord, now, His “beautiful eyes” are being described (NALINAAAYATEKSHANA).

विद्धं सपत्युदितपन्त्रिभिरन्ति राज्ञो
बालोऽपि सन्नुपगतस्तपसे वनानि।
तस्मा अदाद्ध्रुगुवगतिं गृणते प्रसन्नो
दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात्॥८॥

VERSE 8 Meaning: “The tender boy Dhruva, went away to the forest for doing penance, when his heart was deeply hurt, through the arrows in the form of harsh words of his step mother, in the presence of his father Uttaanapada. When Dhruva began to do his “praise” of our Lord, then our Lord, having got pleased with Dhruva, blessed him with the eternal and everlasting place of Dhruvsthāna! (The abode of Dhruva). This abode of Dhruva, is being praised, by the divine sages of every place (both lower and upper regions) even today.”

श्रीसुबोधिनी : विद्ध इति। नलिनवदायते ईक्षणे यस्येति सदृष्टान्तं, दीर्घत्वं नेत्रे च निरूपणीयोऽतत्र वैकुण्ठस्थितो भगवान्नेत्रम्। तस्य दीर्घता

ज्योतिश्चक्रम्। स हि तत्र स्थितः सर्वान् पश्यति। तस्य हि नलिनवदायतत्वं विचारणीयम्। तद्धि विकसितमेवाऽऽयतं भवति। तत्र विकासस्तपस इव। यथा जलस्थितमेव कमलं सूर्येण विकासमेति। तथोत्तमाधिकारिणि वन एव स्थितं भगवन्नेत्रं विकासयति। तदा हि स पश्यतीत्यर्थः। तत्राऽपि भगवदिच्छया तथाभूतं सकाममेव बहिः पश्यति। कामोऽपि क्लेशकृतश्चेत्तपोऽपि जगत्प्रकाशकं चेत्तदैवरूपतेति ध्रुवकथा निरूप्यते—**सपत्न्युदितपन्निभिरिति** तत्राऽऽसह्यवेदना निरूपिता। मातुः सपत्नी। तया राज्ञः समीपे वाग्लक्षणा बाणाः प्रयुक्ताः **“न वत्स नृपतेर्धिष्यमि”** त्यादयः। तैश्चाऽयं विद्धः। मर्मभेदिनो हि बाणा विध्यन्ति। पन्निपदाच्च अप्रतीकारा उड्डीय विध्यन्तीति बोधितम्। अनेन विवेकादिना तस्य प्रतीकाराभाव उक्तः। बाह्योपायाभावमाह—**राज्ञः अन्तीति**। अतः परं राजाऽपि न वक्तव्यः। वेधस्य तेनैव दृष्टत्वात्। अनेन दीनत्वमुक्तम्। इदं हि भगवद्दर्शने बीजम्। द्वितीयं बीजमाह—**बाल इति**। तपसे तपःकरणार्थं वनान्युपगत इत्यधिकारः। **वनानीति** बहुवचनं फलसिद्ध्यर्थं सर्वेष्वेव वनेषु तपः करिष्यामीति दृढप्रतिज्ञाज्ञापनार्थम्। **तस्मा अदादिति** दृष्टिविकासः। **ध्रुवगतिमिति** फलस्य निश्चलता। **गृणते प्रसन्न इति** किरणानामन्तःप्रवेशनम्। स हि तपसा न सन्तुष्टः किन्तु बालः स्तोत्रं करोतीति। अन्यथा **“निवर्त्तयिष्ये प्रतियात स्वधामे”** इति वचनमनुपपन्नं स्यात्। न हि भगवानन्यथा निवर्त्तयितुं न शक्नोतीति किन्तु शक्त एव। स्तोत्रेण सन्तुष्टो बालाय ध्रुवगतिं दत्तवान्। ननु स्तोत्रस्य ध्रुवगतेश्च कः संबन्धः। तपस्तु भोगफलत्वात्तथा भवितुमप्यर्हतीत्याशङ्क्याऽऽह—**दिव्याः स्तुवन्तीति**। स हि निन्दावचनेन खिन्नस्तथा कृतवानिति सर्वदा स्तोत्रस्थानं दत्तवान्। यत्स्थानं दिव्याः सप्तरषयोऽपि उपरिस्थितं अधःस्थिताः सन्तः स्तुवन्ति। यदिदं स्थानं प्रसादेन न प्राप्तं स्यात्। तपसा निर्बन्धेन वा प्राप्तं स्यात्तदा भगवदीयैः स्तोत्रं न क्रियेत। तत्रापि मुनयः स्तुवन्ति। तत्राऽप्युपरिस्थितं स्वयं चाधःस्थिताः ईर्ष्यामेव कर्तुं योग्याः। प्रसादकरण एव ध्रुवस्य पश्चात्तापोऽपि॥८॥

एवं नलिनायतेक्षणं निरूप्य कदम्बकिञ्जल्कपिशङ्गवाससं निरूपयति—

SRI SUBODHINI: Our Lord Sri Purushothama has

eyes, which are as wide, as the lotus flower! This example of the lotus flower is given to emphasize the "width" of the eyes! These are the eyes of our Lord, who is residing in Sri Vaikuntam. HE IS THE ONE, WHO SEES EVERYONE AND EVERYTHING! His eyes are as wide, as this "wheel of brilliance". Seated in this wheel of brilliance, our Lord "sees" this entire Universe! When a lotus flower blossoms, then, it becomes big and wide. This "expansion" is made possible, through "penance". Like the lotus flower, in water, blossoms through the heat of the "sun"!; IN THE SAME WAY, WHEN A MOST DESERVING DEVOTEE REMEMBERS OUR LORD, THEN ONLY, THE EYES OF OUR LORD AT SRI VAIKUNTAM BECOMES "WIDE", AFTER OPENING! Then, these "opened" eyes "examine" the entire Universe. Our Lord opens His eyes, through His will and desire, and sees his own devotee, who has great love for Him. This "love" or desire for our Lord should be "seriously" pursued i.e. through penance, which illuminates this entire Universe! Then only, our Lord's eyes become wide, and see "outside". All these, have been explained, as they can be seen, in this story of Dhruva. Having his heart broken, through the harsh words of his step mother, indicates "intolerable" pain and suffering! Suruchi, the step mother, spoke these harsh words, when his father was present. She said, "Oh son! You do not deserve this — to sit either, on the lap of the king, or on the throne". Affected by these harsh words, like sharp arrows tearing away his heart! — while the king (his father) was seeing all this! (i.e. there is no other remedy). In this way, Dhruva passed through severe pain, at that time. THIS PITIFABLE SORROW, BECAME THE CAUSE FOR GETTING THE

"DARSAN" OF OUR LORD!

Moreover, Dhruva was only 5 years old. He came out to do penance, at this tender age to the forest — as penance can be done only in a forest! Here, the word used is "Vanaani" (forests) .— to indicate the determined mind of Dhruva — that, if he does not get "Darsan" of our Lord, through penance done in one forest, he would go to another and do his penance! He took this determined "vow" to attain his goal. Our Lord opened His eyes and blessed Dhruva with a 'state', which is 'fixed' and everlasting! Our Lord became pleased with Dhruva's "praise" (GRUNATE PRASANNAHA). These words also indicate, that the vision of our Lord had entered into the "heart" of Dhruva. We should not think, that our Lord was pleased through the penance of Dhruva. HE GOT PLEASED, BECAUSE THE LORD SAW A 5 YEAR OLD BOY DOING "PRAISE" OF BRAHMAN! This is proved by our Lord's own "saying" to the celestial deities, when He said to them, "Oh celestial deities! Please go back to your respective worlds! I will make Dhruva, withdraw from this penance!" If our Lord were to get pleased, only through penance, then, why would He say that, "I will make Dhruva withdraw his penance"?! Was He not capable of making Dhruva change his mind, through several other means? In fact, our Lord, being omnipotent, could have made Dhruva, withdraw from his penance. Yet, He did not take recourse to such other ways to dissuade Dhruva. From this, it becomes clear, that OUR LORD GOT PLEASED WITH THE "PRAISE" RENDERED BY "BOY" DHURVA, AND BLESSED HIM WITH THE ETERNAL "ABODE OF DHURVA"!

A question arises here. What is the relationship between the "praise" rendered by Dhruva, and the grace of our Lord on him — by way of giving him, the "abode of Dhruva"? The Lord had desired to give the benefits for Dhruva's penance and "praise", and perhaps, He could have blessed Dhruva, with some other benefits! Answering this, it is said, that Dhruva had done penance, only after being hurt through hurting and condemnatory "words", of his step mother. Hence, OUR LORD DECIDED TO BLESS HIM WITH A STATUS, THAT, EVEN THE DIVINE SAGES WILL CONTINUE TO SING HIS "PRAISE" AT ALL TIMES! THIS IS THE GRACE OF OUR LORD! All the divine sages, including the 7 holy sages (Saptharshi) stand below this "abode of Dhruva" and sing the "praise" of Dhruva, even today! If this "abode" was not got through the grace of our Lord, and was secured only, through his penance (or through power or force), then, these great sages, who belong to our Lord (Bhagawadeeya) will not sing the praise of Dhruva! — that too, by divine sages and Munis! Dhruva is stationed above, and these great sages standing below, even today, sing his "praise"! — without any envy or jealousy! FROM THIS, IT BECOMES CLEAR, THAT ONLY THROUGH THE GRACE OF OUR LORD, DHRUVA ATTAINED THIS GLORIOUS STATUS! DHRUVA THOUGHT, IN HIS MIND, AFTER GETTING OUR LORD'S GRACE, "WHY DID I PRAY, FOR THIS LOW GRADED BENEFIT? WHEN OUR LORD HAD GIVEN HIS GRACE, BY HIMSELF! IN THIS WAY, DHRUVA REPENTED FOR HIS LACK OF "PURITY" IN BHAKTHI, TO OUR LORD! BUT, OUR LORD, DID NOT THINK, IN THIS WAY, AT ALL! HE GAVE, WHAT HE DESIRED! FROM THIS, IT

BECOMES CLEAR, THAT THIS "INCARNATION" FOR DHRUVA'S SAKE WAS OUR LORD'S "PLEASED LOTUS-LIKE BEAUTIFUL" EYES! i.e THE INCARNATION OF HIS "EYES"!

In this way, after explaining the incarnation of OUR LORD, WITH HIS BEAUTIFUL LOTUS LIKE EYES, now, the incarnation of our Lord, as most beautiful "Pitāmbara" dress, of the hue of Kadamba tree, (flower) is being explained.

यद्वेनमुत्पथगतं द्विजवाक्यवज्रविप्लुष्ट-

पौरुषभगं निरये पतन्तम्।

त्रात्वार्थितो जगति पुत्रपदं च लेभे-

दुग्धा वसूनि वसुधा सकलानि येन॥९॥

VERSE 9 Meaning: "When King Vena had adopted the wicked ways, the Brahmins, using the Vajra weapon of their "words", destroyed both his manliness and luck and burnt them into ashes! When, Vena began to fall into hell, then, through the "prayers" of the sages, Vena was protected by our Lord, and He accepted to become, as his "son" also! Through the "prayers" of the "worlds" (Universe), our Lord took incarnation as Lord Prithu, and he "milked" from this mother earth, all types of materials. In this way, Lord Prithu is the incarnation of the Pitāmbara dress of our Lord Sri Purushothama."

श्रीसुबोधिनी : अत्र हि पीताम्बरं कदम्बतुल्यता च निरूपणीया। कदम्बस्य वर्षाकाले हि किञ्जल्का भवन्ति। वर्षा च भूमिसन्तापे। यथा संतप्ते वृष्टिर्भवति। यथा वृष्टिः सर्वसन्तापहारिका। एवं पृथुकृतो दोहः सर्वसन्तापहारकः। पृथुश्च छन्दोमयः सर्ववेदार्थप्रतिपादकः। पीताम्बररूपः। राजा हि स्वभावतो भूमेराच्छादको भवति। तदाज्ञया भूमिर्गुप्ता तिष्ठति। किन्त्वयं यथास्थितभूमिगोप्ता न भवतीति भूमेर्विच्छायकरणात्पीतत्वम्। अयं

पृथुः पुत्रपदं लेभे। “पुत्राम्नो नरकात्रायते पितरं सुत” इति पुत्रशब्दो व्युत्पाद्यते। तत्रान्ये नरकात्रायन्ते न वेति सन्देहो भवत्यदृष्टत्वात्। अयं तु नरकात्रायत एव। नरकाणां पायुस्थानत्वात्तदाच्छादकत्वेनैवास्य पीताम्बरत्वम्। रक्षणं हि प्राप्ते दुःखे। तदर्धमस्य पितुर्दुःखप्राप्तिमाह—यद्वेनमुत्पथगतं अन्यायिनां मार्गं प्रवृत्तम्। अत एव ब्राह्मणानामपकारित्वात्तद्वाक्यवज्रेण नितरां प्लुष्टं पौरुषं भाग्यं च यस्य। अतो भाग्येन पौरुषेण चाऽनिस्तारः। नवा प्रजापालनलक्षणधर्मेण। उत्पथगतत्वात्। तस्माद्गुणाभावाद्दोषस्य च विद्यमानत्वात्त्रके पतति। तस्मिन्समये तस्य करान्मथनेन निगतस्तं पालितवान्। तैरेव ब्राह्मणैरभ्यर्थितः। अत एव पुत्रो जातः। अवतारचरित्रमाह। दुग्धा वसूनि। सर्ववसूनि दुग्धा। वसूनि वस्तूनि। वसुधा पृथिवी। अनेन वसूनि वसुधा दुग्धा। यद्यप्यन्यानि वस्तून्यन्यैरेव दुग्धानि तथाप्येतन्मूलकत्वात्। **सकलानि येनेत्युक्तम्।** अनेन वेदरूपस्य पीताम्बरस्यैवं सर्वकामपूरकत्वं नरकात्पालकत्वं च निरूपितम्। पीतत्वेन च सर्वदुःखनिवृत्तिः प्रासङ्गिकी। प्रजननगोपनं तु स्वभावादेव। तस्य रेखाकारत्वं सर्वगुणसद्भावात्॥९॥

एवं पीताम्बरत्वं निरूप्य लसन्महारत्नहिरण्मयाङ्गदत्वं निरूपयति—

SRI SUBODHINI: Here, the “sameness” of our Lord’s “Pitāmbara” dress, and the Kadamba flower, is being described. In the Kadamba flower, during the rainy season, the cluster of red “Kesara” (growth) appears. When, the earth gets heated up intensely, then the rains come, and mitigate the sorrow of everyone. This same factor of removing the sorrow and sufferings of everyone is seen, in the incarnation of our Lord as Lord Prithu!

Lord Prithu, is the incarnation of the golden Pitāmbara dress of our Lord Sri Purushothama. The Kadamba flower blossoms, after the fall of rains (i.e. after the sorrow has ended for everyone) and exhibits the beautiful red “Kesara”. Lord Prithu, “milked” this earth. Through the origination of grains etc, (food) from this

earth, our Lord removed the sorrow of everyone. Our Lord became very happy on making the entire Universe happy and protected. ALL THIS IS THE GLORY OF THIS INCARNATION OF OUR LORD SRI PURUSHOTHAMA!

The other aspect of this is, that the Vedas themselves constitute our Lord's "Pitāmbara" dress. Our Lord Prithu also, through His "words" and conduct, had expounded the meaning of all the Vedas. In this way, Lord Prithu is the incarnation of the Pitāmbara dress of our Lord.

The third aspect is, that King Prithu, by his very nature, symbolized the 'covering lid' of this earth! i.e. usually because of the king's presence only (i.e. a good ruler), all the "blemish" of this earth get controlled and covered up! — as the king's "orders" rule the territory. The Pitāmbara also covers up the "hidden" parts of our Lord's body. King Prithu "milked" this earth, for "one time" only, and later everyone got their desire, to "milk" (i.e. produce) this earth, by bringing their own vessel etc.! The word "Kadamba" also means "plenty". Thus, this "plentiness" was created by Lord Prithu, through which, our Lord removed the sorrow of everyone. Thus making everyone "happy" is, symbolized by the blossoming of "Kesaras" in the Kadamba flower. That is why, Lord Prithu is considered, as the incarnation of the Pitāmbara dress of our Lord Sri Purushothama.

There is a fourth reason for this incarnation. King Prithu exhibited the "reality" of becoming a "son", as the Brahmins made our Lord, as the "son" of King Vena. Usually the son is supposed to save his father from the hell of "Punnama". In this way, our Lord Prithu saved

his father Vena, from this "hell". A grave danger had come upon the father of King Prithu, as he was given to wicked ways — such as, ill treating, the Brahmins and others. Then, the Brahmins cursed Vena, and destroyed his opulence and capacity. Vena was destined to attain the "hell", due to his wicked nature.

The sages then "churned" the hands of Vena, and from his hand, came our Lord Prithu, as the incarnation of our Lord Sri Purushothama. He accepted to become the "son" of Vena, and saved him from "hell", as a result of prayers made by these Brahmins.

The main purpose of this incarnation was to "milk" mother earth i.e. to produce all types of materials from this earth, for the welfare of everyone! Later, all others were also told to produce, from this earth, whatever was required by them!

From this, we have to realize, that the Pitāmbara dress represented by the Vedas is capable of fulfilling all types of desires, and also is capable of protecting us from "hell". King Prithu had so many auspicious qualities in him. i.e. in the Pitāmbara dress, there were golden "streaks", on all the four sides! The "yellow" color of this dress removed the suffering of everyone. Moreover, the Lord also exhibited, that it is the "natural" duty of a king, to "produce and protect" everything/ everyone, in his kingdom!

Now our Lord's "precious stones studded golden armlets" are explained, after explaining the incarnation of His "Pitāmbara" dress.

नाभेरसावृषभ आस सुदेविसूनुर्यो-

वै चचार समदृग्जडयोगचर्याम्।

यत्पारमहंस्यमृषयः पदमामनन्ति-

स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः॥१०॥

VERSE 10 Meaning: “Our Lord took the incarnation as Rishabhadeva, being the son of King Nābhi through his queen Sudevi! He kept his “equal vision” at all places, and also conducted himself, in this Yogic way (i.e. seeing oneness everywhere). He was always established in His own divine “Aatma”. He had given up the actions of His senses of knowledge, and all types of attachments. Great Mahatmaas and sages hail this conduct and life of our Lord Rishabhadeva, as the one, befitting the highest “Paramahamsa” sage.”

श्रीसुबोधिनी : नाभेरसाविति। नाभिर्ब्राह्मणान्प्रार्थयित्वा यज्ञे आविर्भूतं भगवन्तं प्रार्थयित्वा भगवन्तं पुत्रत्वेन प्रार्थितवान्। नाभेरभार्या सुदेविसंज्ञा तस्याः सूनूः। असाविति बुद्धिस्थः। ऋषभ इति नाम। अवतारस्य प्रयोजनम् यो वै चचारेति जडानां संबन्धिनी योगचर्या लोके प्रदर्शिता। समदृगिति ब्रह्मदृष्टिः। तस्या जडयोगचर्यायाः सद्ग्राह्यं रूपमाह। यत्पारमहंस्यं पदमामनन्ति। तस्य मार्गस्य निर्वाहकावश्यकसाधनान्युपदिशन्। स्वयं तादृशो जात इत्याह। प्रथमं परिमुक्तसङ्गः सर्वसङ्गपरित्यागं कृतवान्। तेन प्रशान्तकरणः प्रशान्तानि करणानि इन्द्रियाणि यस्य। तेन स्वस्थः स्वरूपस्थित इति तोषनिवृत्तिः कथिता। गुणस्तु समदृगिति सर्वत्र गुणदोषदृग्रहितः। सर्वभूतेषु वासुदेवदृष्टिर्वा। देवताक्रियामध्ये ह्यङ्गदनिवेशनम्। तत्रापि देवताभागे। अयं च ब्रह्मवित् कर्माणि त्यक्तवान्। हिरण्यमयत्वं नाभिपुत्रत्वात्। महारत्नानि तु तत्पुत्राः। स हि ज्ञानकर्ममध्ये स्थितः अतोऽङ्गदत्वम्। स्वस्थत्वादयो वा रत्नानि। समदृक् सुवर्णम्। जडयोगचर्या आकृतिः। इदं हि परमहंसानां पदम्। रत्नानि तु ते। अतः ऋषभस्य यत्किञ्चित्कार्यं तदेवाऽङ्गदस्येति ज्ञातव्यम्। अध्यायत्रयेण च तच्चरित्रं वक्ष्यते। तत्र शोभा प्रथमाध्यायार्थः। महारत्नानि तद्वाक्यानि

द्वितीयाध्यायार्थः। हिरण्यत्वं ब्रह्मभावस्तृतीयाध्यायार्थः॥१०॥

एवमङ्गदं निरूप्य स्फुरन्महारत्नकिरीटकुण्डलं निरूपयति—

SRI SUBODHINI: The “armlets” are called as “Angada” i.e. this divides, one “part” of the body into two! Our Lord’s incarnation as Sri Rishabhadeva is taken by these “armlets” of our Lord. The “precious gems”, (Navaratna) which are 9 in number, are symbolized through his 9 “Yogi-sons” (NAVA YOGESHWARAS). During the course of King Nābhi’s “Yagna” (sacrifice), our Lord had manifested Himself, in His blissful (golden) form!

King Nābhi, had prayed to the Brahmins, for a son, and the Brahmins had told him to do a sacrifice. The king prayed to our Lord, who had manifested during this sacrifice, that he desired for a son, like our Lord Himself! His queen Sudevi also prayed like this. Hence, our Lord took the incarnation, as the son of mother Sudevi. The word “Asow” (this Lord) is used by Lord Brahma, to indicate, that the Lord, who is stationed in his own self, is the one, who was born as Lord Rishabhadeva.

The main purpose of this incarnation was to exhibit the Yoga of “Jadayoga” — living without doing any action — our Lord desired, that the attachments to material objects and pleasures, in this world, should be controlled. He desired, that his children also should not become attached to these, as they will become rulers of this Universe in the future! With a view to teach His children and the world also, Lord Rishabhadeva practiced “Jadayoga”! He had, at all places, equal vision i.e. He saw “Aatma” only, in all animate and inanimate objects/beings. Only, a person, with this equal vision, can practice

this Yoga! All the Mahatmaas, and great sages hailed our Lord as a "Paramahamsa" i.e. only "Paramahamsa" sages can practice this Yoga! All others neither deserve to practice this, nor can do the same (i.e. lack of capacity). With a view to teach this path, Lord Rishabhadeva became the highest symbol of this Yoga! - So that he can teach everyone, with His own conduct and experience.

The first step described here is "having got detached from all types of attachments" (Parimuktha Sanghaha), He gave up all attachments — both the good and bad — In this world, lack of peace prevails, in oneself, through attachments to the worldly objects/materials. All the "senses" of Lord Rishabhadeva had become totally peaceful, after having given up all types of attachments and desires. Due to this, He was able to "STAY" in HIS OWN SWAROOPA — divine self!

"Attached" human beings are sometimes full of desire, sometimes angry — always changing from one mood to another! But Lord Rishabhadeva reveled Himself, in His own divine consciousness, due to which, he had no "blemish" in Him. As He could see "oneness" in this entire creation i.e. He did not see either good or bad, but saw everything only as "Brahman". In other words, equal vision means, the actual seeing of our Lord Sri Vaasudeva, in each and every being!

This "armlet" (Angada) is between the two factors of "action" (Kriya) and the "celestial deity" (Devata) behind all "actions". The "hands" are the "place" of the celestial deities. Our Lord Sri Vaasudeva only, had become Indra, and stays in one's hand. Our Lord taking the form of this "armlet" (Angada) stays nearer the "part" of the celestial deities!

Lord Rishabhadeva was a “knower of Brahman” and had totally given up all types of “actions”. He had instructed, that “Jnana” (knowledge) is worthy of worship in comparison to “action” (Kriya). This “aspect” was shown by Him, through His own conduct, and way of living. This “Angada” is made up of gold, and hence our Lord had manifested Himself in golden color during the sacrifice done by King Nābhi! He had “precious gems”, like Bharata and the 9 Yogis, as His sons! In this way, the golden armlet was studded with most precious gems! Our Lord stayed, in between “Jnana” and “Karma”. All this, will be explained in the 5th canto, while dealing with the Leelas of our Lord, as Lord Rishabhadeva. But, in this verse, there is a different type of explanation, which is being told. Here, the “precious gems” referred to are: (1) Establishing Himself in His own “Aatma” (Aatmasthaniti). (2) The total peaceful nature of all His senses (Prasaandriyatvam). (3) The total detachment from everything (Pari-muktha Sanghata). The “gold” in this “armlet” is symbolized by His “equal vision” (Sama Drishti). The “form” (Aakaar) of this armlet, is the “Jada Yoga”! This is the place and true state of Paramahansa Yogis! Paramahansa Yogis are considered as “precious gems”. In this way, Lord Rishabhadeva did the “word” and “task” of our Lord’s “armlet”, and He is the incarnation of Sri Purushothama’s “armlet” (Angada). In the 5th canto, this story of Lord Rishabhadeva, will be told, in 3 chapters. The first chapter’s meaning is the “brilliance” of the “armlet” of our Lord! In the second chapter, there is the description of the precious gems studded on this “armlet”, and the third chapter says, about the “golden” hue of the “armlet” itself! In this way, all the 3 chapters deal with

the meaning of our Lord, as the incarnation of “armlet”, though He is the highest Brahman!

Now, our Lord’s brilliant crown studded with precious gems and his earrings are explained i.e. the incarnation thereof!

सत्रे समास भगवान् हयशीर्षनामा-

साक्षात्स यज्ञपुरुषस्तपनीयवर्णः।

छन्दोमयो मखमयोऽखिलदेवतात्मा-

वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः॥११॥

VERSE 11 Meaning: “During my own sacrifice, our Lord took the incarnation, as the Primordial Purusha (Lord) of all Yagnas – in the form of Lord Hayagreeva! He was the symbol of all Vedas and the sacrifices therein. He is the “Aatma” of all the celestial deities. Through the exhalation of His divine nose only, the auspicious words of the holy Vedas were originated!”

श्रीसुबोधिनी : सत्रे समासेति। हयग्रीवो हि किरीटकण्डलात्मकः। स ह्युभयात्मको भवति। ब्रह्मविद्याप्रवर्तकत्वात्। किरीटं हयशिरः। कुण्डले देहः प्रवृत्तिनिवृत्तिरूपः। साऽङ्गुल्योगयोरधारभूतो नृदेहः। स हि कर्मणि प्रादुर्भूतोऽग्निसाध्ये। कुण्डलादिकमपि तथा। तदेवाऽऽह रूपत्रयम्। छन्दोमयो मखमय इति कुण्डले। अखिलदेवतात्मा मुकुटः। अखिला न न्यूना ये देवा ब्रह्मादयस्ते भगवन्मस्तके पारमेष्ठ्ये स्थिताः। यद्धयग्रीवेण क्रियते तत्सर्वं कुण्डलमुकुटकार्यम्। तस्य स्वरूपं ब्रह्मा निरूपयति। मम सत्रे यागे। आस आविर्भूतः। स प्रसिद्धो हयग्रीवो भगवानेव। दैत्यहयग्रीवनिराकरणार्थं भगवानिति। किंपुरुषादिरूपव्युदासार्थं च। नहयन्यः सत्रे आविर्भावमर्हति। यतो हयशीर्ष एव साक्षाद्यज्ञपुरुषः सर्वयज्ञाधिष्ठात्री देवता। यतस्तपनीयवर्णः तपनीयवद्वर्णो यस्य। तपनीयं सुवर्णम्। यज्ञोऽप्यग्निसाध्य इति तपनीयो वर्णो यस्य। छन्दोमयो वेदात्मकः। मखमयो यज्ञात्मकः। अखिलदेवतात्मा। प्रमाणप्रमेयसाधनफलभूत इत्यर्थः। अखिलदेवताः साधनम्। आत्मा फलमिति। अवतारप्रयोजनमाह—वाचो

बभूवुरिति। उशतीर्वाचो वेदलक्षणाः। अस्य नस्तो नासिकातः। श्वसतः
श्वासं विमुञ्चतः। अस्य भगवतो जाताः। स्फुरन्महारत्नान्येव उशतीर्वाचः॥११॥

एवं मुकुटकुण्डले निरूप्य उन्निद्रहृत्पङ्कजकर्णिकालये
योगेश्वरास्थापितपादपल्लवं रूपं निरूपयति—

SRI SUBODHINI: Our Lord Hayagreeva is the incarnation of our Lord's "crown" and the "earrings". Our Lord Sri Purushothama only has taken both these forms. He has become the form with "horse" head, with the "human" body! The "horse" head is the "crown" and the "human" body is the "ear-rings"! Our Lord Hayagreeva was a 'Vedān̥thi' - as this knowledge of Brahman, is the veritable crown of our Lord Sri Purushothama. In His form, our Lord had the head of a "horse", and the body of a "human" being!

Both the systems of "Yoga" and "Sāṅkhya" respectively explain, as to the way of doing actions, and also the way to get out of it! (Pravṛuthi and Nivṛuthi). In this way, our Lord's "ear-rings", symbolize these two aspects of Yoga and Sankhya i.e. Pravṛuthi and Nirvṛuthi! This incarnation got manifested through "fire" (Agni). Our Lord is hailed as (1) "CHANDOMAYAHA" (of the nature of Vedic chanting). (2) "MAKHAMAYAHA" (of the nature of "sacrifices") and (3) "AKHILA-DEVATAATMA" (being the "Aatma" of all celestial deities). In other words, His "earrings" symbolize the "Vedic chanting" and the "sacrifices". His "crown" symbolizes His status, as the "Aatma" of all celestial deities including Lord Brahma onwards! The highest abode of our Lord is situated on His head! Lord Hayagreeva performed the tasks of Yoga, Sāṅkhya and Brahma Vidhya, symbolized by His "earrings" and the "crown" respectively!

Lord Brahma is explaining His divine form in this verse. "This Lord manifested during the sacrifice done by me! His incarnation was of the highest reality of "Yagna Purusha" — the Lord of all sacrifices."

The Vedas are the evidence and proof (Pramaana).
The "sacrifice" itself is our beloved Lord Himself
(Prameya). All the celestial deities are the "spiritual
ways" (Saadan — instruments to attain our Lord).
Attainment of "Aatma" (our Lord) is the "result"
(Phalam). IN THIS WAY, OUR LORD HAYAGREEVA
COMBINED IN HIMSELF, EVIDENCE (PRAMANA),
OUR BELOVED LORD, WHO IS THE "GOAL"
(PRAMEYA), the way of attaining Him (Saadhan) and
He is the "result" (Phalam) also!

The purpose of this incarnation, at that particular time, is being explained — i.e. when our Lord Hayagreeva took His inhalation through His nose, at the time of exhalation, this "wind" came back as beautiful and enchanting Vedic chanting, and got illuminated, in the hearts of Lord Brahma and others. In this way, these "Vedic" words represent the precious gems of our Lord's crown and earrings.

Through the next verse, our Lord's divine form and His holy feet, as seen in the lotus flower of the heart of the Lords of Yogas, are being explained.

मत्स्यो युगान्तसमये मनुनोपलब्धः-

क्षोणीमयो निखिलजीवनिर्कायकेतः।

विस्त्रंसितानुरुभये सलिले मुखान्मे-

आदाय तत्र विजहार ह वेदमार्गान्॥१२॥

VERSE 12 Meaning: "When the end of all the

“aeons” of this vast creation came, at this time, a demon named, Hayagreeva gave a lot of trouble! At this dangerous time, intensely afraid, Lord Brahma gave out through his mouth, the most useful and beneficial Vedic paths, which were all gathered up, by this demon Hayagreeva, for his use! Then, our Lord took the incarnation of the ‘fish’, (Matsya) and killed this demon Hayagreeva, in the ocean of dissolution. He also relaxed and played in these waters, for many aeons, joyfully!”

श्रीसुबोधिनी : मत्स्य इति। मत्स्यो हि पल्लवरूपः। सत्यव्रतादीनां शिष्यत्वादगुरोस्तस्य भगवतः पादपल्लवं ज्ञानात्मकं हृदये स्थापितमेव। युगान्तसमये प्रलये। मनुना सत्यव्रतेन द्रविडेश्वरेण। मनुनेति भाविनी संज्ञा। तत्कृपयैव मनुत्वस्य भावितत्वात्। तेन लब्धः। प्रथमं तदञ्जलिजले प्रादुर्भूतः। तस्य मत्स्यस्य उत्पत्तेरनिरूपितत्वाद्वृष्ट इत्युक्तम्। तस्य पादत्वार्थमाह—**क्षोणीमय इति।** स हि पृथिवीमयः। अतएव आध्यात्मिकीं पृथिवीं वहति। नौकारूपा हि पृथिवी तारिका। अत एव चरणः पोतः। किञ्च। भगवच्चरणो हि सर्वेषां भक्तानामाश्रयः। तदाह—**निखिलजीवनिकायकेत इति।** निखिला ये जीवाः सम्पूर्णा जीवा न विषयैः खण्डिताः तेषां निकायः समूहस्तस्य केतः स्थानम्। सर्वाणि बीजानि ऋषयश्च तदा नौकायां स्थिता इति। एतदेव हि रूपं चरणस्य। अतएव संसारसमुद्रतरणे पोतः। तस्याऽवतारचरित्रमाह—उरुभये विश्वंसितान् ब्रह्मणो भयान् मुखाद्विगलितान् वेदान् हयग्रीवो नाम दानवेन्द्रः अन्तिकेऽहरत्। तं हत्वा तत आदाय तत्र जले विहजार ह। **वेदमार्गानिति।** अन्येऽपि ज्ञानभक्तिप्रतिपादका वेदास्तत एवोद्गताः। हेति प्रसिद्धे। आश्चर्ये वा। अतएव शिष्याणां हृदयानि वेदमार्गैः कृत्वा विकसितानि भवन्ति। यज्ञोपयोगिवेदा हयग्रीवेणोद्धृताः, सर्वोपयोगिनस्तु मत्स्येनेति विशेषः॥१२॥

श्रीलक्ष्मणं निरूपयति—

SRI SUBODHINI: The incarnation of our Lord as the “fish” (Matsyavataara) symbolizes our Lord Sri Purushothama’s holy feet — as though, a tender “bud” has emanated out of His holy feet (Paada Pallava

Roopam). Mother earth is the holy feet of our Lord and our Lord's incarnation, resembled a tender bud! King Sathyavrata and others were our Lord's disciples. Being the "Guru" of everyone, our Lord's holy feet, and the "tender bud", which got manifested from it (the fish) are worthy of being worshipfully established in everyone's heart. The time specified here, is the end of the "Yuga" (aeon) and the great dissolution (Mahapralayam). King Sathyavrata was the king of the Dravida territory. Later, he was blessed, as the "Manu" (ruler of this earth), through the grace of our Lord, during this incarnation as the fish! Our Lord got manifested, when he was offering the water "ablutions", while performing his "Sandhya" prayers, in his palm! He manifested instantaneously! Our Lord was of the nature of this earth. Due to this, He enjoyed and relaxed, with the aid of this earth, which is considered as a "boat", very useful for the "Jeevas", to cross over this ocean of "births and deaths". That is why, our Lord's holy feet have been referred to as a "ship" at some places! OUR LORD'S HOLY FEET ARE THE BEST "REFUGE" FOR HIS DEVOTEES! - Especially when they are not affected by worldly infatuations and attachments. In fact, with the grace of our Lord, they do not get engulfed through material pleasures and attachment. Of course, even those persons, who are attached to sensual "worldly" enjoyments, usually take our Lord's holy feet, as their "refuge", for their redemption. In this "boat", the king, the sages and all types of grains etc. were stored (to save from the waters of the ocean). In this way, the "boat" (ship) is considered as the holy feet of our Lord, and it became an ideal and safe "refuge" to everyone! Spiritually, it is said, that our Lord's holy feet is

the ideal "boat", which can be used to cross this ocean of "Samsaara" (of births and deaths).

Now, the story of this incarnation is being told. During this "dangerous time", demon Hayagreeva, took away the "Vedic paths", which had fallen from the mouth of Lord Brahma. Our Lord, killed this demon, and saved this "Vedic path", and enjoyed Himself in these "waters"! This "Vedic path" includes the paths of "Jnana" and "Bhakthi" also, and these were attained by Lord Brahma, through the grace of our Lord, as the "fish". It is said here, that, through these "Vedic" ways only, true devotees of our Lord experience the "blossoming" of their hearts. At this time only, our Lord establishes His holy feet in their hearts, symbolizing both "Jnana" and "Bhakthi"!

IN THIS WAY, THE PATH OF THE VEDAS, USEFUL FOR THE PERFORMANCE OF THE "YAGNAS", (SACRIFICES) WAS SAVED BY OUR LORD'S INCARNATION, AS LORD HAYAGREEVA! THE PATH OF THE VEDAS EXPOUNDING, BOTH "JNANA" AND "BHAKTHI", WAS SAVED BY OUR LORD'S INCARNATION AS "MATSYA" (FISH).

Now, a description of our Lord's "Srivatsa" symbol (of His chest) is being described.

क्षीरोदधावमरदानवयूथपानामुन्मथता-

ममृतलब्धय आदिदेवः।

पृष्ठेन कच्छपवपुर्विदधार-

गोत्रं निद्राक्षणोऽद्रिपरिवर्त्तकषाणकण्डूः॥१३॥

VERSE 13 Meaning: It was decided to churn the ocean of milk, by the celestials and the demons, for attaining the "nectar"! At this time, to aid their efforts,

our compassionate Lord, took the incarnation as the "tortoise", with a view to hold the Manthara mountain on His back (to steady it)! Our Lord attained the joy and pleasure of "scratching" of His back, during His sleep, when this mountain was being rolled over His back, by the process of churning, on all the four sides."

श्रीसुबोधिनी : क्षीरोदधाविति। कूर्मेण हि सुधयासह लक्ष्मीर्निष्पादिता।

यावत्कार्यं कूर्मस्य तावच्छ्रीवत्सस्य। यथा ब्राह्मणपादस्य स्पर्शस्तथा मन्दरस्य। यथा सर्वैर्ब्राह्मणैर्विचार्य स निरूपितस्तथा सर्वैर्देवदानवैर्मन्दरः कूर्मे निरूपितः। यथा घर्षणं तथा शास्त्रार्थनिर्णयः। क्षीरोदधौ ये अमरदानवानां यूथपा मथनं कुर्वन्ति तेषामुन्मथताममृतप्राप्त्यर्थं आदिदेवः आधिदैविको देवो देवपक्षपाती कच्छपवपुः कूर्मावतारो भगवान् पृष्ठेन गोत्रं मन्दरं दधार। ननु किमिति मन्दरं स्थूलं भाररूपं धृतवान्? तत्राऽऽह। निद्राक्षणः निद्रायां क्षणो यस्य। निद्रार्थं धृतवानित्यर्थः। ननु विपरीतमिदमुच्यते। निद्रालुर्हि सर्वमेव भारं दूरीकरोति? तत्राऽऽह—**अद्रिपरिवर्तकषाणकण्डूरिति।** अद्रेः परिवर्तनेन कषाणा घर्षिता कण्डूर्यस्य। अतो घर्षणार्थमद्रिं धृतवानित्यर्थः। घर्षणेन हि सुखे जाते निद्रा भवति। यथा पर्वतधारणं सर्वेषां देवानाममृतपानसिद्ध्यर्थम्। एवं सर्वेषां भ्रान्तानां प्राणिनां सर्वपुरुषार्थसिद्ध्यर्थं परीक्षकब्राह्मण-चरणधारणम्॥१३॥

कौस्तुभरत्नकन्धरं निरूपयति—

SRI SUBODHINI: The incarnation as "tortoise" is the "Srivatsa" symbol of our Lord Sri Purushothama. This Sri Vatsa mark was caused, due to the blow of the "foot" of Sage Bhrigu (Bhrigulata). Our Lord's incarnation, as the tortoise, completed the same "tasks", which our Lord's "Srivatsa" symbol does. Sage Bhrighu, was the father of Goddess Laxmi. He had, with a view to best the glory of our Lord Sri Purushothama, given a "blow" to the chest of our Lord. In the same way, the "feet" of Manthara mountain (the lower portion)

was “held” by our Lord, as the “tortoise” – as there was the necessity to have a “base”, in the ocean to place this mountain, to be used for churning! Why did the Lord do this? Answering this, it is said, that – **OUR LORD WANTED TO ATTAIN MAXIMUM AND TOTAL JOY DURING HIS SLEEP (NIDRAAKSHANAHA)!** Usually, a person, who desires to sleep, frees himself of everything “heavy” from his body! But, here the “opposite” took place. Our Lord “slept”, while keeping a heavy moving mountain on His back! Why? It is said here, that our Lord got the joy of “scratching”, through the movements, on all the four sides, of this mountain, when it was used, as the churning rod! Our Lord did this, with a view to bless the celestials, with the “nectar”! In the same way, with a view to bless all the “beings”, with all types of “goals” (Sarva Purushartham), our Lord kept the symbol of the foot of Sage Bhṛighu on His chest, when a blow was given, through his feet!

Now, the incarnation of the “Kausthubha gem” is being explained.

त्रैविष्टपोरुभयहासनृसिंहरूपं

कृत्वा भ्रमदभ्रुकुटिदंष्ट्रकरालवक्रम्।

दैत्येन्द्रमाशु गदयाऽभिपतन्तमारादूरो

निपात्य विददार नखैः स्फुरन्तम्॥१४॥

VERSE 14 Meaning: “Our Lord, who dispels the most dangerous “fears” of the three worlds, manifested Himself as, Lord Narasimha, with a fearsome face coupled with swirling eyebrows and piercing teeth, and placed the king of the demons, Hiranyakasipu, through His mace, in His lap (knee joints) and tore him, who was struggling for his life, through His nails and flung

him away."

श्रीसुबोधिनी : त्रैविष्टपोरुभयहेति। नृसिंहः कौस्तुभरत्नकन्धरो भवति। यथा कौस्तुभस्य कण्ठे स्थापितस्य रश्मयः स्कन्धे निर्गताः कंसरप्राया भवन्ति। एवमेव हि नृसिंहो भगवत्कौस्तुभरूपः॥ कौस्तुभं यद्भगवान्कण्ठे बिभर्ति तदैत्यानां वधार्थं भक्तजनोद्धारार्थं। सर्वे हि भगवदीया जीवाः कौस्तुभरूपम्। “चैत्यस्य तत्त्वममलं मणिमस्य कण्ठ” इति वाक्यात्। अतो भगवांस्तांश्चेद्भुदये न स्थापयेत्तदा मृत्युसाधनैः कर्मभिर्मृत्युग्रस्ता एव भवेयुः। अतो मृत्युगजनिवागको नृसिंहः प्रह्लादरक्षकस्तत्प्रतिपक्षहिरण्यकशिपुघाती। त्रैविष्टपा देवास्तेषां यदुरुभयं तद्धन्तीति तथा। स भगवान्नृसिंहरूपं कृतवान्। ग्रामारण्यवासिनो हि द्विविधा भक्ताः। उभयेषामुद्धरणार्थमुभयरूपम्। कौस्तुभोऽपि तथा। भ्रमयुक्ते ये भृकुटी तत्सहिता दंष्ट्राः ताभिः करालं वक्रं यस्य। भृकुटिपरिभ्रमणं ग्रासार्थमागतस्य कालस्य वक्रीकरणम्। तत्सहिता यदि दंष्ट्रा। यमोऽपि पराभूतः। अत एव करालं वक्रम्। अनेन ये केचिद्भक्तप्रतिपक्षास्ते तादृशं मुखं दृष्ट्वा सर्वथा न स्वकार्यं करिष्यन्तीति सूचितम्। अत एव भक्तप्रतिपक्षं दैत्येन्द्रम्। आशु शीघ्रं अन्यस्य सावधानताभावाय आभिमुख्येन पतन्तम्। गदया प्रहारसमर्थया। आराद्वूरादेव। ऊरौ निपात्या। स्फुरन्तं तं नखैर्विददार। नखैर्विदारणं मुक्त्यभावाय। ऊरौ निपातनं कामोद्भवाय। एवमेव हि कौस्तुभो भक्तप्रतिपक्षं संसारे कामे वा योजयति। स्फुरन्तमितस्ततः सर्पन्तम्॥१४॥

अम्लानलक्ष्म्या वनमालयाञ्चितं निरूपयति—अन्तःसरस्युरुबलेनेति द्वाभ्याम्।

SRI SUBODHINI: Our Lord's shoulders ornamented through the Kaustubha gem manifested as Lord Narasimha, with the face of a “lion”, and the body of a “human” being! Like the gem worn on the neck spreads it's luster, throughout the shoulders and chest, with the rays of brilliance! Our Lord Narasimha was also seen with very thick locks of hair, brilliant like the Kausubha gem! Our Lord Sri Narayana wears the Kaustubha

gem around his neck, for the sake of protection of His devotees, and for the destruction of the demons. Moreover, all the devotees, who really belong to our Lord, are symbolized by this Kaustubha gem. If our Lord were not to "wear" these devotees on His own neck, then all of them would become a prey to "death". In this way, our Lord manifested as Lord Narasimha to protect His devotee Sri Prahlada and to destroy His enemy Hiranyakasipu. He mitigated through this, the intense fear of the celestial deities. Devotees of our Lord reside, both in the villages and in the forests, and our Lord took "two" types of "forms" to protect them. The Kaustubha gem has also two colors. (i.e the "lion" and the "human").

Our Lord Narasimha had "dancing" eyebrows, with huge teeth, and also a most fearsome face! The eyebrows of our Lord represent the factor of "time" (Kaala). Only on becoming "Vakra" (inimical), this factor of "time" destroys a person. Lord Yama represents the "teeth" of our Lord. Even Lord Yama was conquered. Due to this, our Lord's "face" became very fearsome to look at! Now, anyone, who hates or is inimical to our Lord's devotees, will have to face this "fearsome" face of our Lord, and desist from doing his inimical actions — after getting afraid of the Lord! The king of demons viz. Hiranyakasipu was a bitter enemy of our Lord's devotees. Our Lord did not want Hiranyakasipu to be fit and ready to fight Him. Hence, our Lord caught hold of him, from a distance itself, as he was approaching our Lord! He made the demon fall on to His lap, with the help of His mace, (Gada) and tore him, through His piercing nails — although Hiranyakasipu struggled to get out of our Lord's clutches! Our Lord tore him through His "nails", so that Hiranyakasipu will not get "libera-

tion" at all. Our Lord also willed, that Hiranyakasipu, should retain his "desires" (for his second and third births as Ravana and Sisupaala). Hence, He had placed him on His "lap" only. In this way, as per the will of our Lord, the Kaustubha gem also, infatuates the enemies of our Lord's devotees, and makes them get "attached" to "Samsaara" and endless "desires"!

After describing the incarnation of this Kaustubha gem, now, the "incarnation" of our Lord's "Vanamala" (the garland of 5 forest wild flowers) is being described, through the following 2 verses.

अन्तःसरस्युरुबलेन पदे गृहीतो
ग्राहेण यूथपतिरम्बुजहस्त आर्तः।
आहेदमादिपुरुषाऽखिललोकनाथ
तीर्थश्रवः श्रवणमङ्गलनामधेय॥१५॥

श्रुत्वा हरिस्तमरणार्थिनमप्रमेय-
श्चक्रायुधः पतगराजभुजाधिरूढः।
चक्रेण नक्रवदनं परिपाट्य तस्मा-
द्धस्ते प्रगृह्य भगवान्कृपयोज्जहार॥१६॥

VERSES 15 and 16 Meaning: "When the king of elephants Gajendra's foot was caught up, inside the lake, by the big crocodile, then, the elephant king attained great sorrow! He took one lotus flower, and lifted the same, to be offered to our Lord, along with his "praise". He began to chant the holy names of our Lord, repeatedly, by exclaiming, "Oh primordial Lord! Oh Lord of this entire Universe! Oh Lord! with sacred and pure fame! Oh Lord, with the holy names, which sanctify and make everyone's ears pure and sacred!"

“Our omnipotent Lord, realizing, that Gajendra deserved and desired for his safety and protection manifested there, along with His discus, having seated on the Garuda bird! He used His Sudarsana discus and tore the jaw (face) of the crocodile, and pulled out the elephant from the lake, by catching hold of his trunk!”

श्रीसुबोधिनी : यो हरिः स वनमाला। भक्ता हि गजेन्द्रमोक्षणरूपां भगवत्कीर्तिं श्रुत्वा सर्वथा प्रवर्तन्ते। वनमाला च कीर्तिमयी। अम्लाना हि तस्य कान्तिः। न तत्र देवादीनां सहायो वरो वा। गजेन्द्रः केवलं भगवतैव मोचितः। न वा देवादीनां प्रार्थना। न वा तस्य लौकिका गुणा भगवत्प्रीतियोग्याः। तस्मात्केवलकृपयैव मोचित इत्यम्लानत्वम्। विलम्बासहिष्णुत्वाय विशेषणानि। अन्तःसरसि सरोमध्ये। उरुबलेन। देवलाच्छापेन तादृशरूपस्य देवलकृपयैव महाबलत्वम्। पदे गृहीत इति क्रियाशक्तिः कुण्ठिता। ग्राहपदेन चाऽनिवार्यप्रतिबन्धकत्वम्। यूथपतिरिति तस्मिन्मृते सर्व एव मरिष्यन्तीति। अन्येषामसमर्थता वा। अम्बुजहस्त इति। पूर्वक्रूरभावो निवारितः। भगवदाभिमुख्यार्थं च। भगवत्पूजार्थं वा अम्बुजग्रहणम्। आर्तत्वेन सर्वसाधनाभावः। न ह्यन्ये तादृशे कृपां कुर्वन्ति। इदं चाऽऽह—हे आदिपुरुष। अनेन तवाऽऽवश्यपालनीयोऽहम्। मूलपुरुषत्वात्। अन्यो वा न वक्तव्यः। अखिललोकनाथेति सर्वलोकपालने त्वमेवाऽधिकृतः। अतो नाऽन्यो वक्तव्योऽपि। ननु तव दुःखानुभवहेतुप्रत्यग्रपापस्य विद्यमानत्वान्मया किं कर्तव्यमित्याशङ्क्यामाह—हे तीर्थश्रवः। तीर्थरूपं श्रवः कीर्तिर्यस्या। तव कीर्तिस्मरणेनैव वयं धौतपापाः। ननु केवलमोचने न कश्चित्पुरुषार्थः। किन्तु वैकुण्ठयोग्यो देहः सम्पादनीयः। तदर्थं च शुभाऽदृष्टभावात्किं मया विधेयमित्याशङ्क्याऽऽह—हे श्रवणमङ्गलनामधेयेति। श्रवणमात्रेणैव मङ्गलं सर्वशुभदायि नामधेयं यस्य। अनेन त्वन्नाममात्रेणैव सर्वशुभहेतु भाग्यं सिद्धम्। एवं पदचतुष्टये निरूपिते वैकुण्ठस्थितो भगवान् श्रुत्वा दूरादेव तं शरणार्थिनं ज्ञात्वा। केनाऽपि न ज्ञातः अयं गजेन्द्रोद्धारार्थं गच्छतीति। तथा सति कश्चिद्देवोऽन्यो वा स्वप्रतिष्ठार्थं हस्ते तं धृत्वा बहिः क्षिपेत्? अत आह—अग्रमेय इति। चक्रायुध इति मुक्तिदानार्थम्। पतगराजभुजादधिरूढ

उत्तीर्णः। अनेन तस्य कालग्रासानन्तरं मुक्तिदानं निवारितम्। न हि गजेन्द्रो देहत्यागं ज्ञातवान्। “कालात्मकः सोऽथ सुपर्ण” इति वाक्यादगुरुडस्य कालत्वम्। आगतस्य कृत्यमाह—चक्रेण नक्रवदनमिति। प्रतिबन्धकाभावं कृत्वेत्यर्थः। नतु तेन सहोद्धरणम्। तस्मात्सङ्कटात् हस्ते शुण्डादण्डे प्रकर्षेण गृहीत्वा। स्पर्शमात्रेणैव चतुर्भुजं रूपं संपाद्य तं गृहीत्वेत्यर्थः। भगवतोद्धृत्वाद्ब्राह्मणानां शापलक्षणः प्रतिबन्धकोऽकिञ्चित्करः। कृपयोज्ज्वलहरेति जीवस्य साधनाभावो निरूपितः। परदुःखप्रहाणेच्छा कृपा। एवं हि भगवत्कीर्तिर्भक्तानुद्धरति। इदमेव चरित्रमुत्तरत्र भक्तिहेतुत्वेन विचारयिष्यते प्रह्लादवाक्येषु। ततः कीर्त्यैव प्रेमेति सिद्धं भविष्यति॥१५॥१६॥

एवं वनमालां निरूप्य तेनाऽञ्चितत्वं च प्रेमजनकत्वेन सूचयित्वा विभूषितं मेखलयेति निरूपयति—ज्यायानुगैरिति द्वाभ्याम्।

SRI SUBODHINI: Our Lord removed the “sorrow” of Gajendra — The Lord Sri Hari, who is Sri Purushothama is the “incarnation” of our Lord’s “Vanamaala” (garland of 5 forest “wild” flowers). This garland has pure fame (Keerthi). The devotees of our Lord, often listen to our Lord’s “fame”, as the “liberator” of Gajendra. In this way, the garland of His “fame” never fades away or dries up! Neither, it gets “dirty”. Our Lord Himself, as Sri Hari, without the aid and help of any other celestial deity, had removed the sorrow of Gajendra. Moreover Gajendra also did not have any great virtue in him, which would attract the love of our Lord to him.

HENCE, WE HAVE TO ACCEPT, THAT ONLY THROUGH THE GRACE OF OUR LORD, GAJENDRA WAS LIBERATED.

All the words used, in this verse, hail the glory and greatness of our Lord’s “redeeming” nature! As also His generosity! It is said, that OUR LORD COULD NOT ACCEPT OR TOLERATE, EVEN A SECOND OF

DELAY IN SAVING GAJENDRA! Gajendra was caught hold of, by a very strong crocodile. Water is not the usual residing home of an elephant as the crocodile. Hence, the Lord had to hurry up, to come! The elephant's powers of action were also declining. All these factors made our Lord to come quickly. The celestial sage had cursed the elephant, and through the grace of Rishi Devala, the crocodile had become stronger! Here, the elephant has been called, as the head of the herd. Ipso Facto, if he was not saved, there was the possibility of the destruction of all the elephants of this herd! Moreover, all other elephants also were not capable of saving Gajendra!

Gajendra plucked a lotus flower and after holding it high, with his trunk, he rendered his famous "praise" (Stuti). From this, we can realize, that Gajendra had given up his previous "cruel" nature, and was now ready to face our Lord! He said, "Oh Lord Govinda! Please treat this lotus flower only, as representing all the various worship materials/ingredients!" "I do not have anything with me, which can please you! I am "Aartha" (really suffering). Usually, all other celestials also give up the person, who is not endowed with his own capacity or power." Hence, Oh Lord! You only can save me from this sorrow, through your grace!" All these "words" were uttered, so that our Lord will not delay in saving him.

Our Lord also has been hailed, with so many "adjectives", only for the sake of His "quick" coming! "Oh primordial Purusha (Lord)! As You are the primordial (first) Purusha to exist (or be), You only have the urgent duty to save me! You are the "Moola Purusha" (the "basis" of everyone). Why, I have to go to any other

person? Oh Lord of the entire Universe! You only have the authority to save and redeem everyone! Because of this, I am not able to pray to anyone else! Oh Lord! if you were to tell me, that I am now suffering due to my own sins only, then what should I do or can do? Oh Lord! the very hearing of your holy names is a holy pilgrimage centre (Theerthasravaha)! Hence, my sins have been cleansed away through hearing of the fame of your holy names! By merely removing my sorrow will not be enough for me! Oh Lord! kindly bless me with a body, which would deserve to attain your abode of Sri Vaikuntam! You may ask me, as to whether I have enough virtue or Punyam to reach your abode of Sri Vaikuntam! I would reply, that your holy names confer great auspiciousness, on just hearing them (Sravana Mangala Naama Dheya). When I chanted your holy names, at this very moment, my "Punya" and auspiciousness were ensured!"

In this way, through the utterance of these words of prayer only, our Lord in Sri Vaikuntam, realizing, that Gajendra was seeking His protection, came there quickly. He did not tell or inform anyone else about this coming – so that, no other celestial deity can claim to have saved Gajendra! Our Lord caught hold of the elephant's trunk, and pulled him out of the lake ("Aprameya")! That, no one knew about His visit at all ("CHAKRAAYUDHAHA), He decided to give liberation through His discus! He got down from the Garuda bird – the purport of this is, that He did not confer the benefit of "liberation", after death! In fact, Gajendra attained liberation even from the first instance. Garuda bird symbolizes "time" (Kaala).

Our Lord shattered the crocodile's face, and redeemed it separately. On the mere "touch" of our Lord, Gajendra attained the 4-armed divine form, and the Lord took Gajendra along with Him. The curse of the Brahmins on Gajendra was not effective, as our Lord had decided to redeem him! **HE WAS REDEEMED ONLY THROUGH OUR LORD'S GRACE! THE "JEEVA" HAS NO CAPACITY IN HIM, FOR HIS OWN REDEMPTION! HENCE, OUR LORD'S "GARLAND" (VANAMAALA) TOOK THIS INCARNATION, TO SHOWER HIS GRACE ON GAJENDRA! ALL THE DEVOTEES, WHO TAKE "REFUGE" IN OUR LORD ARE REDEEMED BY OUR LORD'S "VANAMAALA"!** This story will be told in the 8th canto. This story also inspired devotee Prahlaada to say, that this story is the cause for the rise of "Bhakthi", in the heart of everyone (in the "praise" rendered by Sri Prahlaada).

In this way, after explaining the incarnation of our Lord's "Vanamaala", and the rise of "love" of our Lord to Gajendra, through the next verse, the incarnation of our Lord's "girdle" (Mekhala) as Lord Vaamana is being explained.

ज्यायान् गुणैरवरजोऽप्यदितेः सुतानां

लोकान् विचक्रम इमान् यदथाधियज्ञः।

क्ष्मां वामनेन जगृहे त्रिपदच्छलेन

याञ्चामृते पथि चरन् विभुभिर्न चाल्यः॥१७॥

VERSE 17 Meaning: "Though our Lord is the highest among all celestial deities, in His virtues and qualities, He took the incarnation as the son of mother Aditi, as the younger brother of the celestial deities – as Lord Vaamana! King Bali was blessed by Lord

Vaamana, who is the Lord of all sacrifices! The Lord, using the ruse of begging for 3 feet of earth, measured the entire Universe, through His own feet! In this way, He took away mother earth also (from King Bali)! It is indeed true, that the Lord has no other recourse, except to “beg”, to “humble” a devotee, who is strictly following the correct course of truthful action and path! King Bali was also a “total” devotee of our Lord! In fact, he was not interested to become the ruler of the celestial deities. He was deeply interested, only to wear the holy waters of our Lord’s feet on his head! He was however very determined to fulfill, whatever promise he had made, to our Lord to offer, whatever was asked for by our Lord! In fact, he had no other desire in his mind, other than his desire to fulfill his word of promise. When he realized, that he had nothing left with him to be offered to our Lord, then, he placed his head on the holy feet of our Lord Sri Hari, and made a gift of his own “Aatma” to our Lord, as an act of humble consecration!”

श्रीसुबोधिनी : वामनो हि भगवतो मेखलारूपः। मेखला हि कटिस्थानबन्धिका भवति। “स जघनादसुरामसृजते” ति श्रुते “जघने आत्ममुख्यानि” ति च वाक्यात्। दैत्यबन्धकत्वेन मायामप्यन्तः पातयित्वा शोभां जनयतीत्याकुञ्चनप्रसारणधर्मवत्त्वाच्च वामनः कटिसूत्रमेव। अत एव गुणप्राधान्येन निरूपणम्। अदितेः सुतानां मध्ये अवरजोऽपि। अदितिर्हि भूमिरूपा। यद्यपि सर्वरूपत्वेन निरूप्यते तथापि तस्याः स्तुतिपरत्वादियं वा अदितिरित्येव मुख्या। तस्याः सुतास्तत्कीर्तिं रक्षां वा जनयन्ति। अतो रक्षाकीर्तिरूपं पीताम्बरं भवति। तां च दृढां करोति मेखला। गुणैर्ज्यायान् पुष्टः स्थूलो महानित्यर्थः। तस्य गुणानेवाह। गुणा ह्युत्कर्षाधायकाः। भगवतो जगत्कर्तुः सर्वप्रेरकस्य सर्वनियन्तुः कालचेष्टारूपस्य के वा ते धर्मा ये उत्कर्षमादधतीत्याशङ्क्य वामनस्य गुणास्तथा भवन्तीति मेखलागुणप्रस्तावे

तान्निरूपयति—**लोकांस्त्रिचक्रम इति।** भगवतो ब्रह्माण्डरूपस्य उरः कण्ठादिरूपेण उपरितनलोकानां निरूपणात्। तत्र स्वेनैवाऽऽक्रमणं न युक्तिसहितां बुद्धिमारोदुमर्हति। अतो भगवतोऽन्ये धर्मा बुद्ध्या परिकलितुं शक्यन्ते। सर्वरूपेणैव भगवतः स्वाक्रमणं न बुद्धिगम्यमिति गुणत्वम्। बलिं प्रति पादस्याऽग्रे नयनप्रदर्शनं ममेच्छयैव भवन्तः स्वर्गादिलोकभोक्तारो जातः। वस्तुतस्तु चरणावयवलोकभोक्तारः तेषामुपर्याक्रमणं न नित्यम्। मेखला ह्युभयपरिच्छेदकर्त्री। “**उर्ध्वं वै पुरुषस्य नाभ्यै मेध्यमवाचीनममेध्यं यन्मध्यतः संनहति मेध्यं चैवाऽस्याऽमेध्यं च व्यावर्त्तयती**”ति श्रुतेर्मेखलायास्तदुभय- परिच्छेदकत्वम्। ततो दैत्यानां स्वर्गाऽऽक्रमणं न युक्तमिति व्यावर्त्तकेन व्यावृत्तिः क्रियते। अतो युक्त्या परमार्थतश्चाऽऽक्रमणं न संभावितम्। किञ्च। विशेषेण चक्रमणं सुतरामसंभावितम्। विशेषो हि विक्रमणेन पततां लोकानां तेनैव स्तम्भनम्। पातिकैव क्रिया पातयन्ती पालयतीत्याश्चर्यम्। किञ्च। अतः परमन्यो विशेष उच्यते भिन्नक्रमेणेत्याह—**अथेति।** लोकपरमार्थाभ्यां पूर्वमलौकिकं निरूपितम्। अधुना स्वयं यज्ञरूपो यज्ञस्थापनां कुर्वन् यज्ञविघ्नं करोतीति वेदेऽप्यलौकिकम्। तदाह—**यदथाधियज्ञ इति।** यस्मादयमधियज्ञः। एवं सर्वप्रकारेण बुद्ध्यगोचरत्वं विनिरूप्य रूपस्वभावविरुद्धं करोतीत्याह—**क्ष्मां वामनेन जगृहे त्रिपदच्छलेनेति।** वामनो हि स्वल्पामपि भूमिं देहेनाऽपि नाऽऽक्रमति। तेन सर्वभूमिग्रहणं सुतरामयुक्तम्। नमनेनैव हि मेखलया कटिराक्रम्यते। किञ्च। **त्रिपदच्छलेनेति।** न हि भगवतः पदत्रयमस्ति। छलं हि भ्रमजनकम्। मानं हि तत्र व्याप्तमेव तद्गृह्णाति। न हि भगवान् बुद्ध्या मानमुक्तवान्। चरणस्तु निष्काशितो न मानं भवति। अतो भगवता तृतीयः पादः कल्पनीय इति ज्ञातव्यम्। वामनवाक्यानुसन्धानेन तद्भ्रामकपदैर्लोकं अन्यथा प्रतीतिजनकैर्भूमियाचनं छली भवति। “**मायेत्यसुरा**” इति तेषां मायारूपेणैव भगवान् भवतीति भगवता सत्यतया निरूपितमपि छलत्वेन पर्यवसितमिति तथोच्यते। एवं भगवतो महगुणान्विनिरूप्य तत्र जातं दोषं याचनलक्षणं निराकरोति—**याञ्चामृत इति।** याञ्चा हि द्विविधा। सेवककर्तृका प्रभुकर्तृका च। तत्र सेवककर्तृका प्रभोर्दोषावहा न प्रभुकर्तृका। वस्तुतस्तु इयं याञ्चा प्रभुकर्तृका। वस्तुतः प्रभोरपि धनं अन्येषु स्थापितं नीतिमार्गेण

तस्य याचनमेवोचितम्। स्वेनैव तत्र स्थापितत्वात्पथि चरणम्। अनङ्गीकार एव हि बलाग्रद्रहणम्। न चाल्य इति स्थानान्न निष्कासनीयः। याच्नां कृत्वा तु निष्कासनीयस्तदनङ्गीकारे। क्षमामिति भूमिमेव गृहीतवान् याच्चयाऽपि। दैत्यानां हि तत्रोत्पन्नानां तत्स्वामित्वमेव। अतो हि बन्धनम्। अन्यथा पातालादिषु क्वचिदपि तत्स्वामित्वे ग्रहणं न स्यात्। अबद्धश्च स्वाम्यं सर्वथा करिष्यत्येवेति बन्धनम्। अनेनाऽपि च्छलः समर्थितो भवति। एकस्यांऽशस्य याचनम्। अंशद्वयस्य त्याजनम्। त्रयाणां तु याचनं च्छलः। सन्नियोगशिष्टत्वात्त्रयाणां याचनम्। अन्यथा शेषाभ्यनुज्ञा स्यात्। क्रियाद्वयं वा आपद्येत। तस्मान्मेखलया भूमिग्रहणमुचितमेव॥१७॥

ननु भगवान् भक्तिमार्गविरुद्धं कथं कृतवान्। गुणा हि भक्तिजनकाः भक्तैरेव ग्राह्या आदरणीयाश्च। न च भगवान् भक्तिविरुद्धमपि करोतीति शास्त्रार्थो भवति। तस्मादस्य चरित्रस्य गुणत्वेऽपि न प्रकृतोपयोगिगुणत्वमित्याशङ्क्याऽऽह—

SRI SUBODHINI: Our Lord Vaamana is the incarnation of our Lord's "girdle". The Vedas say, that the demons are established in this place viz. waist! With a view to ensure, that the demons do not go to the 'upper' regions, our Lord has worn this "girdle". In other words, the incarnation of this "girdle", as Sri Vaamana took place, for this sake only. Our Lord's power of "Maya" also can "bind", and hence, this "girdle" gets illuminated, through the power of our Lord's "Maya". This "Maya" power is the worshipful deity of the demons, and due to this, our Lord uses this "Maya" power only to "infatuate" them!

"Girdle" usually enhances one's beauty and also "binds". All these aspects come out clearly in the Leela enacted by our Lord as Sri Vaamana. In the 8th canto, it has been said, that our Lord's form became so very big, that He was said to express his qualities along

with generation of "fear" on the Universe (when He covered the entire Universe with his huge "Trivikrama" form). Sri Vaamana was small, and it is He, who became the "biggest". Is this not wonderful? All these type of "events" are usually enacted by our Lord's power of "Maya" only.

Sri Vaamana was the younger son of mother Aditi, who is the mother of all celestial deities. But, he was the "highest", due to his qualities and virtues. In the Vedas, mother Aditi has been described, as of the form of mother earth! The role of the "girdle" is to bind strongly the aspect of "security" (Raksha) and "fame" (Keerthi). Sri Vaamana protected mother Aditi's fame and herself. In this way, our Lord is considered as the "best" of all the sons of mother Aditi, in His qualities and virtues.

Usually, virtues and qualities exhibit ones glory and greatness. Our Lord is the Creator of this Universe and it is He, who inspires everyone and keeps everyone under His control. He is of the form of "Kaala" (time). What is the quality in our Lord, which shows up His glory or greatness? This is answered by telling, that Lord Vaamana had such virtues, that His glory is always visible in this Universe at all times! It is said, that our Lord "attacked or covered up" (Aakraman) of the upper worlds! Our Lord is of the form of this entire Universe and the upper worlds are represented by our Lord's chest, neck and head! When this is the actual "truth", how can we say, that the Lord had attacked His own Universe, with His own enlarged "form"? Answering this, it is said, that our Lord "conquered" the upper regions, with His "qualities", which are different from Him also! (i.e. as per His will and desire)- as our

Lord has become the entire Universe, through His "qualities"! (Dharma).

In the Maitravairuni Upanishad, it is said, that in the first instance, this Universe was in "divine Tamas" state (unseen or imperishable). Later, it is said, that this "Tamas" became "Rajas" and "Satwa" qualities. And the same became "pure Satwa", and through this "Satwa" quality only, the celestial beings and the incarnations of our Lord take place. Sri Vaamana's incarnation is from "pure Satwa". That is why, it is said, in the 8th canto of Sri Bhagavatam, that our Lord Vaamana was the "highest" manifestation of the "three qualities" (Gunatrayam). These "three qualities" came into Lord Vaamana, through His mother Aditi, who is compared to the "earth", having these qualities. Moreover, our Lord had taken the aid of His own "Maya" power also, while taking this incarnation.

Our Lord continues to be the highest Brahman, in spite of taking an incarnation. This is, because of His capacity to show His "qualities" as different from Him, at all times! Our Lord's "divine" self (Swaroopa) is always "ONE and the same", but due to His will and desire, through His adoption of the "qualities", He shows Himself as big, large, lean, short etc. In this "task" of our Lord, His power of "Maya" assists Him.

Our Lord had conquered this entire Universe, when, He had enlarged His body, through a very "special" way. He brought, all the worlds, in this Universe, before His holy feet and showed them to King Bali! The main purpose of showing the entire Universe, on the "tip" of His holy feet, was to inform King Bali, "Oh Bali! All of you are using the heaven and other worlds, only

through My own will and desire, and this entire Universe and the worlds contained therein, are, just, my own "limbs and parts" only! Everything happens only, as per My will!

Our Lord Vaamana, being the incarnation of the "girdle" of the Lord, stopped Bali's movements to the upper regions - as the Vedas say, that the "limbs" of our Lord, above His "navel", are very holy and sacred! Ipso Facto, the "regions" lower to the navel is not holy or sacred! The "girdle" in between (Lord Vaamana) ensures the separation of the holy and the non-holy regions!

Our Lord is hailed here, in this verse, as "Adhiyagnaha". The purport of this is, that our Lord, while of the form of a "sacrifice", came there to King Bali, to prevent his "sacrifice" from being completed - in this way, He expresses His famous quality of "resorting, or having at the same time, the opposite qualities (Dharmaas - VIRUDHA DHARMAASRAYAM). This also manifests the "supernatural" (Aloukik) nature of our Lord's will, desire and qualities.

What is proved here is, that our Lord's qualities and divine nature cannot be understood by the ordinary intellect. Otherwise, how can we explain, the supernatural huge "Trivikrama" incarnation of our Lord, so instantaneously manifested, for the sake of teaching King Bali, that, it is the Lord, who is the "doer" at all times! The words used here viz. "Through the strategy of three feet, Sri Vaamana took away "earth" from King Bali" (TRIPADAN'CHALENA).

Our Lord, of course, did not show the "three feet". He had "staged" this "Bhrama", (delusion) with a view

to “humble” King Bali, who had promised our Lord to give “everything” – as though, it belonged to him!

The three “feet” referred to here is only a “ruse” used by our Lord, to enact His Leela! What is told, is the spiritual “Tatwam”, (principle) that our Lord is “all-pervasive”! Here, the word “measuring” is also used. We should pause and think, as to how the feet of our Lord (of 2 or 3 inches) could “measure” the three worlds! The answer is given, by the use of the word “Charanastu” i.e. the Lord assumed, such a huge form, that one “foot” was enough to cover the three worlds! But, all this was done by our Lord, as a “Bhrama” (delusion), created through His “Maya” power.

In reality, we have already seen, that our Lord’s “feet” is situated in “Paatala” region only. Despite this, the Lord asked King Bali to give Him “land”, which is “equivalent” to His holy feet! After “measuring” the entire Universe, with “two feet”, our Lord asked, as to where, He can put His “third” feet or, where is the territory to be “measured”, as the third feet? King Bali, despite getting the doubt, that it was Lord Vishnu Himself, who had come to beg of him, could not understand the “ruse” used by our Lord! Why did our Lord not make Himself clear to King Bali? Why did He make it difficult for King Bali? Answering this, it is said, that the demons always regard “Maya”, as their worshipful deity, and despite the fact, that our Lord had, told the “truth” (i.e. He wanted only three feet of land), King Bali, being a demon, could not realize the real meaning of our Lord’s words! Lord Brahma also has explained this event in the same way only! (The words used here to explain this “non-understanding” of our Lord’s words are “Maayetyasuraha”).

We have to realize also, that our Lord's "qualities"
are greater than our Lord and there is no "blemish"
at all, in our Lord! Usually, people consider our Lord's
 "begging" as degraded! But, this is also a "Bhrama"
 (delusion). A devotee, who follows his own life, in a
 righteous (Dharmik) way, can be removed, from his path
 only, through "begging". Even the Lord has to do this.

"Begging" (asking) is of 2 kinds, (1) of the servant,
 (2) of the master. The "begging" of a servant, will be
 blemishful i.e. our Lord "acting" as a servant. In this
 event, the devotee will attain "Samsaara" only (of life and
 death). But, when our Lord Himself "begs", then this
 blemish is absent. Here, the "begging" is done by the
 Lord of the Universe Himself! Hence, blemish-free! Some
 persons may comment, that the Lord had "begged"
 without paying a "price" for it i.e. free! This is not true.
 It has been said, that one can always call back or demand
 the property, which has been given to someone for
 "safekeeping"! Our Lord had "kept" for sometime, this
 earth with the demons, and after some time, He had
 asked for the same back! In fact, our Lord had given,
 a small portion of this earth to the celestials, and the
 rest was given to the demons (as per the Vedas). But,
 the demons did not accept this aspect of "safekeeping"
 on behalf of our Lord. Hence, our Lord had to perforce,
 take away this earth from the demons, as everything
 belonged to our Lord, and it was He, who had given
 this earth to demons also.

King Bali was thus enjoying this earth, and was
 also following the usual path of Dharma! He did not,
 therefore, deserve to be removed from this "path". But
 the Lord came to "beg" of him. Even then, King Bali
 thought, that this "earth" was "his own", and what

he could do, at best, will be to give "charity" (Daana) to our Lord (i.e. whatever is our Lord's, is being given back to Him, as an act of "charity"!) For this "offence" of King Bali, it was indeed appropriate, to remove him from his rulership of this earth. — HE DID NOT ACCEPT THE FACT, THAT THE ENTIRE UNIVERSE WAS OUR LORD'S - INCLUDING THE "EARTH", WHICH WAS WITH HIM (I.E. KING BALI) AT THE PRESENT MOMENT!

The demons were born on this earth, and due to this, they regarded this earth as "their own"! They manifested this view, also by asserting their "rulership". Hence, our Lord had to intervene and put a stop to this practice. King Bali was a great devotee of our Lord, and our Lord desired to "bless" him by removing his attachment to this "Samsaara" (worldly attachments). Hence, he was "bound" by our Lord. OUR LORD DOES EVERYTHING WITHOUT ANY DIFFICULTY! He did not want to give "mental sorrow" to His devotee. The "physical bondage" was meted out to King Bali as our Lord desired to "purify" him!

King Bali had the desire to become the "king" of all the three worlds. Hence, our Lord "begged" for three feet of land. If our Lord had asked only for one "foot" of land, then King Bali would have continued to nurture "lordship" on this earth only!

It has been said rightly, that "Oh Lord! You have created all these three worlds, for the sake of your play! This entire Universe, therefore, belongs to You, as You are it's Lord! But many may regard themselves, as the Lords of this Universe! They think, that they are the "owners and masters", of whatever they have! But the

real “worship” is yours only! In this way, they have intellects, full of blemish!”

But, our Lord does not desire for the intellect of His devotee to be polluted or blemishful. In fact, He cannot tolerate or put up with this. Hence, our Lord had to play a “ruse” (to cheat). Due to His compassionate nature, due to the beauty of this type of “begging”, due to the necessity to test the courage of King Bali, and with a view to cement, on a permanent basis, the ‘friendship’ with King Bali, our Lord did not mind to “beg” for the three-feet of land!

Some may express a doubt, as to why, our Lord had acted, with reference to King Bali, against the tenets of this path of Bhakthi? Putting His own devotee in “bondage” is against this path of devotion! Usually, all the qualities of our Lord, even the “worldly” ones (in an incarnation) are capable of inspiring “Bhakthi” in the minds of His devotees! That is why, the devotees accept and honor them! Even in the Sāṅkhya system, there is no reference to say, that our Lord does “actions” against this path of devotion! Hence, why did He do this type of “anti-Bhakthi” action? Answering this, it is said.....

नाऽर्थो बलेरयमुरुक्रमपादशौच-

मम्भः शिखाधृतवतो विबुधाधिपत्यम्।

यो वै प्रतिश्रुतमृते न चिकीर्षदन्य-

दात्मानमङ्ग शिरसा हरयेऽभिमेने॥१८॥

VERSE 18 Meaning: “The entire territory of the celestial world and its rulership are not equal to the holy water, sprinkled on his own head by King Bali — the holy water, which was used to wash the holy feet

of our Lord Sri Vaamana! Attainment of this holy water was the greatest blessing, greater than anything else! Why? King Bali was interested only to fulfill his promise of giving in charity. He had no other desire or goal! Hence, when he saw, that there was nothing left to be offered to our Lord, as the "third" feet, then, he placed his head on the lotus feet of our Lord Sri Hari, as an act of devoted consecration."

श्रीसुबोधिनी : नार्थो बलेरयमिति। भक्तिविरोधस्तदाऽऽपतति यदि भक्त्यनभिप्रेतः स्यात्। नहि मेखलया कटिबन्धनं कटिस्थानस्याऽनभिप्रेतं भवति। नहि भक्तस्य धनं भगवतोपभुज्यमानं तस्य दुःखाय भवति। तदीयस्य सर्वस्याऽपि तदर्थत्वात्। लोकप्रतीत्या तु यो विरोधः स गुण एव। भक्तैश्चेद्द्विरोधो मतः स्यात्तदापि परिहरणीयः। अभिमानवतामपि भक्तानामनभिप्रेतत्याजनं सुखकरमेव। तदाह। अस्य भक्तस्य बलेर्भगवत्पूजारूपस्य विबुधाधिपत्यम् अर्थः फलं पुरुषार्थो वा न भवति। पूजा ह्यसंबद्धा न भगवत्प्रीतिं जनयतीति दैत्यानां सम्बन्धनिराकरणार्थं मन्त्रैस्तत्परिच्छेदकरणं युक्तमेव। अयं च लोकत्रयात्मको विषयो बलेर्नार्थः। तर्हि कथं पूर्वं तेन गृहीतमित्याशङ्क्याऽऽह—उरुक्रमपादशौचमिति। स हि भगवच्चरणारविन्दे समर्पणार्थं पूर्वं गृहीत्वान्। अधुना चरणप्रक्षालनं कृत्वा तत्तस्मिन्निवेद्य तच्चरणारविन्दोदकं शिखायां धृतवतो भगवदीयत्वं प्राप्तस्तादृशशरीरप्राप्तियोग्यतां वा प्राप्तः। कक्षात्रयमुपरिगतस्तादृशस्य प्रथमकक्षा न पुरुषार्थाया। न हि भगवता बलादयं कक्षात्रये नीतः। नह्ययं प्रत्याक्रमणेच्छुः। भगवांस्तु बलिस्थाने स्थितः श्रुत्यर्थपरिपालनाय। “स वै विष्णुक्रमान्क्रमेत य इमान् लोकान् भ्रातृव्यस्य संविज्य पुनरिमं लोकं प्रत्यवरोहेदि” ति श्रुतैः। “ये यथा मां प्रपद्यन्त” इति वाक्यात्। दानस्य साफल्याच्च। अनन्तगुणं हि पात्रे दत्तं भवति। अतोऽनन्तब्रह्माण्डाधारो भगवांस्तस्य सिद्धः। अतः पूर्वस्वीकृतत्रैलोक्यं नार्थः। किञ्च। पूर्वं महादेवाय त्रैलोक्यं दत्तं भगवतैव। पश्चाच्चरणोदकं मस्तके स्थापयित्वा ऐश्वर्यादौ विरक्तः सन् पुनश्चरणमेव ध्यायति। अयं च तथा। उरुक्रमस्यैव पादशौचं चरणारविन्दोदकं महादेवस्याऽस्याऽपि तुल्यम्।

विबुधाधिपत्यं चाऽस्य नाऽर्थो यथा महादेवस्य। दास्यार्थं ह्येवं कृतवानिति ज्ञापनार्थं चरणारविन्दोदकधारणमेव हेतुत्वेनोक्तम्। नतु दानादि। अन्यशेषत्वात्। किञ्च। यो वै प्रतिश्रुतमृते न चिकीर्षदन्यदिति। यस्तु स्वसङ्कल्पनिर्वाहार्थं बहुविचारितवान् पश्चात्तृतीयपादार्थं स्वशिरो दत्तवान्। न ह्येतादृशः पूर्वदत्तं कामयते। भगवतस्त्वेवं करणं दैत्यत्वत्याजनार्थम्। देवेषु सत्यं दैत्येषु चाऽनृतं प्रतिष्ठितम्। तदशक्यमपि प्रतिश्रुतमनेन सत्यं चेत्कृतं तदा सत्यं प्रतिष्ठितो भगवद्धर्ममेव प्राप्तवान्। अन्यदिति रूपभेदोऽपि निवारितः। आत्मानं देहम्। अङ्गेति स्नेहसम्बोधनं तस्मिन्भगवतः स्नेहसूचनार्थम्। शिरसेति प्रधानेन सहाऽऽत्मसमर्पणं ब्रह्मज्ञानेन सहितं कृतमिति सूचितं भवति। अयमात्मानं शिरसा सह हरये अभितो मेने। अनेन शरीरेण भगवत एव कार्यं न वा मम नान्येषामित्यभिप्रायार्थः। यथा हि तस्य मनोरथस्तथैव च सिद्धिः। यथा भगवते दत्तं वस्तु तदर्थं बध्वा स्थाप्यते तथा बलिः स्थापित इति न भक्तिविरोधः। अत एव तेषां गुणत्वात्तस्य महती भक्तिर्जाता। अन्यथा मात्सर्यादिकमुत्पद्येत जयविजयवत्। तस्मादेतेषां गुणत्वाद्द्वामनो मेखला। तेन च विभूषितत्वं सर्वत्र भक्तावुपयोगात्। माहात्म्यज्ञाने स्नेहे च फले चेति॥१८॥

अंगुलीयकैर्विभूषितत्वमाह—

SRI SUBODHINI: We can term the “action” of our Lord as being “against” the path of Bhakthi only, when this Leela of our Lord is not liked or loved by His devotee! If King Bali had become unhappy or angry, through this Leela, then, we could say, that our Lord’s “Leela” was against the path of devotion. But this is not the case at all.

The “girdle” used on the “waist”, is not considered as useless or bad! Even, when seen, from a worldly point of view, when our Lord begins to enjoy the “wealth” of His devotee, the devotee becomes happy and joyful — and not sorrowful! Our Lord is the “Swami” - the master and Lord of everyone. EVERYTHING, WHICH BELONGS TO A DEVOTEE, REALLY IS BELONG-

ING TO OUR LORD ONLY! In this world also, the wealth of the “beloved”, is usually enjoyed by the “lover”! The wealth of the father is enjoyed by the son.

It is the nature of our Lord to remove the attachments to worldly objects developed by His devotees,, through “ignorance” - so that the devotee attains “real happiness”, as the end result! This is the same “truth”, which is explained here! King Bali was a great devotee of our Lord. He would never regard the rulership of the celestial regions, as a reward or result, for worshipping our Lord. True devotees of our Lord, do not regard “worldly desires and pleasures”, as the real goals of their lives! The supernatural results, such as “becoming Indra of the celestial world” generate “ego”. Hence, even these benefits are considered as “harmful”. “Self centered” worship or Bhakthi are always considered as useless! — as this type of worship is not truly related or accepted by our Lord! This worship becomes of the category of “demoniac” nature, and can never please our Lord!

King Bali, therefore, never desired to become the Lord of all the three worlds. He had, in fact, already reached to the highest place, which is very near to our Lord. Why did he then, in the first instance, accept the rulership? It is said, in answering this, that he had accepted the rulership, treating it as a “gracious blessing” from our Lord! (URUKRAMAHA). Now that, our Lord had come, King Bali washed our Lord’s holy feet, and after sprinkling the holy water on his head, he consecrated this rulership at the feet of our Lord, as an offering! Through the sprinkling of holy water on his head, he had become totally “belonging” to our

Lord, having got a "divine body" (Bhagawadeeya). He got a "status" greater than the three worlds! How, can he, then desire, for any other goal, lower than this? Never,—not at all!

If, someone were to ask, as to why our Lord had asked King Bali, to go to the Sutala world? Why did, He give King Bali, a "word" to make him Indra, and why did he make him also Indra? Answering this, it is said, that our Lord had blessed King Bali with all these "results", so that, he could be taken beyond these three worlds — especially when King Bali deserved the higher status! From this, it becomes clear, that our Lord had taken King Bali to the Sutala world, only with a view to show the glory of King Bali, and had make him as "Indra", only with a view to shower His grace.

Someone may say, that our Lord had taken King Bali to Sutala world, through "force"! If this is true, why the Lord is still said to be the "gatekeeper" of King Bali's home, at this Sutala world? In fact, our Lord stayed in the Sutala world, with King Bali, with a view to protect, what is said in the Vedas, as His own promise! In the Gita, our Lord has said, "I worship and seek my devotees, in the same way and manner, as they seek Me."

LIKE, KING BALI BECAME OUR LORD'S, OUR LORD ALSO BECAME KING BALI'S! Our Lord also went with King Bali, to the Sutala world, and stayed with him! The Lord wanted to bless him with the "result" of his "charity". It is said, in the scriptures, that "any charity given, at an appropriate time, to a virtuous person, gives unlimited results". King Bali had given everything of his to the best and highest "person" (i.e. our Lord), leading to the result, that our Lord, who

is the “basis” of all the true saints and Brahmins, became King Bali’s “gate keeper”! In this way, the real result of total “Samarpanam” (consecration) of King Bali to our Lord happened! From this, we can clearly see, that King Bali did not desire or like his rulership of the three worlds! But, he accepted it as a “Prasaada” (boon of Lord’s grace) of our Lord.

Even, previously our Lord had given the rulership of the three worlds to Lord Siva. But no sooner, Lord Siva accepted our Lord’s “Ganga” water, from His holy feet, Lord Siva got intense detachment to this rulership of the three worlds, and the opulence attached to it. It is said, that Lord Mahadeva, is meditating even today, on the lotus feet of our Lord, without desire for anything else! This same event took place, in the case of King Bali, that he also got great “detachment” (Virakthi) to all types of wealth and worldly enjoyments, and accepted the “servantship” of our Lord. That is why, in this verse, the cause for King Bali’s glory has been spoken, as the ‘sprinkling’ of holy water, used to wash our Lord’s feet, and not due to the “charity” done by him! In fact, this water used to wash our Lord’s feet only made him “of belonging to our Lord” and nothing else — as everything is our Lord’s only already!

Another reason is also given, as the cause for King Bali’s glory. It is said, that King Bali had thought very much, for fulfilling the promise of giving the third “feet” of land. But, when he could not get anything adequate to fulfill his promise, then he placed his “head” on the lotus feet of our Lord. How can such a devotee like King Bali, desire for the previously enjoyed three worlds? Our Lord, had now decided to withdraw the three worlds from King Bali, with a view to remove his

“demoniac” nature. King Bali knew, that all these three worlds were “untruthful” (impermanent). Hence, he accepted the “servantship” of our Lord, after passing the “test” given by our Lord! Usually, demons are attached to “untruthful” objects, and the celestial deities are prone to accept always “truthful” objects only!

Our Lord enabled King Bali to fulfill an “impossible promise”, and made his words come true! He attained the pure and loving “Bhakthi” to our Lord.

Here, no more a “giver”, nor a “taker” remained as everything happened in ONE FORM OF OUR LORD ONLY!

Lord Brahma has addressed Sri Naarada as “Angha” – to show His affection, and this “word” also shows the “love” of our Lord to King Bali. The word “Sirasaa” (through his “head”) reemphasizes, that King Bali had consecrated everything to our Lord, with his most important part viz. the head! Head represents the knowledge of Brahman! In other words, King Bali performed this act of charity, with the full knowledge of Brahman.

King Bali had decided to do only our Lord’s work, through his body, and of none, or nothing else, henceforth! In this way, whatever was desired by King Bali, came to take place. He gave up his body to our Lord, and due to this, with a view to never “lose” King Bali, our Lord also “bound” and kept him with Himself, for all time! - Our Shri Mahaprabhuji says here, that the Lord kept King Bali, “safely and securely” like a person keeps a valuable object, closely bound in a piece of cloth, with a very strong knot! - and takes it to his own home – as he loves this object very much, and

as he does not want to lose it!

In this way, our Lord brought King Bali to Himself! How can we say then, that our Lord's action towards King Bali, was against the path of Bhakthi? In fact, due to this "Leela" of our Lord, King Bali got intense and total Bhakti to our Lord! If it was otherwise, the king would have got hatred to our Lord! Like it happened, with Jaya and Vijaya, towards our Lord!

In this way, due to the wealth of great many virtues and qualities, Lord Vaamana's incarnation is that of the "girdle" of our Lord. This Leela of our Lord, due to the fullness of virtues and qualities being manifested therein, has become an ideal example for pure Bhakthi to our Lord, for the sake of knowledge, about the glory and greatness of our Lord (Māhātmya Jnāna) and also for the "result" to be attained by a devotee, as a result of pure Bhakthi to our Lord!

The glory of our Lord's "fingers" is being spoken, as per the following verse.

तुभ्यं च नारद भृशं भगवान् प्रवृद्ध

भावेन साधुपरितुष्ट उवाच योगम्।

ज्ञानं च भागवतमात्मसतत्त्वदीपं

यद्वासुदेवशरणा विदुरञ्जसैव॥१९॥

VERSE 19 Meaning: "Oh Sri Naarada! Our Lord, on getting fully pleased due to the intensity of your Bhakthi to Him, had expounded on "Yoga"! Not only this! Our Lord, out of His compassion had, along with the knowledge of Brahman, had spoken about the glory and greatness of our Lord Sri Purushottama! This knowledge is very easily attained by those devotees, who take refuge in the lotus feet of our Lord Vaasudeva."

श्रीसुबोधिनी : तुभ्यं च नारदेति। अंगुलीयकानि दश विंशतिर्व भवन्ति। तावन्ति हि भगवद्वपाणि यावन्ति नारदेन दृष्टानि। अन्यैरपि। नारदं प्रति भगवदवतारा “दर्शनं यान्ति चेतसी” ति वाक्यादनन्ता एव। अंगुलयश्चतुर्भुजे विंशतिर्भवन्ति। अनन्तभुजत्वेऽनन्ताः। नारदेन तत्सदृशैरन्यैश्च परिदृश्यमाना हि मूर्तयो भगवतोऽनन्ताः। अत एव तुभ्यं चेति चकारः। तेषामङ्गुलीयकत्वमवयवान्तोपयोगात्। ते हि भक्ताः संसारान्ते भवन्ति। अनेन सर्वात्मकस्य भगवतो भक्ता अंगुलय इति निरूपितम्। ते हि सर्वशरीरोपकारिणः सर्वक्रियाहेतवः। महाधनैरिति विशेषणातेषु बहुधनमस्तीति ज्ञापितम्। तानि धनान्यग्रे वक्ष्यामः। तुभ्यं नारदाय। त्वदुपयोगार्थं चकारादन्योपयोगार्थं च योगमुवाचेति सम्बन्धः। तत्र साधुपरितुष्ट इति हेतुः। तस्य योगस्य मूल्यरूपत्वात्। नहि केनाऽप्यंशेनाऽपरितुष्टः स्वमूल्यं वदति। चतस्रो ह्यङ्गुलय एकश्चाऽङ्गुष्ठः स च समावद्वीर्यो (?) भवति ताभिः। सा हि भक्तिरङ्गुष्ठमूल्यं भवति। तेन परितुष्टो वा भगवान्। योगो ज्ञानं परिचर्या शारीरज्ञानं चाऽङ्गुलीस्थानीयाः। चतुर्भिरपि भक्तहितो भगवान् प्राप्यते भक्त्या च। तदाह। भृशमत्यर्थम्। प्रवृद्धभावेन निरन्तरश्रवणादिना तत्तन्मार्गे उत्पन्ना प्रीतिः सर्वं हृदयं पूर्णं विधाय यदोच्छलिता भवति। यथा बहिः स्पष्टतया प्रेमाऽनुभूयते स प्रवृद्धो भावः। तेनैव भगवान् परितुष्यति। गुणानां भगवतश्चाऽवगाहनयोग्यत्वात्। अत एव साधुपरितुष्टः। परितोषानन्तरमपि भक्तिपूरस्य विद्यमानत्वात्परितोषस्य साधुत्वम् अपरितोषासहभावः स्वनित्यता च। परितत्त्वं तु तदीयानामप्युद्धारकत्वेन। तदा हि योगमाह। तथोपायमुक्तवान् येनोपायेन भगवान् दृश्यत एव। बहिर्दर्शने भक्तिरेव हेतुः। अन्तर्दर्शने योगः। विद्यमानस्य दर्शने द्वयं भगवतो ज्ञानं जीवानामात्मतत्त्वप्रदर्शनं च। चकाराद्ब्रह्मज्ञानं च। ब्रह्मस्वरूपज्ञानं ब्रह्ममीमांसायां निरूपितम्। निर्धर्मकः सर्वधर्मादिरूपेण स्वयमेवाऽऽविर्भवतीति। भागवतं पुरुषोत्तमज्ञानम्। आत्मनो जीवस्य तत्त्वं शुद्धचैतन्यरूपम्। तत्प्रकाशो वृत्तिफलनेन स्वतो वा आविर्भावेन। तज्ज्ञानं दीपस्तेन सहितं आत्मसतत्त्वदीपम्। ब्रह्मात्मत्वज्ञानं वा। चकारात्क्रियायोगः। तस्य फलं भक्तिरित्यग्रे वक्ष्यते। ननु योगयज्ञानादीनां पूर्वमेव सिद्धत्वाद्बहुभिश्च प्रकाशितत्वात्तदर्थं किं भगवदवतारेणेत्यत

आह—यद्वासुदेवशरणा इति। यस्मान्नारदार्थं प्रोक्तपञ्चरात्रादेः। वासुदेवशरणाः मोक्षदातुः सत्त्वाधिष्ठात्री- देवतारूपस्य शरणगमनमात्रेणैव तपआदीनामभावेऽपि। अञ्जसा सामस्त्येनैव सुगममार्गेणैव विदुर्ज्ञानवन्तः। आश्रयमात्रेणैव सुगमतया परिज्ञानं पुनः कथने हेतुः। अथवा भगवद्भक्ता भगवत्पराः कर्म वा योगं वा ज्ञानानि वा न मन्यन्त एवेति तदर्थं भगवतैतान्युक्तानि। अतः परं भगवदुक्तानीति परमश्रद्धया तेषु प्रवर्तन्ते मार्गगताश्च भवन्ति कृतार्थाश्च। अन्यथा उत्पथा उन्मादाश्च भवेयुः। भक्तेर्मदिकत्वात्। एतदर्थं भगवान् भक्तिसाधकान्युक्तवानित्यर्थः॥१९॥

नूपुरकङ्कणादिभिर्विभूषितं निरूपयति—चक्रं चेति। अत्राऽऽदिशब्देन द्वादशाङ्गोपयोग्याभरणान्युच्यन्ते। तत्र पादयोर्हस्तानां च नूपुरकङ्कणादिभिर्ध्ययत्वम्। एवं कण्ठाभरणानि मुकुटादीनि च। सर्वाण्येतानि द्वादशाङ्गविभागेन द्वादशविधानि। तानि मन्वन्तरावतारेणोच्यन्ते। यद्यपि मेखलाया वनमालायाश्चैतन्मध्य एव वचनमुचितम्। तथा सति चतुर्दशत्वं मन्वन्तरावतारसङ्ख्या चोपपद्यते। तथापि तयोर्विशेषप्रयोजनस्य विद्यमानत्वात्पृथङ्निरूपणमुक्तम्। एतेषामपि विशेषणं महाधनानीति सर्वमन्वन्तरेषु भगवान् योगादिकमुपदिशतीति सूचितम्। तदाह—

SRI SUBODHINI: Our Lord's incarnations are "Anantha" — limitless! Our Lord's "Darsan has been attained by sages, Rishis and Bhakthas through their love for our Lord! Our Lord's incarnation, especially of His "finger" is 10 or 20, and all these incarnations have been seen by Sage Naarada. After, Sage Naarada became the son of Lord Brahma, whenever he desired, out of his love for our Lord, to get His "Darsan", at this time, our Lord had given His "Darsan" in his heart, many times! In this way, the "inside" incarnations are limitless! (Darsanam Yaanthi Chetasi). Thus, Sage Naarada had got "Darsan" both inside and outside, of our Lord! Though, his "inside" "Darsan" of our Lord, was "limitless", his "external Darsan" is either 10 or 20, when our Lord gave him instructions, on spiritual knowledge.

The “fingers” of our Lord will be 10, if the Lord’s “form” has 2 hands; 20 in case HE had come with 4 arms, and “limitless”, if He had come with “limitless” arms!

The incarnation of our Lord’s “finger” usually is with the form of His “devotees” (Bhaktaroopa). Usually “fingers” perform their “tasks” by keeping themselves under a major part of our body! Such exalted devotees manifest, when their “Samsaara” (of me and mine) is ended! Then only, these devotees’ incarnation takes place, symbolizing our Lord’s “fingers”! FROM THIS, WE CAN REALIZE, THAT OUR LORD’S “FINGERS” CONSIST OF HIS “BHAKTHAS” ONLY! Due to this nature only, true Bhakthas of our Lord, become useful to “everybody” else, and become the “reason and cause” for all types of “actions”, as per the will and desire of our Lord!

In the “second meditation” on the form of our Lord as the “indweller” (Antaryaami), the “fingers” have been called, as equipped with great “wealth”. This will be explained later.

The word “TUBHYAM” denotes, “Oh Naarada! — viz. for your use and sake! The syllable “Cha” (and) means, that the Lord had told about “Yoga”, for the benefit of others too! Our Lord spoke about “Yoga”, as He was very pleased. The main path to attain our Lord is His glory only — His invaluable self! HE IS THE HIGHEST WEALTH OF ALL! The ways are 4 in number. (1) Yoga, (2) the full knowledge, about the glory of our Lord, (3) Paricharya — service and worship and (4) the understanding and realization of the “Jeevaatma”.

In one hand, there are 4 fingers and 1 thumb. Bhakthi is the most important “value” (wealth) of our

Lord. When the Lord is pleased with "love" (Prema), he takes the incarnation through the "thumb". No "name" for this incarnation, is given here. (i.e of Bhakthi)

The knowledge of Yoga, worship, service and the knowledge of the Jeevaatma are situated in the 4 fingers. Bhakthi is situated in the "thumb". For the sake of expounding and expansion of this path of "love" (Bhakthi) only, our Lord becomes "attainable" through these 4 spiritual practices (Saadhan). Here, the incarnations of the "Saadhan", (fingers) are described, as these "fingers" aid and help the needs of the entire body! In this Bhakthi, imbibed with "love", (Prema) is the most important, and this is stationed in the "thumb". Through this "loving Bhakthi", only our Lord is attained.

By listening to the glory of our Lord and His devotees, a "Jeeva" gets happy and joyful in the particular path of devotion, on which he treads! It then engulfs and fills up (i.e. this love) the entire heart and begins to overflow! i.e. it comes out, in such a way, that all others are also able to experience this "love for our Lord"! This astonishingly wonderful "Bhaava" (emotion) only makes our Lord get pleased. Only through the flow of love, our Lord's virtues and qualities can be truly explained, together with His glory.

The "pleasing" of our Lord is the result (Phalam) of true Bhakthi. Our Lord becomes very happy, from all the sides/in every way! In other words, OUR LORD AND HIS DEVOTEES BECOME THE REDEEMERS OF THIS UNIVERSE!

On getting pleased only, our Lord spoke about "Yoga", to Sri Naarada. For this sake, He had to give "Darsan", to Sri Naarada.

It has been said, that the Lord, gives His "Darsan" only, due to "Bhakthi". How come, it is said here, that He gave "Darsan" due to "Yoga"? Answering this, it is said, that IT IS BHAKTHI, WHICH IS THE CAUSE OF OUR LORD GIVING "DARSAN" OUTSIDE! BUT HE GIVES "DARSAN" OF HIMSELF, IN THE HEART OF EVERYONE, ONLY THROUGH "YOGA".

As the Lord is always present in the heart of everyone, His "Darsan" enables the devotee to attain two goals viz. (1) Realization of our Lord and (2) the actual realization about the "Aatmic" principle, by the "Jeeva". The syllable "Cha" (and) given in this verse, indicates, that this devotee gets the knowledge, about the all-pervasive Brahman also. The principle (Tatwam) of our Lord is all-pervasive, and is of the form of "Brahman". Here, the word "Jnāna" (knowledge) has been used to denote all the "three" as ONE viz. the principle, the Aatma and the Jnāna about our Lord! The nature of "Brahman" has been explained in the "Brahmasutraas" ("Aakaasa Sthalingatwat").

In the Brahmasutraas, it has been said, that before creation the quality-free Brahman, automatically, attains the actions of Brahman, with all the qualities, during the "actual" creation itself!

The words 'Bhāgavatam Jnanam' used here denotes the knowledge, about the divine nature, and virtues of our Lord Sri Purushothama! The principle of "Jeeva" is "Chaitanya" - consciousness! This "Jeeva" gets illumined through "ego" or through it's "conscious" nature itself! This "understanding", as the "Jeeva" only, is the "blemish". But, the knowledge about our Lord is attained with the light of knowledge about the "Aatman".

In other words, when “Brahman” gets illumined in one’s “Aatma”, then this knowledge about our Lord is attained. The syllable “Cha” (and) denotes, that these incarnations of our Lord had given instructions to Sri Naarada on the “Kriyayoga” of the Paaancharaatra system, whose result is ‘Bhakthi’ to our Lord! This will be explained later.

Someone may say, that the truth of Yoga, Jnāna and “Yagna” have been expounded by many others before, and in this way, these paths were available for anyone to follow. What was then, the necessity for our Lord Himself to take an incarnation, to reiterate the same? Answering this, it is said, that after Sri Naarada, the results of this path of devotion was realizable, through the “Paancharaatra” method of service and worship - not through the other “Vedic” ways! In the 11th canto, it has been said, that “He who worships Me, as per this Kriya Yoga, attains pure Bhakthi to Me.” In this Yoga, there is no prescription of “penance” etc. But, by surrendering to the lotus feet of our Lord Sri Vaasudeva, who is the “giver” of “liberation”, very easily, a devotee will attain the precious described goals of Jnāna etc. (YAD VAASUDEVA SARANAAHA). This “simple and easy” path, which is “comfortable” to tread is emphasized, through the words “VIDUHU” (known) and “JNĀNAM” (knowledge). There is also another purport for this, that, true devotees of our Lord do not regard as higher, these paths of Yoga, Karma and Jnana, in comparison to our Lord’s incarnations. HENCE, OUR LORD HIMSELF TOOK AN INCARNATION, TO SPEAK ABOUT THIS PATH OF BHAKHTI, THROUGH HIS OWN “FACE” ONLY! The end result of this is, that as this “instruction” was given by our Lord Himself,

the devotees got sincere interest for Yoga, Karma and Jñāna etc., and attained their due "results". If the Lord had not given His "instructions", on these Yogic practices and 'Kriya', then these devotees would have become "intoxicated" through blindness caused by "pride" and may be attracted to follow the "wicked" paths — as "love" for Lord can make some persons lose their moorings, if this love is not directed "as per the holy scriptures" (i.e. it will remain just "emotional" only). Hence, as our Lord desired His devotees to avoid the "wrong" ways, our Lord had expounded, the aids and help for this path of Bhakthi, by way of Yoga, Kriya etc. (so that, this "Bhakthi" is well-directed and not become "emotional" only).

Now, the "incarnation" taken by our Lord's anklets, bangles etc. are being described. The word "Aadi" (such as) denotes, that these incarnations are done by all the 12 ornaments of our Lord! In this, the meditation on our Lord's hands and feet, should be done through the "bangles" and "anklets". In the same way, through the ornaments on the neck and crown also, "meditation" has to be done. Thus, there are 12 ornaments symbolizing the incarnations done in the various "aeons" of MANU. Along with the incarnations of "girdle" and "Vanamaala", the number of ornaments become 14 in number. But, the incarnation as Lord Vaamana and as Sri Hari have been described, as these incarnations were done to confer "special grace and blessings" by our Lord. All other "incarnations" are also important (Mahadhanāni) through which our Lord has given "instructions" on Yoga and other factors. This is being told as follows.

चक्रं च दिक्ष्ववहितं दशसु स्वतेजो

मन्वन्तरेषु मनुवंशधरो बिभर्ति।

दुष्टेषु राजसु दमं व्यदधात्स्वकीर्तिं

सत्ये त्रिपृष्ठ उशतीं प्रथयंश्चरित्रैः॥२०॥

VERSE 20 Meaning: “Our Lord, who adopted the family of Manu, during each of the time of Manu, has spread His prowess and glory on all the sides, and protects the Rishis, celestials, Indra and His other devotees, in a careful and loving way! All these incarnations of our Lord, ensured due punishments to be given to the wicked rulers! Through His beautiful “Leelas” and stories, He caused His enchanting “fame” to be spread, everywhere (far and wide). In this way, He got His fame established in the Sathyaloka, which is beyond the three worlds.”

श्रीसुबोधिनी : चक्रमिति। मन्वन्तरेषु भगवान् स्वतेजो बिभर्ति पालसामर्थ्यं बिभर्ति। सर्वमन्वन्तरं साङ्गं परिपालयतीत्यर्थः। ननु मनुवंश्यानां विद्यमानत्वात्सर्वांशेन भगवत्परिपालनं किमर्थमित्याशङ्क्याह—मनुवंशधर इति। मनोर्वशमयमेव बिभर्ति। मन्वन्तरमेकसप्ततियुगात्मकम्। तत्र कलौ सर्वेषां नाशः शूद्रादिभावात्। अतो भगवतैव परिपाल्यन्ते यथा देवापिमनू। ननु ऋष्यादीनां विद्यमानत्वात्तेषां नाशशङ्काभावात्किं भगवता तदंशकार्यं कर्तव्यम्? तत्राऽऽह—चक्रमिति। ते हि चतुर्विधाः मन्वृषिदेवतेन्द्ररूपाः। ते स्वरूपतो विद्यमाना अप्याज्ञारूपेण न वर्तन्ते। तदर्थमाह—चक्रं बिभर्तीति। तानेव ऋषीनाज्ञारूपान्कृत्वा बिभर्तीत्यर्थः। “सर्वे पुरुषशासना” इति वाक्यात्। चकारात्स्वतन्त्रतया। आज्ञां सेनां च बिभर्ति नियमनार्थं सहायार्थं च। तेषामाज्ञाकरणे हेतुः दिक्ष्ववहितमिति। दशसु दिक्षु अवहितं स्थापितं सावधानं वा। यथा यो यत्र स्थापनीयस्तं तथा स्थापयतीत्यर्थः। विशेषकार्यमाह—दुष्टेषु राजसु दमं व्यदधात्। पालकानां दुष्टत्वे तद्दण्डकरणं विशेषकार्यम्। अनेन लोकरक्षा निरूपिता। एवं लोकवेदरक्षां निरूप्य भक्तिरक्षां निरूपयति—स्वकीर्ति

सत्ये त्रिपृष्ठे प्रथयन्निति। यथा पालालादुद्धृत्य भूमिः पुष्करपर्णे प्रथिता, एवं त्रैलोक्ये स्थितां कीर्तिं त्रयाणां लोकानां पृष्ठभूते सत्यलोके स्थापितवान्। इत उद्धरणेन तत्र स्थापने हेतुः उशतीमिति। कमनीयाम्। अत्र हि प्राकृतधर्मैः प्राकृतबुद्धिभिश्च संबद्धा जलमग्नेव कीर्तिः। सा हि वस्तुतः शुद्धा भवति। तां सत्यलोके सत्यलोकस्थानामुपकारजननाज्ज्ञानभक्त्यर्थं भगवच्चरित्राणि तत्र गीयन्ते। ततस्तत्र स्थिताः सर्व एव भगवन्तं जानन्तीति सर्वलोकविख्यातो भगवांस्तत्तदवयवाभरणभूत इत्यर्थः। आदिशब्दस्याऽपरिछन्नत्वान्मन्वन्तरेषु बहून्यवान्तरावतरणानि सूचयति॥२०॥

स्निग्धामलैः कुञ्चितनीलकुन्तलैर्विरोचमानाननहासपेशलं भगवन्तं निरूपयति—धन्वन्तरिरित्यादिपञ्चभिः। कुन्तलानां धर्मैः कुन्तलैश्च विरोचमानमाननम्। तादृश आनने हासेन पेशलो भवति भगवान्। तत्र हासपेशलो रघुनाथो हास्यरूपो भवति सर्वमोहनरूपः परमसुन्दरः। तस्य कार्यं गूढमित्यग्रे वक्ष्यते। कुञ्चितनीलकुन्तलरूपः परशुरामः। बहुधा चरित्रकरणादनेकरूपत्वं तस्या। तद्गतधर्मः स्निग्धामलरूपो धन्वन्तरिः। तेन ह्यमृतेन शास्त्रेण च सर्वे स्निग्धा अमलाश्च कृताः। देवा हि रूक्षा अमृतेन भगवति स्निग्धाः कृताः। वैद्यकशास्त्रेण चाऽमला भवन्तीत्यविवादम्। उभयोः कार्यं भूमौ विद्यमान एव रघुनाथोऽवतीर्ण इति तादृशे मुखारविन्दे हास्यरूपत्वं भगवतः। यद्भगवद्भास्येन कार्यं तद्रघुनाथेन कार्यमिति। तत्र आननं भगवतो धर्माधारब्राह्मणाः। तत्र आरोग्ये धर्मसिद्धिः स्यादक्षा च धनुषो भवेत्। अतो धर्मसिद्ध्यर्थं धन्वन्तरिवतीर्ण इति तच्चरित्रमाह—

SRI SUBODHINI: Our Lord manifests His role, as the “protector” of this Universe, during the later “aeons” of Manu. In fact, our Lord Himself became the family members of Manu (Manuvamsadharaha) to protect this Universe. IN THIS WAY, IT IS OUR LORD, WHO PROTECTS THIS UNIVERSE, BY HAVING BECOME ALL THE “MANUS”!

When 71 times of the 4 Yugas (Sathya, Treta, Dwaapar and Kali) gets finished (31,48,85,000 years),

then, it is said, that one “MANU’S PERIOD” is over. During this “Kaliyuga”, all the righteous ways, along with it’s aid and help get destroyed. Hence, it becomes necessary for our Lord to protect Dharma! As in Kaliyuga, all the “castes” take the form of being like the “Soodras”, our Lord deems it necessary to protect Dharma, in many ways. He usually gives this “protection”, through Manu, the Rishis, the celestial deities and Indra — called together as ‘Chakra’ of our Lord. - But, it is said, that these 4 entities, “give up” the performance of their “duties”. Due to this, our Lord Himself, has to act, to set things right!

In the 8th canto, it has been said, that “everyone begins to accept the orders of our Lord” (Sarve Purusha Sasanaaha). Through sages, saints and others, our Lord rules this Universe, as per His “orders”! The syllable “Cha” (and) denotes, that He protects this Universe, in His own independent way! He takes the “form” of the “army” also, as necessary.

Our Lord establishes Rishis, celestials etc. on all sides, with the necessary “orders”, being given to them, in a very careful way! — so that, the “ruling” can be done properly. When the “rulers” become “wicked”, then our Lord gives them, due “punishment” also. Through this, our Lord protects this world.

After explaining the “protection” of the Universe and, the Vedas, the protection of “Bhakthi”, is being explained — through His own “fame”! Like our Lord saved mother earth, from the Paatala region, during the incarnation as the “boar” (Varaaha), in the same way, our Lord got His own opulent Leelas and stories spread, in all the three worlds, — nay, He got it spread, to the

Sathyaloka, which is situated, beyond the three worlds! Why? Because, our Lord's "Leelas and stories" are "Kamaneeya" — very enchanting and beautiful! As the "intellect" of persons, residing in these three worlds had become "polluted", our Lord got this pure fame spread in the Sathyaloka, so that the Mahaatmaas residing in Sathyaloka, also got their due benefits. Their devotion and knowledge to/about our Lord got progressed, due to this. Even today, it is said, that the Mahaatmaas who reside in Sathyaloka, sing the "praise" of our Lord, and have realized the glory and greatness of our Lord!

In this way, our Lord, whose "fame" has spread throughout this Universe, has Himself become the "ornaments" of His "parts/limbs" too! Through these, our Lord continues to take "incarnations", through all the periods of Manu!

Now, the incarnations, done by the "curly blue hair of our Lord, His eyes and of His beautiful smile" are being described. Through many verses, our Lord's various incarnations are being explained. His "curly hair of blue hue" which has illuminated His face and our Lord, looks so very beautiful, through His "smile"! All these incarnated, as our Lord Sri Raamachandra! His "Leelas" are "sacred and secret"; and this will be explained later. The "bluish curly hair" incarnated as Sri Parasuraama, who enacted several Leelas, very many times! Hence, He symbolizes the "very many" curly hair locks of hair!

The wetness and purity, in these curly blue hair, is symbolized by LORD DANWANTARI - who, through the "nectar" and the scriptures, made everyone attain "Sneha" (love) and "Nirmala" (purity). Previously, the

celestials were not “attached” through “love” to our Lord. Through, giving them “nectar”, and through the “Leelas and stories” of our Lord, as also with the help of the divine nature of our Lord, Lord Danwantari made them get, loving attachment to our Lord! Through his “medical science”, he made the world “blemish free”. When, both Sri Danwantari and Sri Parasuraama completed their tasks on this earth, then the incarnation of our Lord Sri Raamachandra took place – in a very beautiful manner. Here, the face of our Lord is Brahmin – as the basis of Dharma! Through good health, a person becomes “Dhaarmik”, and the protection of this “Dharma”, is done through the science of weapons. That is why, before the “dexterity” of action, through the “hands”, the glory of Lord Danwantari and Lord Parasuraama has been told. Lord Danwantari took the incarnation for the establishment of “Dharma”. His incarnation is being described below.

धन्वन्तरिश्च भगवान् स्वयमेव कीर्त्ति-

र्नाम्ना नृणां पुरुुरुजां रुजमाशु हन्ति।

यज्ञेच भागममृतायुरवाप रुद्ध-

मायुश्च वेदमनुशास्त्यवतीर्य लोके॥२१॥

VERSE 21 Meaning: “Due to the divine incarnation of Lord Danwantari, our Lord attained glorious “fame” (Yash). Our Lord, as Lord Danwantari, cures the diseases of everyone, through the medicines, as per the Ayurvedic medical system. Lord Danwantari, who gave “nectar” to everyone, also attained, during this incarnation, His own share of the sacrifice, which had been stopped earlier! He took this incarnation, with a view to spread and illuminate the Ayurveda system (scripture) in this world!”

श्रीसुबोधिनी : धन्वन्तरिश्चेति। दृष्टोपकारत्वात्स्वयमेव कीर्त्तिभूतः। चकारात्स्त्रीरूपं च। उभयपि भगवान्। तस्य धर्मः कीर्त्तिर्भवत्येव। तथापि कीर्त्तिरूपताऽप्युच्यते। तत्र हेतुर्नामैव पुरुषां महारोगग्रस्तानां रुजमाशु हन्ति। धन्वन्तरिनामस्मरणेनैव सर्वे रोगा गच्छन्तीत्यर्थः। नृणामिति रोगसंभावनयोक्तम्। नामोच्चारयितृत्वाद्वा। वस्तुतस्तु शास्त्रद्वारा सर्वेषामेव रोगान्हन्ति। नाम च तस्य शास्त्रम्। सर्वेषामुपकारिणां यज्ञे भागा निरूपिता वाय्वादीनाम्। तथा अनेनाऽपि आरोग्यलक्षणं धर्मं विधाय यज्ञे भागं च प्राप्तवान्। “बर्हिर्नुप्रहरतीति वाचि स्वाहे”ति मन्त्रेण समिष्टयजुषि बर्हिषोऽनुप्रहरणं क्रियते। तत्र वाचो देवतात्वं शान्त्या इति फलान्न संभवतीति सर्वशान्तिकरी या वाक् धन्वन्तरिप्रोक्ता सा भागमर्हतीति यज्ञे धन्वन्तरिभागः। रुद्धमिति पूर्वं बर्हिःशोऽनुप्रहरणाभावः प्रायेण सूचितः। ‘न बर्हिर्नुप्रहरेदि’ त्यग्निहोत्रे तस्य निषेधात्संस्थायामेव बर्हिषोऽनुप्रहरणम्। सम्यक् स्थितिश्चाऽऽरोग्यकार्यमिति बर्हिरेव तस्य भागः। अन्यद्वा चिन्त्यम्। शाखान्तरीये वा स्पष्टम्। किञ्च। आयुर्वेदं च कृतवान्। पूर्वं मथने प्रादुर्भूतस्तत्रैव तिरोहितः। पुनश्च काशिराजगृहेऽवतीर्य “धन्वन्तरिर्दैर्घ्यतम” इति वाक्यादायुर्वेदं प्रवर्त्तितवान्। चकारादन्यदपि। अस्याऽवतारस्य धर्मरूपत्वमेव न धर्मिरूपत्वम्। तेनौषधादिद्वारा परम्परोपयोगः॥२१॥

कुन्तलानां स्वरूपमाह—

SRI SUBODHINI: Lord Danwantari's contribution to the welfare of this world is well known. Hence, by the divine nature of His incarnation, His “fame” became spread throughout this world. The syllable “Cha” (and) denotes, that our Lord, took the form of “Mohini” also. Both of these are the incarnations of our Lord only. By His very holy name, patients suffering from great and gruesome diseases, get cured fully and quickly! Here the word “NRINAAM” (human beings) has been used to emphasize, that usually “diseases” occur to the humans only. Of course, only the “humans”, can utter our Lord's holy names. Through the “Ayurveda scriptures”

(system), our Lord Danwantari cures all diseases. Lord Danwantari also was given, His due part of the sacrifice, as He became useful to this world (like Vayoo, Indra etc.) for having made this medicinal system.

During the churning of the milk ocean, Lord Danwantari got manifested, with the jar of "nectar" and got disappeared. Later, He manifested in the house of the king of Kasi, and as the Sage-King Dairgyatama made the "Ayurveda" system. The syllable "Cha" (and) denotes, that He made several other scriptures also. This incarnation, is of the form of "Dharma", and through His medicines, everyone got the benefits.

Now, through the next verse, the incarnation of the "curly hair" of our Lord, is being described.

क्षत्रं क्षयाय विधिनोपभृतं महात्मा

ब्रह्मधुगुञ्जितपथं नरकार्तिलिप्सु।

उद्धन्त्यसाववनिकण्टकमुग्रवीर्यं

त्रिःसप्तकृत्व उरुधारपरश्वधेन॥२२॥

VERSE 22 Meaning: "Lord Brahma (having gathered all the members of the ruling class) had decided to destroy the mighty power of the ruling class, who had become the enemies of Brahmins, violators of the righteous (Dharmik) path, due to which, they became deserving to suffer the sorrow of hell! As a result of this, our Lord took the incarnation of Lord Parasuraama, and using His sharp edged plough, destroyed the very powerful depredators of this earth viz. the ruling class, for 21 times!"

श्रीसुबोधिनी : क्षत्रमिति। कुञ्चितनीलत्वं धर्मः। कुञ्चितत्वं कुटिलता। नीलत्वं च श्यामता। क्षत्रियहन्तृत्वात्कुटिलता। भूमिकण्टकोद्धारकत्वाच्छ्यामतेति।

अथवा। चतुर्भिर्विशेषणैः सहितानि कुन्तलानि धन्वन्तरिः। अमृतोद्गमत्वात् स्त्रीत्वात् यज्ञभागभुक्त्वात् अवतीर्णत्वाच्च। तत्र श्यामत्वं मथनान्निर्गतस्य। कुटिलत्वं स्त्रीरूपस्य। अमलत्वं यज्ञभुजः। आयुर्वेदकरणात्सर्वस्निग्धत्वम्। स्वस्याऽवतारबाहुल्याद्बहुवचनम्। मुखत्वं परशुरामस्य। स हि वैश्वानरस्याऽवतारः। अत एव सर्वक्षत्रियभक्षकः। विशेषेण रोचमानत्वं धर्मरक्षाकरणात्। क्षत्रं क्षत्रियाः। क्षयायैव विधिना उपभृतं वृद्धम्। उप समीपे धृतं वा। यथा पशुर्धियते। “भवाय नाशाय”ति वाक्यात्। वधे हेतुः ब्रह्मधुगिति। ननु क्षत्रस्य कथं ब्रह्मद्रोहजनकत्वम्। तत्राऽऽह—उज्झितपथमिति। उज्झितः पन्था येन। सन्मार्गपरित्यागाद्ब्रह्मद्रोहे मतिः। तर्हि सन्मार्गबोधनेन कथं न व्यावर्त्यते? तत्राऽऽह—नरकर्त्तिलिप्सिवति। नरकलक्षणमेवाऽऽर्त्तिं वाञ्छति। परलोकादुःखमङ्गीकृत्योत्पथेन प्रवृत्तमतो न बोधनेन निवर्त्तते। अत एवोद्भूति ऊर्ध्वमुत्क्षिप्य तान् दूरीकरोति। अनेन यदेवाऽस्याऽमेध्यं तदपहन्तीति सूचितम्। महात्मेति अल्पद्रोहः प्रयोजनार्थं क्रियमाणो न तद्दुःखं बाधते। मूढा एव हि दृष्टप्रत्ययाः। महात्मानस्तु पर्यवसानबुद्धयः। असाविति यज्ञकर्त्ता। उद्धननं हि तेनैव क्रियते। किञ्च। एतत्क्षत्रं मारणीयमेव। अवनिकण्टकत्वात्। भूमिर्हि भगवतः पादौ। सर्वो हि स्वपादकण्टकौद्धारं करोति। यद्यपि सर्वात्मत्वात्तस्य व्यथा भवति तथाप्युग्रवीर्यः। न हि क्रौर्यावलम्बनव्यतिरेकेण कण्टकोद्धारो भवति। अनेन नैघृण्यमपि निवारितम्। त्रिःसप्तकृत्व इति। सप्तधा हननेनैकवारं भूमेर्निष्कण्टकता जाता। पुनर्ब्राह्मणादुत्पन्नाः सप्तधा हताः। पुनरेवमिति त्रिः। उरुधारपरश्वधनेति। शस्त्रेण हननं परलोकार्थम्। परश्वधः परशुः। उरुधारत्वाद्बहुधा हननेऽपि न कुण्ठता। अनेन वधे क्लेशाभावो निरूपितः॥२२॥

हासपेशलत्वं निरूपयति—

SRI SUBODHINI: “Curliness” and “blue color” — these are the two qualities of our Lord’s “hair”. Our Lord attained “curliness”, due to the destroying of the ruling class, and the “blue” color, due to the removal of these “thorns” from this earth. As the sages felt “unpleasantness”, in describing our Lord, they told, that

the “Brahmin” and the “universal form” are respectively the “face” of Lord Parasuraama and our Lord Sri Purushothama! The “face” of our Lord is present, during the “Leelas” of all His incarnations.

Now, Lord Parasuraama is the face of our Lord — being the incarnation of the “Vaiswaanara fire” of our Lord’s “face”. Due to this, He became the “eater” of all the members of the warrior class. As the Lord came to protect “Dharma”, He was very brilliant. All the members of the warrior class had come together, so that, all of them can be destroyed! Lord Brahma had done this, like the sacrificial animal is kept ready tied to a pole! These members of the ruling class were enemies of the Brahmins, despite the fact, that they are supposed to protect the Brahmins. They had given up the righteous path, as the ruling class. Why were they not reformed, through proper advice? The answer to this is given by saying, that “they had the desire to undergo the sorrow of hell”. They were ready to suffer after death in hell — but were eager to tread the evil and wicked path, here. As they were not reformed through “advice”, our Lord had to destroy them. i.e. our Lord eradicated the “polluted part” of the population.

The appellation of “Mahaatma” is used here to emphasize the glory of Lord Parasuraama. A “Mahaatma” is defined, as a person, who will not get anger or hurt, by the actions of those, who hate him, as he has a generous heart! Only petty persons get anger, and get swayed by superficial issues! The Mahaatmaas always center their “sight” on the result. The ruling class are bound to undergo great sorrow, by going into “hell”, as a result of their wicked actions. Hence, Lord Parasuraama, with a most generous heart, destroyed

these "Kshatriyaas"! By doing this, He gave them only "little" punishment here, in this world itself - but saved them, for ever, from their sojourn in "hell" and the resultant "sufferings"! This is the reason, that Lord Parasuraama, has been hailed here, as a "Mahaatma".

The word 'Asow' denotes, that our Lord Sri Parasuraama conducted many "sacrifices" also! The ruling class deserved to be destroyed, as they had become veritable "thorns", on earth! Mother earth is the holy feet of our Lord. As everyone removes the "thorn" on the way, Lord Parasuraama also did likewise! - though Lord Parasuraama suffered very little pain only in doing this "act of destruction" as, after all, it is He, who had become the "ruling class" also (as the Lord only exists). Hence, He felt sorrow also for this action! But our Lord, in this form had manifested, intense valor, and due to this, he "bore" this pain, with courage. No one will accuse a person of "cruelty", when he is engaged only in removing the "thorns", from his way or from his own body!

After destroying the ruling class for 7 times, mother earth, became bereft of these "thorns". Later, warrior princes were born from the Brahmins, through the ladies of the warrior class. Even these were destroyed. Later, when further groups of the warrior class were born, our Lord destroyed them too. In this way, for 3 times (each being 7 times = $7 \times 3 = 21$ times), our Lord Parasuraama made this mother earth, free of the warrior class. As, all these persons were killed by Lord Parasuraama, their destiny in the other world got redeemed. He used a plough, with big sharp edge, and this weapon, it is said, remained undamaged, despite being used for 21 times! Our Lord did not also have

any “strain” in destroying these warriors, due to the sharpness of His weapon!

Now, the incarnation of our Lord’s “smile” (Haasa) as Lord Sri Raamachandra is being explained.

अस्मत्प्रसादसुमुखः कलया कलेश-

इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे।

तिष्ठन् वनं सदयितानुज आविवेश-

यस्मिन्विरुध्य दशकन्धर आर्त्तिमार्च्छत्॥२३॥

VERSE 23 Meaning: “When our Lord Sri Purushothama became gracious over me, then the Lord smiled and took His incarnation in the family of Ikshwaku, along with His eternal “Kala” (part – mother Sita)! Following His father’s “orders”, our Lord went to the forest, along with Sita and Laxman, and stayed there! At this time, the ten-headed Ravana became our Lord’s enemy, and had to undergo great agony, due to his hatred.”

श्रीसुबोधिनी : अस्मत्प्रसादसुमुख इति। हासो हि त्रिविधः। इतरगर्वनिवारक इतरव्यामोहकः प्रसादहेतुश्च। तत्र प्रथमं प्रसादहेतुमाह। यद्यपि रघुनाथचरित्रस्याऽनन्तत्वं तथापि हासत्वमात्रोपयोगाद्गुणत्रयकार्यं चरित्रत्रयमेवोपलक्षणत्वेन निरूप्यते। तत्र प्रथमं सात्त्विकं चरित्रमाह—
अस्मत्प्रसादसुमुखः। ब्रह्मादीनां प्रसादार्थं सुमुखः प्रसन्नवदनः। अनेन ब्रह्मप्रार्थनया भगवानवतीर्ण इत्युक्तम्। कलया परमकांत्या सीतया वा। कलया वा कलेशः। यस्तु सर्वकलानिधिवैकुण्ठवासी विष्णुः स यस्य कलया। हासो हि कार्यस्याऽल्पत्वे भवति। तस्माद्रक्षाऽल्पं कार्यम्। तदर्थं भगवतः काचित्कला या वैकुण्ठे स्थिता पालयति। अनेन भगवान्पूर्ण एव रघुनाथोऽवतीर्ण इति सूचितम्। कला वा ऋष्यादयः। अतस्तेषां सङ्कटे तृप्तितत्वादनैनैव निस्तारः कर्तव्य इति सूचितम्। कलानां वा सङ्कर्षणादीनामीशो वासुदेवः। सर्वकलानिपुणो वा लक्ष्म्या सहावतीर्णः। तदैव पेशलो भवति। स

भगवानिश्वाकुवंशोऽवतीर्य। इश्वाकुर्भक्त इति नृसिंहपुराणे प्रसिद्धिः। यदर्थं श्रीरङ्गो ब्रह्मसदनात्समानीतः। तस्योद्धारार्थं तद्वंशोऽवतीर्णः। देवहितकार्यकर्तृत्वं धर्मज्ञानादिसाहित्यं स्वावतरणेन भक्तोद्धारो गुर्वाज्ञाकरणं वनवास एतावत्सात्त्विककार्यम्। अनुभावस्तु विरोधेन दशकन्धरार्तिः। सत्त्वविरोधे तमसो लयो युक्त एव। गुरोर्दशरथस्याऽऽज्ञा तस्यां स्थितः। व्रतमिव तत्पालनं कृतवानित्यर्थः। वनमाविवेश। नतु वने तस्य किञ्चित्कार्यम्। अपि तु वास एव कार्यमिति वनस्य कर्मता। दयिता सीता अनुजो लक्ष्मणस्ताभ्यां सहितः। अनेन कलया कलेश इति यावानागतस्तावान्वनं गत इति सूचितम्। इतरसहायाभावार्थं वा। आसामन्तात्प्रवेशो बहुकालस्थित्यर्थः। अत एव यस्मिन्ऋषुनाथे विरोधनिमित्तत्वमेव भगवतो नतु विरोधहेतुत्वम्। विरुध्य विरोधं कृत्वा। दशकन्धरो रावणः। अनेन महत्त्वं वा बहुत्वं वा न निस्तारहेतुरिति सूचितम्। आर्तिं पीडां चिन्ताशोकादिकम्। त्रयाणां वनवास आरब्धः। देवानां कामनया तथा सङ्कल्पः कृतः। तत्र भार्यया सह स्थितस्य न मुख्यो वनवासो भवति। न भर्तृसहितायाः स्त्रियः। अतउभयोर्वियोगेन वनवासः प्रदर्शितः। वियोगजननादिरूपमेव विरोधः। प्रथमाऽऽर्तिस्तु खरादिमारणेन॥२३॥

एवं सात्त्विकचरित्रं भगवत उक्त्वा राजसमाह—

SRI SUBODHINI: Our Lord has three types of “smiles”. (1) That, which eradicates the “pride” of others, (2) that, which “infatuates” the other and (3) that, which confers “grace” on others. Here, in the first instance, the “gracious smile” is being described. Our Lord Sri Raghunaatha’s “story” is limitless. But here, special emphasis is given to those “Leelas”, which are connected with our Lord’s “smile”.

A “smile” arises, through the three qualities of Satwa, Rajas and Tamas. Hence, three “Leelas” of our Lord have been taken here as “examples”.

In the first instance, the “Leela”⁴ related to our Lord’s “Satwik” smile is being described. (AATMA

PRASAADA SUMUKHAHA). With a view to shower His grace on Lord Brahma and others, our Lord took His incarnation. Due to this, He had the “face” with joy and happiness. This also refers to the fact, that our Lord took the incarnation as Lord Sri Raamachandra, due to the prayers made by Lord Brahma – along with Sita, who was His brilliance itself! Lord Vishnu of Sri Vaikuntam is invested with all the “divine parts” (Kalaas)!

For our Lord, protecting the celestials is not a difficult task. He could have done this task, with one part of His divine power (Kala) from Sri Vaikuntam itself! But Lord Brahma had prayed to Sri Purushothama Himself, and that is why, it is said, that our Lord got a “smile”. He had to fulfill the wish of Lord Brahma, and it is said, that the highest Brahman took the incarnation as Sri Raamachandra.

The sages symbolize the “parts” (Kalaa) of our Lord. As the Lord saw, that the sorrow of these sages could not be mitigated through other means, He Himself came down, as a “total incarnation”. Our Lord Sri Vaasudeva manifested now, along with His 4 parts of Sankarshana and others. He came down with Goddess Laxmi, and in this way, became the “treasure house of beauty” in this Universe!

Our Lord took birth in the family of Ikshwaku, who was a great Bhaktha of our Lord. This is well known in the Nrisimha Puraana. For the sake of Ikshwaku, the holy idol of Sri Rangaji was brought from the world of Lord Brahma. Our Lord manifested in this family, for the sake of redeeming this king and others of his family.

Our Lord did beneficial acts on the celestial and also

ensured, that His devotees were redeemed through His incarnation i.e. through "Dharma" and "Jnana".

His obeying the "orders" of the father and living in the forest is His "Satwik" Leela. By opposing our Lord, Ravana got destroyed — thus, showing the greatness of our Lord's divine nature. Our Lord obeyed His father's "orders", like fulfilling a "vow" (Vrata). Though, His stay in the forest, was not useful to our Lord — but He did this, in obedience to the order of His father. Ravana did not have any cause or reason to oppose or fight our Lord. Ravana's own glory or the glory of his family, could not protect him at all.

Our Lord went to the forest, with Sita and Laxmana — as the Lord had taken His incarnation with "Kalaa" and "Amsa" — He took them, along with Him, to the forest. Our Lord did not take the aid of anyone else. He had to undergo anxiety, sorrow and unhappiness, till His departure, from this earth. Our Lord ensured the "real" staying in the "forest", when He and Sita lived separately later. He passed through several difficult situations, the first being the attack and vanquishing the 14000 Raakshaas like Khara, Dhooshana and others!

After explaining our Lord Sri Raama's "Satwik" Leela, now our Lord's "Rajasik" Leela is being described.

यस्मा अदादुदधिरूढभयाङ्गवेगो-

मार्गं सपद्यरिपुरं हरवदिधक्षोः।

दूरेसुहृन्मथितरोषसुशोण-

दृष्ट्या तातप्यमानमकरोरगनक्रचक्रः॥२४॥

VERSE 24 Meaning: "When Sita was abducted, with a view to burn out totally the city of Lanka,

belonging to His enemy, like Lord Siva, our Lord Sri Raamachandra saw the ocean, with great anger-ridden red eyes! At this time, the ocean, afraid of death, began to tremble, and due to the fire of valor of our Lord, the animals such as fish, serpents, whales and others, living in this ocean, began to burn up! Due to this, the ocean gave way, for our Lord Sri Raama, to pass through!"

श्रीसुबोधिनी : यस्मा अदादिति। उदधिः समुद्रः यस्मै मार्गमदात्। ऊढभयाङ्गवेगः। ऊढं भयं येन। समुद्रशरीरस्य भयं भार्येव हृदये निविष्टम्। तादृशांगस्य अङ्गे वा वेगः कम्पो यस्य। अथवा ऊढं यद्भयं मृत्युरूपं तस्याऽङ्गानि शरणादीनि तेषां वेगो यस्य। मृतप्रायो जात इत्यर्थः। सपदि तत्क्षणमेव। अरिपुरं लङ्काम्। हन्वत् हरस्येव। महादेवसहितं वा पुरम्। दिधक्षोः दग्धुमिच्छोः। दूरे सुहृद्भार्या यस्य भ्राता वा भरतोऽन्ये वा सुहृदः। मथितो यो रोषस्तेन सुशोणा या दृष्टिस्तया तातप्यमानाः अतिशयेन तप्यमाना मकरादयस्तेषां चक्रं यस्मिन्। एवं ह्याख्यायिका। रावणेन सीतायां हतायां दशकंधरवधार्थं प्रवृत्तस्य रघुनाथस्य मध्येऽन्तरायभूतः समुद्रः स्थितः। स स्वकीयैः पुरुषैः कृत इति तत्र पदाक्रमणमकृत्वा प्रायोपवेशनं कृतवान्। स ह्यस्मदीयवंशेऽवतीर्णोऽस्मदवतारणेऽप्युपायं न जानाति स कथं रक्षांसि हन्यादिति। परमत्रैवाऽयं तिष्ठत्विति मार्गं न दत्तवान्। तदा भगवान् स्वबाणं सन्धितवान्। तदा तस्य नेत्रयोरारक्तिमा जाता तेन समुद्रस्य क्षोभो जात इति। मार्गदानं न प्रीत्येति भगवन्माहात्म्यज्ञापनार्थं भयादयस्तस्मिन्प्रविष्टास्तदा मार्गं दत्त्वानिति। यदि महादेवः सहायमपि कुर्यात्स्वभक्तस्य स्वयं वा पुरे तिष्ठेत्तदा तेन सहपुरं ज्वालनीयमिति रावणवधस्त्वल्पः। पुरमेव ज्वालनीयमतीच्छा। यस्मिन्पुरे दुःखिता सीता तिष्ठतीति। भगवतो रोषे दूरे स्थितानां सुहृदां दुःखं हेतुः। अमथिते हि दधनि क्वचिद्दृढता क्वचिज्जलं क्वचिन्मध्यभावो भवति। मथिते त्वेकरूपता। तथा परीक्षार्थं हितार्थं परमार्थतो वा विघ्ने कृते पूर्वं बहुधा विचारितत्वात्सीतोद्धारस्य अवश्यं कर्तव्यत्वात् रावणप्रतिबन्धको विवेकादिर्जात इति सूचनार्थं मथितपदम्। दृष्टिमात्रेणैव समुद्रताप इति माहात्म्यम्।

राजसचरित्रत्वाद्रोषकथा॥२४॥

एवं राजसचरित्रमुक्त्वा तामसमाह—

SRI SUBODHINI: The ocean gave way to our Lord to pass through — as it was afraid of death! It began to tremble as our Lord, like Lord Siva, got ready to burn up Lanka, the city of the enemy — and if necessary burn up Lord Siva also, if He were to come to rescue His devotee viz. Raavana! The beings and the animals in the ocean, such as whales etc. began to get burnt!

Ravana had abducted Sita. The ocean was in between the territory, where Sri Raama was situated, as Sita was in Lanka, on the other side of the ocean. Our Lord had thought, that this ocean was made by His ancestors and He did not want to cross it, through force. He desired, that the ocean itself should give Him, the “way of passage”. With this view, our Lord sat on the banks of the ocean, praying to the ocean, to give “way”. But, the ocean, was “gross” and it wanted to know, whether Sri Raama was indeed born in the family of those, who had prepared and created the ocean. He was desirous to know, as to whether Sri Raama was aware of the ways of crossing the ocean, let alone conquering the Raakshasas, on the other side! Hence, the ocean desired, that the Lord may stop here itself, and not proceed further. Due to this, the ocean did not give “way” to our Lord!

Our Lord, now took His bow and arrow, and got red-hued “anger-ridden” eyes! Now, the ocean knew, as to who exactly had come. He got fear. He reluctantly gave way. But after seeing the glory of our Lord, he gave way, so that the “Setu” can be built!

If Lord Siva were to aid and protect Ravana or come to defend his devotee's city, Sri Raama would have burnt the city along with Lord Siva! This was the desire and will of our Lord! — especially when Sita was sitting in this city — full of sorrow! Our Lord came to Lanka quickly to redeem the sorrow of His devotees.

As Sita's redemption was paramount, it is said, that our Lord's eyes became so much "anger-ridden-red-hue", that just by seeing His eyes, the ocean began to get burnt! This is the "Rajasik" Leela of our Lord. Hence, "anger" of our Lord, has been described.

After, describing our Lord's "Rajasik" Leela, through the next verse, the "Tamasik" Leela is explained.

वक्षस्थलस्पर्शरुग्णमहेन्द्रवाह-

दतैर्विडम्बितककुब्जयरूढहासम्।

सद्योऽसुभिः सह विनेष्यति दारहर्तु-

र्विस्फूर्जितैर्धनुष उच्चरतोऽधिसैन्ये॥२५॥

VERSE 25 Meaning: "When Ravana was fighting against Indra and other celestials, with a view to conquer all the sides, at this time, the carrier elephant Iraavatam of Indra hit the chest of Ravana, with its tusks! Despite this, Ravana was not affected at all! He conquered all the sides, and in this process, got inordinate pride! This same Ravana, who had abducted Sita, wife of our Lord Sri Raama, by the mere hitting (attack) of the bow of our Lord Sri Raama, got demoralized! Our Lord Sri Raama, attacking Ravana, in this battle, banished this "pride", through the prowess of His bow only! Nay, our Lord destroyed Ravana by taking away his life!"

श्रीसुबोधिनी : वक्षस्थलस्पर्शेति। स भगवान् रघुनाथस्तस्य रावणस्य असुभिः प्राणैः सह हासं गर्वं विनेष्यति। दूरीकरिष्यति। दूरीकरणे हेतुः **दारहर्तुरिति।** प्राणहरणेऽप्येतदेव हेतुः। आततायित्वात्। नहि तन्मारणार्थं बाणा अपेक्ष्यन्ते किन्तु धनुषो विस्फूर्जितैरेव। धनुषो विशेषणम् **अधिसैन्ये उच्चरत इति।** उर्ध्वं चरतः। बाणरूपं मलं वा त्यजतः। अनेन तस्य गतिर्निवारिता। धनुषो माहात्म्यार्थं हासं विशिनष्टि। वक्षस्थलस्पर्शेन भग्ना ये महेन्द्रवाहस्यैरावतस्य दन्तास्तैर्विडम्बितो यः ककुब्जयो दिग्जयस्तेन रूढो यो हासः। तस्य हि सामर्थ्यद्वयं रावणस्य शारीरं शत्रुजयकृतं च। तत्र शारीरेण सामर्थ्येन शत्रुजय उपहस्यते। यतस्तस्य वक्षस्थलस्पर्शमात्रेणैवावतदन्ता भग्नाः। तादृशस्य दिग्विजयो नोत्कर्षहेतुः। तेन दिग्विजयिनां सामर्थ्यादप्यस्य महत्सामर्थ्यमिति महान् गर्वः। स गर्वो गच्छन् महाभिमानिनः प्राणैः सह गतः। न हि भगवतो हासस्याग्रेऽन्यो हसति। तस्मात्तदपगमनमुचितमेवेति भावः। एवं रघुनाथचरित्रमुपलक्षणविधया निरूप्य हासत्वं समर्थितम्॥२५॥

एवं हासपेशलं निरूप्य अदीनलीलाहसितेक्षणोल्लसद्भू-
भङ्गसंसूचितभूर्यनुग्रहं निरूपयति—**भूमेः सुरेतेरेति** दशभिः। यद्यप्येकैकस्मिन्नवतारे अपरिमितानि चरित्राणि सन्ति तथापि विमर्शं येषामुपयोगस्ते निरूप्यन्ते। यत उद्देशे दशैव पदार्था निरूपिताः—अदीनत्वं, लीलात्वं, हसितत्वं, ईक्षणत्वं, उल्लसत्वं, भूत्वं, भङ्गत्वं, संसूचितत्वं, भूरित्वं, अनुग्रहत्वं चेति। अनेन दशविधा अपि लीला अस्मिन्नवतारे सन्तीति यावान्वा अयमात्मा तावानयमिति सूचितम्। अनेन दशविधलीलानामेकमुखत्वेनैकार्थत्वं च सूचितम्। तदुपपत्त्या निरूपणे उद्देशतो निरूपयिष्यति। तत्राऽदीनत्वं सर्गः। दीनो हि वस्त्वभावात्। यथासुखं वस्तुरूपेण स्वयमेव प्रादुर्भावाददीनत्वम्। अभिलषितवस्तुप्राप्तौ दीनत्वं गच्छति। न विद्यन्ते दीना यस्मादिति परार्थसृष्टावपि जीवानां दीनत्वं गच्छति सृष्टावेव। विसर्गो हि लीला स्पष्टा। हसितं स्थानम्। स हि भगवान्नाट्य इव प्रहसनरूपेण तत्तन्मर्यादया तांस्तान् स्थापयति स्वस्य हासार्थमेव। अन्यथा परमार्थे भगवत्स्वरूपे का मर्यादा। ईक्षणं पुष्टिः। भगवदीक्षिता एव हि पुष्टा भवन्ति। भ्रूरूपा ऊतिः। यथाऽन्तःकरणे वासना तथा भ्रूवोश्चलनम्। भङ्गो हि सद्धर्मः। स हि सर्वान् स्वस्थानाद्भज्जयति। तदग्रे विस्तारयिष्यामः।

way, so that the "Sctu" can be built!

उल्लसत्त्वमीशानुकथा। स हि वंशो भगवदुल्लासो भवति। यथाक्रमो वा। तदा ऊतिरुल्लासः। यथा प्रह्लादो धर्मश्च प्रमेयप्रमाणोल्लासौ। तदा सद्धर्मो भूरूपो भवति। भङ्गश्च वंशः। आत्मा हि तत्र भग्नो भवति। संसूचनं निरोधः। तदग्रे उपपादयिष्यामः। भूरित्वं मुक्तिः। एको हि भगवानेव मुक्तः। अन्येऽपि तथा भवन्तीति। अनुग्रह आश्रयः। न हि सर्वथा अननुगृहीतः स्वस्मिन्कमपि स्थापयति। इयं च दशविधलीला कृष्णस्यैवेत्यवतारोऽप्ययं भगवानवतारी। अतः सर्गरूपमदीनत्वं प्रथमतो निरूपयति—

SRI SUBODHINI: Sri Raama will destroy Ravana's pride, along with his life! Here, what is going to happen in the future is being told, during this dialogue between Lord Brahma and Sri Naarada. The main cause for the removal of this "pride", was the abduction of Sita by Ravana. This was also the main cause for his death. Ravana, due to this "sin", is considered as an "Aatataayi" (a person, who can be rightfully killed at "sight"). It is said, that Sri Raama did not need even his "arrows" to kill such a person, like Ravana! It was enough to make a noise of the strings of the bow or swirl the bow — and Ravana got destroyed through this only! Through this reference, we should also see, that Ravana did not attain an "Uttamagati" (a bright future).

28 With a view to show the glory of our Lord's "bow", the "pride" of Ravana has been reemphasized. By the mere "touch" of Ravana's "chest", Indra and other celestials used to get shattered! In fact, the tusks of his elephant used to get broken, due to the hardness of Ravana's chest. Ravana used to publicise his victorious exploits (conquest over vast territories). He had two types of powers or capacities. His "bodily" strength was such, that by the mere touch of his chest, the tusks of the mighty Irawatam (mammoth) elephant used to get

broken! In this way, Ravana never felt it necessary to use his weapons, and he conquered everyone, through his personal physical strength only! Of course, this made him very "PROUD"! Our Lord Sri Raama ensured not only the destruction of this pride, but also his "life" itself! Our Lord's "pride" was such, that Ravana's "pride" could not stand before it! In this way, our Lord's mere "sound" of the strings of his bow ensured His victory, as Ravana's powers were proved petty, in the face of our Lord's! Thus, a few of our Lord's "Leelas" are explained here to prove, that our Lord Sri Raama was the incarnation of our Lord Sri Purushothama's "smile"!

Now, our Lord's "Leela" of "Adeenatwam" i.e. making His devotees "happy and joyous" through the incarnation of His smiling eyes, and the grace conferred by His beautiful "eyebrows", is explained through the following verse.

Though, we have seen, through 10 verses, the limitless Leelas of our Lord Sri Purushothama, enacted by Him, during His specific incarnations, even then, only such Leelas and qualities of our Lord, which are useful, for the subtle "meditation" on our Lord, as explained in the first canto, have been explained in this chapter. In the 10th chapter, the ten "materials" of our Lord's divine self (Swaroopa) have been explained in the form of "Leelas" and/or qualities! These are: (1) Creation of primordial elements (Sarga), (2) the subsequent forms taken by these elements (Visarga), (3) provision for the various functions, such as the continuity of existence (Sthaana), (4) it's nourishment (Poshanam), (5) fulfillment of desires/wants/requirements (Uooti), (6) changing of aeons/times (Manwantaram), (7) enactment of

our Lord's Leelas (Isaanukatha), (8) blessing the devotee with pure and total Bhakthi (Nirodham), (9) liberation (Mukthi) and (10) refuge and surrender (Aashrayam).

In the verses of the 10th chapter, it will be made clear, that the 10 qualities of our Lord such as "Addenatwam" and others, are of the form of the Leelas enacted by our Lord in Sarga and Visarga (see meaning above). In the 10th chapter, the 10 "Leelas" of our Lord (viz. Sarga etc.) and the 10 qualities (like "Adeenatwam") will be explained together, and told, as "one result or purpose" only. In other words, our Lord's "Leels" and the "qualities of Adeenatwam" etc. are there only, for the sake of manifesting our Lord Sri Purushothama.

"Adeenatwam" means also "creation of primordial elements". Our Lord's manifestation is of 2 kinds. (1) For His own sake. (2) For other's sake. When our Lord Himself manifests, out of His joy, as objects, which He desires or likes to become, then, the aspect of "Deenata" (unhappiness) is removed or flees away! By attaining, what is desired, a person becomes happy and joyous (Adeenatwam). Hence, this is the creation, which the Lord does for His own sake! In the manifestation for "others' sake", our Lord manifests Himself, as the objects, as desired by all others, and through this, He removes the unhappiness of the "Jeevas". Hence, conferring joy and happiness, is creation, and His Leelas consist of "becoming the many" (Visarga). Our Lord's "smile" is the "Sthanam", and His "vision" is nourishment (Poshanam). His enthusiastic joy is "Uooti" (fulfillment of various desires etc.)[†] represented by the "eyebrows"! His curved eyebrows represent the aeons of Manu (Manwantara). Our Lord's quality of

blissful self is the Leelas and stories of His manifestations! His indicating clearly (through His gesture) is blessing the devotee with Nirodha! The aspect of becoming the "many", is liberation, and our Lord's "grace", is His "refuge" (Aashrayam).

In this way, the 10 qualities of our Lord, who is all-pervasive, who is the indweller of everyone, unseen (Para Brahmani) and who is Sri Purushothama consists of this "Sarga and Visarga" etc. Our Lord Sri Krishna has 10 qualities viz. "Adeenatwam" and other Leelas! The meaning and purport of both are ONE AND SAME! In this, "Sarga" and "Adeenatwam" are one! "Visarga" is our Lord's Leela only.

In the Sāraswata Kalpa, every object of our Lord's "Leela", was of the form of our Lord Sri Krishna — as told in the Puranaas, and this will be made clear also later. Our Lord, it is said, for His own "laughter and smile", by making His own "Aatma" into very many "smiling" forms, enacts this universal "drama". Our Lord's "vision" nourishes the "Jeeva". As per the will and desire of our Lord, the desires and wants of the "Jeevas" get inspired and fulfilled. It is our Lord, who makes and moves the "Jeevas", from their due places! Our Lord's Leelas and stories constitute His enthusiastic "joy". The family of our Lord's devotees and it's growth etc. is the real "joy" for our Lord — like the story of Sri Prahlada and the systems of "caste — Ashramam" are respectively, ie the twin aspects of "Prameya" and "Pramaana" and it's joy! Our Lord's quality of being the "TRUTH" (SAD) is His eyebrow! The curved nature of the eyebrow is the "family — stories"! In the family, the expansion of "Aatma" takes place. Our Lord's Leela of "Nirodha" (blessing His devotee with pure and

total Bhakthi) is His quality of indicating the clear path (Samsoochanam). The quality of becoming “the many and more” is “liberation”. IN REALITY, OUR LORD ONLY IS ALWAYS LIBERATED, but due to His grace, others also get “liberated”. That is why, “liberation” is told here to be the “many”! The “Aashraya Leela” (taking “refuge” in Him) is our Lord’s “grace” (Anugraham). If, our Lord was not full of “grace” at all times, then no “Jeeva” can hope to attain Him, after being taken out of this “Samsaara” of life and death. He will also not give “refuge” to anyone. All these 10 types of Leelas are told to be of our Lord Krishna’s only. Due to this, our Lord Sri Krishna, when He is “manifested”, is called as an “incarnation”, but in reality HE IS THE LORD SRI PURUSHOTHAMA, WHO TAKES THIS INCARNATION. HE IS BOTH “AVATĀRAM” (INCARNATION) AND “AVATĀRI” (THE ONE, WHO TAKES THE INCARNATION).

After showing, that our Lord, in His nature and quality is ONE only, although “He is seen and not seen” also — in objects, which are “seeable”, and in those, which are “hidden” — the aspect of “Adeenatwam” in “the Leela of creation” is being described in the following verse.

भूमेः सुरेतरवरूथविमर्दितायाः

क्लेशव्ययाय कलया सितकृष्णकेशः।

जातः करिष्यति जनानुपलक्ष्यमार्गः

कर्माणि चात्ममहिमोपनिबन्धनानि॥२६॥

VERSE 26 Meaning: “With a view to mitigate the sorrow of mother earth, from the rulers, who were demons and wicked, our Lord Sri Krishna, manifested

Hmself, with all His divine "parts" (Kalaas)! None could ever realize or understand the nature or the ways of our Lord Sri Krishna! This Lord, with a view to manifest His glory and greatness will enact several "Leelas" (which will bring "bliss" to everyone)."

श्रीसुबोधिनी : सर्गो ह्यशरीरस्य शरीरस्वीकारः। तत्र न दीनो यस्मादिति द्वितीयोऽर्थो हेतुत्वेन प्रविशति। तत्र त्रिविधा भक्ता दीनाः भगवदवतारे हेतवस्तदाह। भूमेः पृथिव्याः। सुरेतरा दैत्या दानवा राक्षसाश्च। सुरेतरत्वेनैव धर्मप्रतिपक्षाः क्रोडीकृताः। तैर्विमर्दिता। **प्रकटः परमानन्दो यदा भूमेस्तदैव हि। मर्दनक्लेशहानिः स्यादित्यानन्दः समागतः।** तस्या क्लेशव्ययाय। कलया बलभद्रेण सह। सितकृष्णौ केशौ यस्य स वैकुण्ठस्थित एव समागत इति कश्चित्। वस्तुतस्तु यः सितकृष्णकेशः स गोविन्दस्य कलया। सङ्कर्षणरूपत्वात्। संहाररूपतामसशक्त्या सितकृष्णरूपस्य सङ्कर्षणस्य कलया कृष्णकेशरूपेणाऽऽपीति वक्ष्यते। इदमप्येकं प्रयोजनं कृष्णः केशो यथाऽवतीर्णो भवतीति। नतु तावन्मात्रम्। मर्दनक्लेशदूरीकरणसमर्थत्वात्। **"ताविमौ वे भगवतो हरेरंशाविहाऽऽगतावि"**ति वाक्यविरोधात्। **"तदा वां परितुष्टोऽहममुना वपुषे"**ति वाक्यविरोधश्च। तस्मान्मर्दनक्लेशाभावार्थं साक्षादानन्दमयः। पुत्रत्वेन वंशजननार्थं प्रद्युम्नः। धर्मरक्षार्थमनिरुद्धो नारायणांशः। भूमिभारनिराकरणार्थं सितकृष्णकेशांशः। **जनानुपलक्ष्यमार्गं इति** प्रद्युम्नो वंशकृत्। **कर्माणि करिष्यतीत्यनिरुद्धः।** चतुर्णामपि कार्यचतुष्टयं भारव्ययाय चेति चकारेण सूचितम्। तेनैकरूपेणैव चतुर्मूर्तेरपि चरित्रं निरूप्यते। एकमेव चरित्रं मोक्षभक्ती निरूपयति। भूमिभारहरणं, वसुदेवदेवकीकामनापूरणं, धर्मरक्षा चेति। विस्तरे तु प्रकरणभेदेन वक्ष्यति। एवं चतुर्मूर्तिर्भगवान् जातः। अनेन सर्वाण्येव वाक्यानि यथाश्रुतं समर्थितानि। अन्यथा प्रत्येकवाक्यानि **तयोरेको बलभद्रो बभूवेत्यादीनि** विरुद्धानि भवेयुः। जन्म कर्म च स्वस्य संपादयिष्यति त्रिविधदुःखदूरीकरणाय। भूमिर्माता तथा चाऽन्ये दुःखभाजो हरिप्रियाः। **कंसादेः कालतो ज्ञानात्रिधा दुःखं च तदगतमिति** वक्ष्यते। भूमिस्तु कार्यरूपापि भवतीति विचारे सैवोक्ता। अदितिर्मातेति तस्या भूमित्वं स्पष्टमेव। अन्येऽपि भूमिसम्बन्धादेव दुःखिताः। जनैरनुपलक्ष्यो मार्गो यस्य। जनाः

साधारणाः। भगवन्मार्गस्य उपलक्षणमपि ते न जानन्ति। मार्ग एवं प्रकारेण भगवदागमनम्। कर्माणि च करिष्यतीति। चकाराज्ज्ञानं भक्तिं च कथयिष्यति। कर्माण्यनिरुद्धचरित्रत्वाय विशिनष्टि। आत्ममहिम्न उपनिबन्धनं येषु। आत्मत्वाज्ज्ञानजनकत्वम्। महिमपदाद्धक्तिः। उप समीपे नितरां बन्धनाद्धर्मः। त्रिभिस्त्रिविधं दुखं गच्छति। एवं भगवच्चरित्रं भगवन्माहात्म्यमेव सूचयति। एतावता सर्वे अदीना भवन्ति॥२६॥

लीलां निरूपयन् पूर्वोक्तस्य हेतुमपि निरूपयति विमर्शमध्यपातात्—

SRI SUBODHINI: WHEN OUR LORD, WHO IS WITHOUT A “BCDY”, TAKES A BODY (OR MANIFESTS HIMSELF WITH A “BODY”), THEN, THIS “ACTION” IS HAILED AS “CREATION” (SRISHTI). For our Lord, both “the manifested state” and “the unmanifested” are same! Through the act of “creation”, our Lord’s nature of taking “incarnation” (i.e. manifesting Himself) is proved. In the same way, our Lord’s nature of being “always happy and blissful” (Adeenatwam) is also evidenced. This “blissful” nature of our Lord is the cause of His “creation”. Only through the “manifestation” of our Lord, the three types of “beings” did not attain “sorrow”.

It is said (as per the Kaarika of our Sri Mahaprabhuji in 10th canto) that, mother earth, mother Devaki and the devotees, such as the Yadavaas, were very unhappy. But, due to the “manifestation” of our Lord, all their “sorrows” were ended. In this way, our Lord’s “manifestation” is always done for the sake of others! Thus, our Lord’s “blissful” nature becomes the cause for His manifestation.

In this verse, mother earth is referred to, as being put to great sorrow, by the demons and other wicked persons. The reference to “other than the celestial

deities", is made to all the rest of the wicked persons, who had filled up this sacred earth, with their "sins". Hence, with a view to remove this sorrow, our "blissful" (Aanandamaya) Lord manifested Himself.

Our Sri Mahaprabhuji has referred here, the Kaarika of the 10th canto. Our Lord manifested Himself, with His part of Sri Balabhadra. Lord Sankarshana is one of the divine parts of our Lord, and due to this, He is invested with the divine power and nature of our Lord Sri Govinda. **OUR LORD SRI GOVINDA IS THE HIGHEST ABSOLUTE BRAHMAN!** In our Lord, every type of power is present, including the "Tamasik" power of destruction — which was responsible for the destruction of all the wicked persons. The reference here to "Sita Krishna Kesa" (our Lord's "white" hair) is made only to emphasize, that a divine part of our Lord is sufficient to eradicate the sorrow of this earth! (such as the "hair"!)

In the Brahma Vaivarttha Puraana, it is said, that "Sita Krishna Kesa" or our Lord, who is present in Sri Vaikuntam, is an "Amsa" (part) of Absolute Brahman viz. our Lord Sri Krishna! Why then, the reference has been made to this, viz "Lord with white hair"? Answering this, it is said, that the "Tamasik" power of destruction as Lord Sankarshana, was also required now. Hence, our Lord manifested Himself with Lord Sankarshana, who is His "Tamasik" power to destroy!

Moreover, our Lord, while giving "boons" to the devotees, who were born later as Nandagopa and Yasodha (i.e. in their previous lives) had told that, "I will bestow My grace, with My full divinity (Poorna)". To fulfill His "promise", our Lord Sri Purushothama manifested

(3) Removal of burden for this earth	destroying all demons	Sri Purushothama (As Lord Sankarshana)
(4) Becoming as "son" to mother Deviki	taking birth	Sri Vaasudeva
(5) Progressing Family	birth as a "son"	Lord Pradhyumna
(6) Protecting "Dharma"	As "teacher"	Lord Aniruddha

Here, through one "verse" only, the entire "creation" has been explained, in a very summarized way! In the 10th canto (NIRODHA BASED) all this will be described in detail. In this way, our Lord manifested Himself, with all His "4 forms" (Chaturmoorthi) — thus, fully describing the aspect of "creation"! Our Lord, with a view to spread and confer His "bliss", will enact His many enchanting "Leelas", during His incarnation!

Mother earth, mother Devaki and the Yaadava devotees are very dear to our Lord. But on these three, sorrow and suffering came, by way of (1) mother earth suffered, due to the wickedness of Kamsa and others. (2) The sorrow caused by the "words from the heavens" (Aakaashvani) for mother Devaki and (3) the sorrow caused on all the devotees of our Lord, due to the absence of the "news", regarding our Lord's incarnation. Mother earth is of the "form" of mother Aditi (i.e. the mother of the celestial deities). Everyone, in this way, suffered, as they were connected to this earth. The Yadavaas and other devotees suffered, due to the "ignorance", they had, regarding the "when" (at what time) of our Lord's manifestation. If, they had the

“knowledge”, that our Lord would “soon” manifest Himself, after seeing their “sorrow”, then, they would not have felt this sorrow at all – as this “Jnāna” (knowledge) would have made them peaceful.

Our Lord will now manifest (with all His “4 parts”) and will confer the three types of “Jnana” (Aatma), Bhakthi to His ardent devotees (Mahimaa) and will also enact enchanting “Leelas” (tasks and deeds) (UPA SAMEEPE NITARAAM BANDHANAM)!

Our Lord, as SRI VAASUDEVA, will give instructions on “Jnana”! Through His enchanting “Leelas”, our Lord will confer “Bhakthi” as Lord Krishna. Our Lord, as Sri Aniruddha, will give instructions on “action”, (Karma) and in this way protect “Dharma”! Through these three “manifestations”, our Lord caused the destruction of the three types of sorrow.

Through “Bhakthi”, our Lord destroyed the “celestial sorrow”. Through “Jnana”, He destroyed the “mental” sorrow! Through His “Karma” (actions), He destroyed the “physical” sorrow of His devotees!

Through,, the above three “actions”, our Lord made everyone “blissful”, through His “creation” (manifestation). Our Lord’s stories and “Leelas” make us aware of His highest “glory” (Mahatmyam). EVEN TODAY, DEVOTEES BECOME “BLISSFUL” ON LISTENING TO OUR LORD’S GLORY!

Our Lord’s another virtue (apart from His virtue of “blissful nature”) is His performance of enchanting “Leelas”. This is of the “form” of “Visarga” (becoming the “many”), which is being described, along with the “purpose” of the “truth” (facts) told earlier.

तोकेन जीवहरणं यदुलूकिकायास्त्रैमासिकस्य-

च पदा शकटोऽपवृत्तः।

यदिङ्गताऽन्तरगतेन दिवस्पृशोर्वा-

उन्मूलनं त्वितरथाऽर्जुनयोर्न भाव्यम्॥२७॥

VERSE 27 Meaning: "If, our Lord had not taken the "incarnation" as the 4-fold divine "forms" (Chaturmoorthi), then, how was it possible for our Lord, as a 6-day old child, to have taken the "life" of demoness Putana? How, can a boy, who is 3 months old, shatter a huge cart? How can the boy, who is 5 months old, moving about on all the fours, uproot and throw away the huge "Yamulaarjuna" trees, as high as the sky, as they came in between, during His movements (way)?"

श्रीसुबोधिनी : तोकेन जीवहरणमिति। यद्ययं भगवान् चतुर्मूर्तिर्न भवेत्तदैव तच्चरित्रचतुष्टयं न सङ्गच्छेत। पूतनाऽसुपयःपानेन तन्मोक्षः। शकटोपमर्दः। यमलार्जुनमध्यगमनं। तदुन्मूलनं च। न हि वासुदेवादयो मोक्षं दातुं शक्तः। न हि सङ्कर्षणादन्यः स्पर्शमात्रेण नाशकः। न ह्यनिरुद्धादन्यो नारदशापविमोक्षार्थं सानिध्यनिरूपणेन वृक्षयोरन्तरा गच्छति। न हि प्रद्युम्नादन्यः शापजन्ममूलोच्छेदकपूर्वकं पूर्वस्थितदेवताजन्म संपादयति। भगवत्त्वं चैतेरेव स्थाप्यते। यतस्तोकेन बालकेन उलूकिकायाः पूतनायाः जीवहरणम्। यत्र हि कार्यं तत्र साधनमवश्यं भावि। यत्र पुनः साधनव्यतिरेकेणैव साध्यमुत्पद्यते तत्परब्रह्मस्वरूपमित्येवाऽवगन्तव्यम्। सर्वभवनसमर्थरूपत्वात्तस्या। किञ्च। उलूकस्य मार्या उलूकिका। उलूकदुहिता वा। उलूकरूपैव वा। सा हि दिवाभीतरूपा भवति। सन्मार्गविमुखा प्रतिपक्षा च। अनेन प्रमाणबलं तस्या मुक्तौ निवारितम्। तस्याः जीवानां हरणं स्वस्मिल्लयप्रापणम्। हतं हि स्वस्मिन्नाऽऽनीयते। "इहेव समवनीयन्ते प्राणा" इति। मुक्तिश्चैषा। तस्मात्प्रमेयबलेन सा मुक्तेति मन्तव्यम्। प्रमेयं च शुद्धं परब्रह्म। न केनाऽप्यंशेन न्यूनम्। तथासति तादृशस्य मुक्तिदानसमर्थत्वं न सम्भवति। अतः

साधनव्यतिरेकेणैव साध्यकरणान्मुक्तिदानाच्च साक्षात्पुरुषोत्तमः कृष्णः। किञ्च।
 त्रैमासिकस्येति मासत्रयपरिमितः। कालावयवास्त्रय एव भगवतः परिच्छेदका
 जाताः। ते हि स्वभावतोऽसमर्था मूर्तिभेदं संपादयन्ति। तेन शकटं निर्माय
 शकटे विहृत्य शकटं नाशितवानिति त्रिमूर्तिरुक्तो भवति। त्रयाणामपि नाशने
 हेतुत्वव्युदासाय पदेत्युक्तम्। संकर्षणेन योग्यत्वात्। अपवर्त्तो विरुद्धतया पतनम्।
 अनेन महाबलनिरूपणेन पूर्णा क्रियाशक्तिरुक्ता। “प्रवालमृद्वडिघ्रहतमि”ति
 वाक्यात्साधनाभावः सूचितः। पूर्ववत्परब्रह्मत्वं पूर्णक्रियाशक्तिं च सूचयति।
 एवं ज्ञानक्रियाशक्ती प्रतिपाद्य भक्तिमार्गसमर्थनायाऽऽचिन्त्यसामर्थ्यं
 प्रतिपादयति—यद्विद्धताऽन्तरगतेनेति। यदेतत्रयमितरथा न सम्भाव्यमित्यर्थः।
 रिङ्गता हस्तपादैश्चलता। तयोन्तरगतेन तयोरुन्मूलनं परब्रह्मत्वबोधकम्। पूतनायां
 मुखसम्बन्धोऽपि स्थितः। शकटे पादाग्रमात्रम्। अर्जुनयोस्तदपि न। किन्तु
 परम्परया दूरसम्बन्धः। उलूखलेन वृक्षयोः सम्बन्धः। रज्ज्वा चोलूखलस्य।
 भगवता च रज्ज्वाः। यदि बलेन कृतं स्याद्रज्जुत्रोटनं प्रथमं भवेत्। अल्पबलत्वात्।
 उलूखलस्य वा। भगवत्संबन्धे विचारिते सर्वेषां वा। तत्राऽप्युन्मूलनं न
 सम्भावितम्। तिर्यग्ज्वनस्य दृढभूमौ मध्यभङ्गहेतुत्वात्। इदमपि
 पूर्ववत्परब्रह्मत्वसाधकमिच्छाशक्तिसाधकं च। एषा हि भगवतो लीलाज्ञानक्रिये
 इच्छा च। इतरथा न भाव्यमिति सर्वत्राऽग्रिमश्लोकेषु केचिद्योजयन्ति।
 वस्तुतस्तत्रैव। अग्रे सम्बन्धबोधकपदाभावात्॥२७॥

एवं लीलां विनिरूप्य हसितं निरूपयति—

SRI SUBODHINI: The four “Leelas” referred to in this verse, would not have taken place, if our Lord had not manifested Himself, with all His 4 “forms”. He enacted the “Leelas” of (1) drinking the life of Putana, along with her milk, (2) shattering of the “huge cart”, (3) going in between the two huge trees of Yamalaarjuna and (4) uprooting these trees and throwing them away!

No one else, other than our Lord Sri Vaasudeva has the capacity to give “liberation”. No one else, other than our Lord Sankarshana, has the power to

destroy by His mere "touch" the huge two trees, as they were uprooted and thrown away! Our Lord Aniruddha has the nature of going over to His devotee, with a view to destroy their "blemish" (sins).

Our Lord, as Lord Aniruddha, was so very compassionate, that He went in between the two trees, only with a view to redeem them, from the curse given by Sage Naarada. The progressing of the "family lineage", is the "Leela" performed by Lord Pradhyumna. Our Lord, therefore, redeemed the curse of the two trees, which they had got, in their earlier life, (as Kubera's sons) and got them back their previous bodies of Nalakubara and Manigreeva!

If, our Lord was not the Lord of the Universe (Bhagawan), all these "Leelas" would not have been made possible — as no "human" can enact such "Leelas"! How, can a 6-day old child take away the life of the huge demoness Putana? Only the "Absolute Brahman" can do such a "Leela"! ONLY PARA BRAHMAN HAS THE POWER AND CAPACITY TO BECOME "EVERYTHING" AND TO DO EVERYTHING.

Putana has been called, as the daughter of an "owl" — as she was afraid of "light" — i.e. who stays away from the path of goodness and virtue! — as an enemy of this path! We should see, here, the utmost loving and compassionate nature of our Lord. Ordinarily, Putana cannot be "liberated" through the Vedic path. Hence, our Lord gave up His power, as the "proof" (Pramaana) and exercised His power, as the "beloved" (His love — "Prameya" strength) and "liberated" the demoness Putana! (NIJA SAAMARTHYAM). This Putana had

taken the lives of so many young “children”, and all of them were “situated” in her stomach! These “children” were redeemed, along with Putana, by our Lord, after “ignoring” their “actions” (Karmas) through His grace (and His “power”). WITHOUT THE RELEASE FROM THE “BODY”, A “JEEVA” CANNOT BECOME THE PURE CONSCIOUSNESS OF BRAHMAN! All these “children” and Putana had no other “way” to get redeemed — except in this “way”, through the grace of our Lord! Our Lord took all of them to His own “home”!

The Vedas say, that “the physical body along with vital air etc. gets merged here, on this earth only”, and the “Jeeva” attains “liberation”. In this way, our Lord also made them, enter into Himself!

The highest pure “Brahman” is always hailed as the “most loving beloved” (Prameya) — (VEDAIYA VEDHYA). OUR LORD SRI KRISHNA’S “INCARNATION” WAS OF THE HIGHEST PURE “PARA BRAHMAN” ONLY! Our Lord Sri Krishna, as Lord Sri Purushothama only can confer such divine benefits, without adequate “spiritual” practice or even confer the “opposite” benefits — as HE IS OMNIPOTENT!

When our Lord had shattered the huge “cart”, He was only 3 months old — i.e. the three “parts” of “time” (Kaala) could not do anything to our Lord (i.e. affect Him). Instead, this factor of “time”, enabled our Lord to show His stature as the “Trimoorthis” (of three “forms”).

The “limitless undivided” factor of “time” is our Lord’s “form” (Roopam) only! Of course, in the “limited divided” time, there is the presence of “nature” (Prakruti)

— of changes and types! In this “natural” time, the power of our Lord is not present — as it is allowed by our Lord to operate on its own “rules”. The “3 months” are the three “parts” of “time”. By themselves, these “3 parts” were not capable of destroying the huge “cart”. Hence, our Lord manifested, as the “3 forms”, and entered into this “time”. How? (1) Through one “part”, He made the huge “cart”, (2) through another, the use of this “cart” and (3) through His another “form”, He destroyed the “cart” also.

NO “THING” (OBJECT) OR PRINCIPLE, CAN WORK OR FUNCTION, WITHOUT THE ENTRY OF THE POWER OF OUR LORD! HENCE, EVERYTHING IS MADE POSSIBLE ONLY THROUGH THE CAPACITY AND POWER OF OUR LORD! (This has been explained in the third canto and the Sri Subodhini pertaining to it).

Our Lord had destroyed the huge cart with His “factor” of “time”, which is divine and undivided! — Which is “just” a small little “part” (Amsa) of our Lord! THIS UNIVERSAL “EATER CUM DESTROYER” IS OUR LORD SANKARSHANA! - Who is the One, our Lord used, to destroy the cart!

In Vraja, the Gopa families used to store their “belongings in huge carts, fixed on the ground. This was done by them, as they could easily transport their materials by joining bulls to the cart, whenever necessary. In the house of Nandagopa, there were such huge carts. Our Lord was placed in a cradle near a huge cart, for His sleep. Mother Yāsodha got busy in her household works. Our Lord gave a blow through His foot to this cart, and destroyed it. This “Leela” of

our Lord, will be described, in detail in the 10th canto. Our Lord's holy feet had the power of action, so that such a huge cart can be totally destroyed. This was due to the presence of our Lord Sankarshana in the feet of our Lord i.e. His own "part"! Our Lord's feet were so tender, like a new leaf — yet a small "kick" from His holy feet was enough to shatter this huge cart! In fact, our Lord did not have any "instrument" with Him (except His tender feet) to destroy the cart. Thus, all these "Leelas" were done by our Lord, with the strength of His loving grace (Prameya), while indicating the "power of action" (Kriya Sakthi) of the absolute Para Brahman! **THUS, WE HAVE TO SAY, THAT OUR LORD SRI KRISHNA, IS THE HIGHEST "PARA BRAHMAN"!**

Now, with a view to describe our Lord's beloved path of Bhakthi, a description of our Lord's "limitless and beyond-the-intellect" powers is done. A six-day only child had killed a wild demoness; a three-month old child had destroyed a huge "cart"! Now, along with the uprooting of two huge trees, we have to conclude, that our Lord, indeed, is the form of the highest Para Brahman only. Our Lord moved out through His hands and knees, and went in between these two large trees, hauling the "mortar", tied to His waist! He uprooted these two trees, along with it's roots. This "action" certainly shows, that our Lord is the highest Para Brahman! In the killing of Putana, our Lord's holy face had got connected — albeit in a small way! In the destruction of the huge cart also, a small little "touch" of our Lord was involved. But, our Lord's direct touch or connection, did not take place, for the uprooting of these two large trees! - though the

“mortar”, through which our Lord was tied with, did “touch” these two trees! When, the mortar got stopped by these two trees, then, these trees got uprooted, without any damage to the mortar or to our Lord! THE MAIN CAUSE FOR THIS IS, THAT OUR LORD IS, THE LORD OF THE UNIVERSE – BHAGAWAN! If, this was not so, all these three “Leelas” could not have occurred at all! In fact, our Lord did not go through the huge two trees, by being “fast” at all (i.e. He was very slow), as He went there slowly, like any other child, by slowly moving His feet and hands! – in a playful manner! But, the trees getting uprooted through our Lord “just touching” them, through the mortar is evidence enough, to prove, that our Lord is the highest Para Brahman only!

Now, another factor is to be remembered here. Both, during the destruction of Putana, and the cart, our Lord's face and holy feet were indeed, directly connected to the victims! And, for these “trees”, the connection was indirect and far away! The “mortar”, got connected to the trees! The cord tied to the “mortar” got connected with our Lord's “body”! Only the “rope”, was directly connected to our Lord! In this way, such a “long connection”, becoming responsible for uprooting the trees, certainly shows only, the highest Para Brahman nature of our Lord! If our Lord Sri Krishna had put on, or used His own power, then, at first, the rope would have got snapped, and the “mortar” also would have got damaged or broken! But nothing of this kind happened! If, He were to use His power as the “Universal Paramaatma”, then all the three (the rope, the mortar and the trees) would have got shattered, into dust, in an instant! The mortar was straight (and not crossed)

and came out of the space of the trees freely also. Hence, the Lord had desired to redeem the two sons of Kubera, and that is why, the Lord enacted this "Leela", in this way!

After explaining the "Leelas" of our Lord, through the next verse, our Lord's virtue and quality of "smiling" (it's role and purpose) are being described.

यद्वै ब्रजे ब्रजपशून् विषतोयपीथान्

बालानजीवयदनुग्रहदृष्टिवृष्ट्या।

तच्छुद्ध्येऽतिविषवीर्यविलोलजिह्व-

मुच्चाटयिष्यदुरगं विहरन् हृदिन्याम्॥२८॥

VERSE 28 Meaning: "Our Lord Sri Krishna, being the highest absolute Para Brahman, revived to life the cows, who had died, after drinking water mixed with poison, through the shower of His vision of grace! With a view to purify the water of Yamuna river, our Lord will banish, like in a play (i.e. playfully) the serpent Kaaliya, whose tongue was dangerous, with the power of a gruesome poison!"

श्रीसुबोधिनी : यद्वै ब्रजे ब्रजपशूनिति। यद्यस्मात्कारणाद्ब्रजे गोष्ठे ब्रजपशून् ब्रजरूपान्बालकान् पशूंश्च। स्वकीयान्वा। विषतोयपीथान् विषतोयस्य पीथं पानं येषाम्। यथा सोमपीथेन मृत्युग्रस्ता अमरा भवन्ति। तथा विषतोयपीथानप्यजीवयत्। पशून्बालांश्चाऽजीवयदित्येकपक्षः। अनुग्रह-दृष्टिवृष्ट्येति साधनम्। तस्या यमुनायाः शुद्ध्ये। अतिविषवीर्येण विलोला जिह्वा यस्य। तं कालियं विहरन्नेवोच्चाटयिष्यन्। अत्रेकारलोपश्छान्दसः। उच्चाटयिष्यतीत्यर्थः। नुमभावो वा। विहरन्मुच्चाटयिष्यन्नजीवयदिति सम्बन्धः। अत्र पशुपालजीवनमनुग्रहदृष्टिवृष्ट्या साधनेन कार्यं निरूपितम्। इदं त्वल्पालौकिकम्। विहरणं च गरुडादिभिरपि सिद्धं भवति। योगिनोऽपि हि दृष्ट्या जीवयन्ति। उपसर्गनिपातसहितादटधातोर्वा आटयिष्यदिति लृक्क्रियातिपत्तौ।

यदा तं दूरीकरिष्यति तदा अजीवयत्। अन्यथा जीवितमप्यजीवितमेव। हास्यार्थमिदं चरित्रं भवति। वयं कृष्णं पालयिष्याम इत्येषां बुद्धिः। तदद्य स्पष्टमेव तान् पालयित्वा स्वयं तत्र प्रविष्टः कथमेते पालयिष्यन्तीति। पश्चात्तानकिञ्चित्करान् दृष्ट्वा हसतीति। अथवा। पशून्पालानिति ये पशुरूपाः पाला आधिदैविकास्तानजीवयत्। ते ह्यपराधिनः कालेन हताः। भगवद्भक्तानां विषपानहेतुत्वात् विषतोयस्य पीथं पानं येभ्य इति। कालस्तानेव ग्रसति नतु भगवदीयान्निरपराधिनः। मण्डूकादयो मृतप्राया वृष्ट्योद्गच्छन्तीति दृष्टेर्वृष्टित्वम्। तेष्वनुग्रहो ब्रह्मत्वबोधकः। न ह्यन्य आधिदैविकेष्वनुग्रहकरणसमर्थः। यदेतन्नभाव्यमिति च संयोजना सङ्गच्छते। लौकिकसाधनेषु मन्त्रादिना विषं दूरीकृत्य पश्चाज्जीवनं प्रसिद्धम्। अत्र सविषणामेव जीवनं भगवत्कार्यमिति कश्चित्। हास्यमात्रत्वे न काचिच्चिन्ता॥२८॥

हसितं निरूप्य ईक्षणं निरूपयति—

SRI SUBODHINI: In this verse, our Sri Vallabhacharyaji has interpreted the same word as “Balaan” (boys) and as ‘Paalan’ also (protected). In the first instance, He explains the verse, through the use of the word “Baalan”. Both the words of “boys” and “being protected” (i.e. our Lord is being protected!) can bring out the factor of “smiling” (laughing). How? HERE, THE GOPA BOYS, WHO WERE REALLY BEING PROTECTED BY OUR LORD ONLY, BECOME OUR LORD’S PROTECTORS! This is indeed laughable. THE GOPAS, WHO WERE THEMSELVES “BOYS” ONLY, NOW REGARD OUR LORD AS A “BOY” ! This is also laughable!

The Leela of our Lord was enacted, when the cows and Gopa boys had drunk the poisoned water of Yamuna river, and had died. Our Lord made them come alive, by showering the rain of His grace — like by drinking the “Soma Rasa”, the celestial beings became

immortal! In this way, the helpless cowherd boys and cows were revived, through the vision of grace of our Lord!

Not only this. It was necessary to purify the waters of the Yamuna river. The Kaaliya serpent, who had the roving poisoned big fangs, was playfully made to leave this river, and go to different place. Our Lord, as though, in a "relaxed" mood, removed this poison-ridden serpent! Thus, He revived everyone! The words used here, in this verse, according to our Sri Mahaprabhuji, would mean, that in the first instance, our Lord saw to it, that this violent serpent was banished from the Yamuna river. Then, He made the boys and cows come alive, through the shower of His grace.

Some may say, that this "Leela" of play of our Lord of reviving the cows and boys from death, is only a small act of "supernatural" stature - especially when our Lord, "relaxes and plays" with the Garuda bird and other celestials! In fact, great Yogis also can revive dead persons, through their "vision"! But, we have to realize, that our Lord had enacted this "Leela", for the purpose of His "laughter" only! Many cowherd boys, it is said, used to come to the Brindavan forest thinking, that "we will protect our Lord"! But today, our Lord Sri Krishna made their understanding into a laughing issue! The Lord had to save these "protectors" of our Lord, by making them get "protected" in turn! i.e. the "protectors" became the "protected". In fact, our Lord got a great sense of "humor", feeling, that these "boys" always imagined, that they were the real "protectors" of our Lord! Whereas, the reverse was true! The Lord had a good "laugh", at this so-called "protectorship" of the Gopa boys!

The other meaning, by the use of the word, as "Paalan" (protected) is being considered now. This would mean, that our Lord revived to life, all the "protectors", who were in the form of these "cows". These "cows and boys" were the "physical" forms of the celestial beings and deities. These celestials had committed some "offences" in their previous lives. Hence, our Lord, through His own power of "time", had caused their "death" for a while. Otherwise, our Lord's Gopa devotees and the cows will not die, by just drinking the poisoned waters! Here, the meaning becomes "the water mixed with poison, was made to be drunk, by whom?" Moreover, it was our Lord's desire to enact this "Leela" in this way — by using the factor of "time" (Kaala) to make them "die" for sometime and our Lord, reviving them from death! — especially, when they had committed some "offence" in their past lives! Here, our Lord's gracious vision has been compared to "rains"!

Moreover, only our Lord is capable of showering His grace on these "offending" celestial beings, who had come in the form of the cowherd boys and cows! **ONLY THE HIGHEST PARA BRAHMAN CAN SHOWER THIS KIND OF GRACE! NONE ELSE! IN THIS WAY, OUR LORD SRI KRISHNA, IS PROVED TO BE THE HIGHEST ABSOLUTE "PARA BRAHMAN"!**

This "Leela" of our Lord is "special" — as usually "poison" is removed through "chanting" of sacred "Manthraas", by those, adept in this art. But our Lord revived them first, by giving them "life" through His eyes! Of course, for our Lord, this "Leela" is only a "laughing" issue — that the "protected" became the "protector"!

Now, the purpose and role of our Lord's "vision" (Īkshanam) are being described.

तत्कर्म दिव्यमिव यन्निशि निःशयानं
दावाग्निना शुचिवने परिदह्यमाने।
उन्नेष्यति व्रजमितोऽवसितान्तकालं
नेत्रे पिधाय्य सबलोऽनधिगम्यवीर्यः॥२९॥

VERSE 29 Meaning: "When, during the night, the forest of Munja grass began to burn, through the forest fire, the devotees of Vraja, and the entire area of Vraja became the target of this huge fire i.e. they got convinced, that all of them will get destroyed, through this conflagration! At this time, our Lord Sri Krishna, along with Sri Baladeva made them close their eyes, and saved them from death! — while protecting the entire territory of Vraja too! Hence, there is nothing more powerful than our Lord's power (i.e. nothing "beyond")!"

श्रीसुबोधिनी : तत्कर्म दिव्यमिवेति। तस्य भगवतः कर्म दिव्यमिव। दिवि भवं दिव्यं अलौकिकम्। इवेतीन्द्रादीनामप्यशक्यम्। यद्वावाग्निना ग्रीष्मसम्बन्धिनि वने परिदह्यमाने सति तन्मध्ये निशि निःशयानं व्रजमुन्नेष्यति ततोऽन्यत्र स्थापयिष्यति। इतः अस्मात्स्थानात्। इतो हेतोर्वा। अवसितः अन्तकालो येन। अस्माकमयमन्तकाल इति व्रजस्थैर्विचारितम्। इदं हि चरित्रं दावाग्निविमोचकं वारद्वयनिष्पन्नम्। कालीयहृदसमीपे, मुञ्जाटव्यां च। तत्रैकत्र नेत्रे पिधाय्य मुञ्जाटवीं त्याजयित्वा समानीताः। अन्यत्र तु निशि निःशयानमिति। अन्यानि साधारणपदान्युभयत्र। ईक्षणमपि द्विरूपं नेत्रद्वयेन जन्यते। तस्मात्सङ्कटादुन्नेष्यतीत्युभयत्र साधारणम्। उन्नयनं हि देवार्थं पृथक्करणम्। तथैते स्वार्थं रक्षिताः। अग्निपानं ब्रह्मधर्मः अन्यत्र नयनं च। यदत्राऽग्निपानं न निर्दिष्टं तत्पुनः प्रश्नव्यावृत्त्यर्थम्। अन्यथा कथमग्निं पीतवानितिप्रश्नः स्यात्। अत एव दिव्यमिवेत्युक्तवान्। नतु स्वरूपम्। देवगुह्यं चैतत्॥२९॥

एवमीक्षणं विनिरूप्य उल्लसत्त्वं निरूपयति—

SRI SUBODHINI: This “Leela” of saving the cows and the cowherd of Vraja (including Vraja itself) became of a kind of “supernatural Leela” (Aloukik). A “divine” act is usually done in the heavens, and not on this earth. But our Lord enacted a “Leela”, which is not possible to be done by anyone, on this earth. The word “Yiva” (like this) indicates, that even those in heavens, like Indra and others, are not capable of performing this “Leela”!

The cowherd boys along with the cows were sleeping in the night. Due to the dryness of the Munja grass, arising out of summer heat, the forest fire broke out, burning up everything. In the middle of this forest, the cows and the cowherd were sleeping, without any care or anxiety. They now saw the wildly spreading fire, and felt, that their death was certain. At this time, our Lord removed all of them, from this place and saved them, by keeping them, at another safer place. Our Lord performed this “Leela” of saving them, from the forest fire, on two occasions. In the first instance near the Yamuna river, after banishing the Kaaliya serpent, and secondly in this forest of Munja grass. The Lord made them close their eyes, and brought them to “safety” of their own homes! In the second instance, when they were asleep, our Lord lifted them, from the forest fire, and brought them to their respective safe places.

The purpose of telling both these “Leelas” is, that our Lord’s two eyes had only ONE VISION OF GRACE! Our Lord saved them, for His own sake and for accepting their devotion and service!

In this “Leela”, our Lord, as the highest Absolute

Brahman, drinks the “fire”! The action of making the Gopas and cows come out to a different place (i.e. saving them) is also the action, which can be performed only by the highest Brahman only! In the 10th canto, this “Leela” of our Lord is hailed, as “the drinking of fire”! This, “saving from death”, is said here to be a secret, for even the “celestial deities” (Devaguhyam) i.e. even the celestial deities could not understand these “Leelas” of our Lord. When this is so, what can an ordinary “human” do, to understand this, and unravel the mysteries of our Lord’s Leelas?

Now, the virtue and quality of our Lord’s “happiness of His heart” are being described. (“Ulhaas”)

गृहीत यद्यदुपबन्धममुष्य माता

शुल्बं सुतस्य न तु तत्तदमुष्य माति।

यज्जम्भतोऽस्य वदने भुवनानि गोपी

संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽऽसीत्॥३०॥

VERSE 30 Meaning: “Mother Yasodha, (our Lord Sri Krishna’s mother), with a view to “tie up” our Lord, made use of several lengths and types of ropes! But, all these “ropes” could not be found to be enough to tie up our Lord’s auspicious body! Always, she found, each and every rope to be short! In this way, she could never “tie up” our Lord, as the rope was found to be always not enough!”

“When our Lord Sri Krishna had yawned once, at this time, mother Yasodha saw, in His opened mouth, all the worlds of this vast Universe! She, at first, got bewildered and astonished (shaken up). But later, she was able to understand everything (that it is our Lord who had shown this)!”

श्रीसुबोधिनी : गृहीतेति। इदं हि चरित्रं भगवतो ब्रह्मत्वबोधकम्। अन्यत्तु योगमन्त्रमण्यादिभिरपि सिद्ध्यतीति नैकान्तिकं भगवत्त्वसाधकम्। यथैतच्चरित्रद्वयं भगवत्त्वं साधयति तथाभाष्ये निरूपितमधिकरणद्वयेन। न हि यः सर्वात्मको न भवति येन रूपेण स हि तेन बन्धनं नाऽर्हतीति युक्तम्। यदेव बन्धनार्थं उपबन्धं रज्जुं गृहीतं गृहाति तत्तदेव अमुष्य बन्धने न माति। भगवत एवाऽऽद्यन्तयोर्विद्यमानत्वाद्बहवोऽपि योजिता एकमिव भवन्ति। तस्य च परिदृश्यमानमुदरं सर्ववस्तुषु वस्तुस्वरूपमेव। आद्यन्तयोश्च विद्यमानं। तस्मादमानं युक्तम्। किञ्च। यस्य भगवतो जृम्भमाणस्य मुखे भुवनानि संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽप्यासीत्। इदं हि चरित्रद्वयं विश्वाधारत्वमनुभवमोहकत्वं च। यः सर्वेषु भूतेषु तिष्ठन् सर्वाणि भूतान्यन्तरयतीन्तरः। स हि गोकुले तिष्ठन् गोकुलमन्तः स्थापयति। न चैतन्मायिकम्। श्रुतिसिद्धत्वात्। यशोदायाश्च तत्राऽप्यनुभवात्। विचारेणाऽपि “अथो अमुष्यैव ममाऽर्भकस्ये” ति वाक्याद्ब्रह्मधर्म एवाऽयम्। अस्तु वा तत्। तदानीमेव शङ्किता प्रतिबोधिताऽप्यासीत्। पुत्र एवाऽयं ममेति ज्ञातवती। नह्यनुभवस्य स्मृतिसंस्काराजनकत्वं भगवन्मायाव्यतिरेकेण सम्भवति। अयमेव हि भगवत उल्लासः। जृम्भा च भगवतैव जनिता मुखविकासहेत्वर्थम्। अतो निमित्तान्तरेऽपि मुखविकासे जगत्प्रदर्शनं तदैव हि प्रतिबोधनम्। प्रथमप्रदर्शने तु सुविस्मितेत्येवाऽध्यायसमाप्तिः। ‘वैष्णवीं व्यवतनोन्मायामि’ ति तत्रैवोक्तत्वात्। एवं चतुर्भिः श्लोकैः चतुर्मूर्तेर्भगवतः सङ्कर्षणा-निरुद्ध-प्रद्युम्न-वासुदेवनिर्णय उक्तः। सर्वे वा सर्वत्र॥३०॥

एवमुल्लासं निरूप्य भुवं निरूपयति। भ्रूशब्देन हि भगवत्कृतं फलमुच्यते। “तद्भूविजृम्भः परमेष्ठिधिष्यमि” ति वाक्यात्। तत्फलं दुःखाभावसुखरूपम्। दुःखस्य परमा सीमा नरकादिः। सुखस्य परमा सीमा वैकुण्ठाख्यम्। तदुभयं भगवान् साधनरहितेभ्यः करोतीति विचारेण भगवत्त्वम्। तत्र दुःखाभावद्वयमाह-

SRI SUBODHINI: In this verse, our Lord Sri Krishna's two “Leelas” are described. These two “Leelas” manifest the internal blissful happiness of our Lord (Ullas). In the previous verse, our Lord's three “Leelas” were described.

Our Lord has shown the "Darsan" of the entire Universe, in His lotus like face (mouth) on 2 occasions. From the verse 27th up to 30th verse, our Lord's 4 "divine parts" (Vyooaha) have been described. All these "Leelas" have been enacted by our Lord, with a view to confer His blessing and Bhakthi on His devotees (Premadaana). IN THIS WAY, OUR LORD SRI KRISHNA IS THE HIGHEST PARA BRAHMAN — This "truth" has been sufficiently revealed and proved. All these 4 verses contain the "loving Leelas" of our Lord!

The powers of Yoga, sacred chanting (Manthraas), precious gems (Mani) and of medicines — all these are effective with limitless powers! The operation of the power of these are often beyond the ken of human understanding.

Our Lord's giving of "life" (reviving the cowherd boys and cows), the destruction of the huge cart, uprooting of the trees, "drinking" the forest fire — all these actions can be done, through sacred chanting also! Hence, some may comment, that how can we prove, that our Lord Sri Krishna is the highest Para Brahman, just because, He had performed all these "actions"? BUT, OUR LORD'S DIVINE NATURE OF BEING PRESENT EVERYWHERE (ALL-PERVASIVE) CERTAINLY MAKE US REGARD OUR LORD, AS THE HIGHEST (TOTAL) PARA BRAHMAN!

"Not coming under Yosodha's efforts to tie Him up" and "giving "Darsan" of the Universe while yawning" — both these "Leelas" prove, that our Lord Sri Krishna IS INDEED THE HIGHEST TRUTH OF BRAHMAN! This has been adequately proved in the Brahma Sutraas of Sri Veda Vyaasa, along with the commentary

(Bhashyam) of our Sri Mahaprabhuji, in 2 "divisions". In the Upanishad also, there are several references to this effect. In the Brahma Sutraas, Sri Veda Vyaasa has referred to this, in his Sutra entitled, "VAISWAANARAHA SAADHARANASABDA VISESHĀT" Here, "Vaiswaanara" situated in the head and face of our Lord, has been referred to, as the highest Brahman! Only in "Brahman", we can see the simultaneous existence of both the "qualities" of being the "most subtle" and "being all-pervasive"! Our Lord, though very small, had kept the entire Universe, in His stomach. THIS INDEED IS THE SIGN AND SYMBOL OF THE HIGHEST BRAHMAN! This was the "Darsan", which our Lord Sri Krishna showed in Himself, to mother Yasodha.

This very same "truth" has been told, in the Brahma Sutra titled "Aamananthi Chaina Yasmin". The "Aatma" present, in the face and head of our Lord, is told to be "limitless and all-pervasive" — thus, proving, that our Lord is, indeed, the highest Brahman. Though "small", our Lord could not be "bound" (not measurable). In this way, He brought out His "quality" of being of the "opposite" nature at all times (VIRUDHA DHARMASRAYATWAM).

OUR LORD HAS BECOME ALL FORMS/NAMES. HE IS PRESENT EVERYWHERE. That is why, as even the "rope" was His own "form" only, how can He get bound by Himself? (Unless, He desires it!) How can the limitless and immeasurable be measured? Our Lord was 2 ½ years old, at this time, when mother Yasodha could not tie Him up! — with very long ropes! This is due to the fact, that OUR LORD IS ALL-PERVASIVE, AND HAS BECOME ALL THE FORMS

TOO! Even, the “ropes” are the forms of our Lord only! How, can our Lord get on to His own “lap”? How, can He bind Himself, through Himself? Like all golden ornaments are made of gold only, in the same way, the entire Universe is created and, made by our Lord only — of the Lord i.e. our Lord Himself has become this Universe! This Leela expresses the loving happiness of our Lord! (Prameyollasa). Our Lord becomes very lovingly happy, when He takes everything into His own self — i.e. everything, which He has created “outside from Himself only”! He becomes “happier”, through His love by accepting and receiving, what He has become or created! THIS SHOWS HIS HIGHEST LOVE!

As regards the second “Leela”, it is said, that when our Lord had opened His mouth to make a “yawning”, then, in His mouth, mother Yasodha had the “Darsan” of all the worlds and Universes! She got so many doubts, on getting such a “Darsan”! Thinking about this repeatedly, she came to the conclusion, that this sort of “behavior” of her son, is indeed “natural” to Him. Through this, she became happy and doubt-free! In this way, OUR LORD PROVED HIS STATUS, AS THE “BASIS” OF THIS ENTIRE UNIVERSE, AND HE IS ALSO, AS THE LORD, WHO GIVES ALL TYPES OF EXPERIENCES AND MAKE THEM FORGET TOO! In the Vedas, at several places, it has been said, that our Lord, as the ‘indweller’ (Antaryaami) takes into Himself everything — both gross and conscious beings! Even then, none is able to identify or understand our Lord fully!

Our Lord is stationed in each and every “being” — both moving and stable beings — Charachara — it

is He, who takes back all these into His "inside"! This is due to His 'blissful' nature at all times! (Aanandaroopu). This "taking everything into His inside" — is the quality of His nature of blissful joy and happiness! This very "quality" has been exhibited by our Lord, while performing these "Leelas". **THOUGH BEING PRESENT IN EVERYONE, THOUGH BEING STATIONED IN GOKULAM, OUR LORD SHOWED, THE ENTIRE UNIVERSE AND GOKULAM, ALSO BEING PRESENT INSIDE HIMSELF!**

The Lord's "actions" are not "magic" at all! — as mother Yasodha says, after seeing the entire Universe, in His opened mouth! Was this then, an "illusion" (Mayaa)? Mother Yasodha, asking this question, comes to the conclusion that this sort of ability of our Lord is "indeed a natural quality of my son" (Sahaja Dharma).

Mother Yasodha came to think about this "Darsan" many times, and concluded that, **"THIS LORD IS INDEED MY SON! THIS "DARSAN" OF MINE IS DUE TO HIS GLORY"**! But, the Lord caused this "memory" to be lost or forgotten. But, how can this be possible? Was it just an "illusion" then? (unreal)? We have to concede here, that our Lord's power of "Maya" (illusion) is His own power or strength. Our Lord, as the highest Brahman, has got in Him, a power called "Akartum" (not doing). In other words, He is capable of (1) not getting a task done, despite the presence of a "cause", for the same task to occur and (2) making it not possible to happen! In fact, only Brahman has the capacity "not to do". None others have this capacity.

Our Lord showed to mother Yasodha His (1) all-

pervasive divine nature and (2) being the "basis" (Aadhaar) of everything. After this, He stopped this "memory" of mother Yasodha, with His powers i.e. the Lord caused the "memory", not to occur, or happen again!

Our Lord was, so very gracious and loving, to His mother, that without any effort or prayer, He showed, due to His loving happiness, the entire Universe to her. Moreover, He allowed her to bind Him too! Our Lord made mother Yasodha to get "astonished" (SUVISMITA) and left her, by causing this "memory" to be lost!

This Universe is the "child" of our Lord. By showing His "child" in His face, our Lord ensured the "happiness" of His lineage too! Our Lord, in this way, has manifested, with His "four-fold" form in Vraja! The main task of our Lord Sri Purushothama is to bless those, who have no other refuge or spiritual practice, with His "Bhakthi" (love)! None else can do this task! The act of destruction of the evil faces is the task of Lord Sankarshana. The progress of family lineage is the task of Lord Pradhyumna. Reinstatement of "Dharma" is the task of Lord Aniruddha. The conferring of blessings of "liberation" on those, who have no spiritual wealth or backing, (NISSAADHAN) is the task of our Lord Sri Vaasudeva. In this way, through these 4 verses, the "tasks" fulfilled by these 4 forms of our Lord, are explained.

Through all these "Leelas", our Lord had conferred His 'Prema Bhakthi' (loving devotion) on Vraja, which had no spiritual practice, to back them up (i.e. they were "helpless" and their only "refuge" was our Lord only). In this way, every task, everywhere, was completed by our Lord Sri Purushothama only!

Now, the role of our Lord's "eyebrows" is being described. This word "eyebrow" indicates the "result of blessing" given by our Lord. Our Lord's movement of His "eyebrows" denotes the 'Bhahmaloka'! The result of "happiness without any sorrow". Sorrows' acme is the suffering in "hell", and the acme of happiness, is attaining "Sri Vaikuntam"! Both these "results" were given by our Lord, to the cowherds in Vraja, who lacked spiritual practice and backing. THROUGH THIS, WE CAN EASILY CONCLUDE, THAT OUR LORD SRI KRISHNA IS THE HIGHEST PARA BRAHMAN. The conferring of both these "results" are referred to as under.

नन्दं च मोक्षयति भयाद्वरुणस्य पाशाद्-

गोपान् बिलेषु पिहितान् मयसूनुना च।

अह्न्यापृतं निशि शयानमतिश्रमेण

लोके विकुण्ठमुपनेष्यति गोकुलं स्वम्॥३१॥

VERSE 31 Meaning: "Our Lord Sri Krishna will release Nandagopa from the fear of the pangs of bondage of Varuna!; and also from the huge serpent! Our Lord Sri Krishna saved and got released the Gopas, who were imprisoned, and kept in huge caves/holes by the son of Mayāsura! This Lord of the Universe, our Lord Sri Krishna, will attend to the grazing of the cows, during the day. He will then get tired, due to these efforts, and while sleeping in the night, will transport His Sri Gokulam, to Sri Vaikuntam itself!"

श्रीसुबोधिनी : नन्दं च मोक्षयतीति। भयात्सर्परूपात् वरुणस्य पाशाच्च। उभयत्रापि नन्दो रक्षितो व्रते यात्रायां प्रवृत्तः। अनेनाऽन्ये धर्मा अस्वधर्माः। भगवद्धर्मा एव स्वधर्माः। अतो भगवानात्मा। तस्मात्परब्रह्मेत्यविवादम्। नन्दं चेति चकारो यशोदाया उद्धारं कृत्वा नन्दस्याऽपि

समुद्धारं कृतवानित्युक्तसमुच्चयार्थः। नन्द एव वा वारद्वयं मोचित इति। वरुणस्य पाशाद्यद्वयं तस्मात्। अन्येषामपि दुःखदूरीकरणमाह—गोपान् बिलेषु पिहितान् मयसूनुना चेति। मयसूनुर्व्योमासुरः। स हि गोपरूपः समागतो बालकान्मेषयितान्नीत्वा गुहायां स्थापितवान्। तत्र च तैनेव मार्गेण पातालगमने बिलानि सन्ति। तत उक्तं बिलेषु पिहितानिति। सर्पादयो वा तत्र निहितात्रयेयुरिति बिलपदम्। चकारादन्येऽप्युपद्रवा अनुक्ताः स्वयमूह्याः। एवं दुःखाभावमुक्त्वा परमसुखमाह—अह्नयापृतमिति। अहि दिवसे आपृतं लौकिकक्रियया व्याप्तम्। निशि शयानमतिश्रमेणेति निर्भरनिद्रया रात्रौ व्याप्तम्। एवमहोरात्रं परलोकसाधनरहितं स्वमेव वैकुण्ठं व्यापिवैकुण्ठं उप समीप एव नेष्यति। स्वनिकट एव मायाजवनिकां दूरीकृत्य तत्रैव वैकुण्ठे नीतवान्। इदं चरित्रं न योगस्य, न मायायाः, न कालस्य, न मण्यादीनाम्। अतो ब्रह्मचरित्रमेवैतत्। नयने हेतुः स्वमिति। आत्मत्वेन भगवांस्तत्परिगृहीतवान्॥३१॥

एवं भुवं निरूप्य भङ्गं निरूपयति—

SRI SUBODHINI: From the fear of the serpent, at one time, our Lord Sri Krishna had to save Nandagopa. At another time, Nandagopa was saved by our Lord, from the pangs of Varuna! Nandagopa had gone away to worship the Goddess, by leaving our Lord's service. Our Lord Sri Krishna, did not like this worship of the "other", by Nandagopa! There, accidentally, a big python began to devour Nandagopa. The cowherd boys had put efforts to get Nandagopa released. As they failed to get Nandagopa released, our Lord Sri Krishna touched the python, with His holy feet, and got both of them "liberated"!

In the same way, Nandagopa, by giving up the service of our Lord, was observing the vow of Ekadasi! As the day and time of the "Dwaadasi" was about to be "crossed", from the Ekaadasi day, Nandagopa, went

in the middle of night, to take his bath in the Yamuna river. There, the messenger of Varuna caught hold of him. Our Lord Sri Krishna got Nandagopa released by going to Varunaloka!

FROM THIS EVENT, IT BECOMES CLEAR, THAT, FOR DEVOTEES, WHO ARE COMPLETELY DEPENDENT AND SURRENDERED TO OUR LORD, ALL OTHER SCRIPTURAL INJUNCTIONS BECOME LOWER, TO THE SERVICE AND WORSHIP OF OUR LORD, WHICH IS REGARDED AS THEIR MOST IMPORTANT DUTY! (SWADHARMA). COMPLETE SURRENDER AND TAKING "REFUGE" IN OUR LORD BECOMES THEIR PRIMARY DUTY! Due to this only, our Lord Sri Krishna is called as "Aatma" (Para Brahman)!

The syllable "Cha" (and) used in this verse, denotes, that our Lord redeemed Nandagopa also, after redeeming mother Yasodha. Alternately, it may mean also, that our Lord will save Nandagopa on two occasions. Our Lord will protect all the "Gopas" also. Vyomasura, the son of Maya, had come in the form of a Gopa, (cowherd) and had arranged to abduct the Gopas, and hide them, in dark caves, at a long distance. He used to close the entry into the caves, with a huge rock. From these caves, there were big underground openings/ways to proceed to the Paatala regions. Alternately, these cowherd boys were to be taken there by huge serpents! (Bilam).

The "Cha" (and) is used here to indicate, that Vyomasura had created much sorrow at Vraja and elsewhere. Our Lord Sri Krishna protected the people of Vraja, from all this sorrow!

After explaining the absence of sorrow, the attainment of the “highest happiness and joy” is being described. Our Lord used to do strenuous work during the day, and after getting tired, our Lord enjoyed his sleep, by being merged into it, in a total way! In this way, our Lord, spent His time everyday, with a view to redeem all the cowherds, by taking them to His own holy abode of Sri Vaikuntam — especially when these cowherd, did not do any spiritual Sadhana at all! Our Lord removed the curtain of “Maya”, from their eyes and mind, and then took them to Sri Vaikuntam.

This “Leela” was enacted by our Lord, not through His power of Yoga, nor of His power of illusion or due to His power of time (Kaala) or through divine materials, such as the Chintamani gem, etc. BUT ALL THESE “LEELAS” WERE ENACTED BY OUR LORD, AS THE HIGHEST PARA BRAHMAN. He made, all of them, attain Sri Vaikuntam, as He considered the entire Vraja as His own. Hence, He did not demand or desire any other spiritual discipline on their part, as they were also totally dependent on our Lord.

Through the first part of this verse, the “Leelas” of His “virtues and qualities” of truth (i.e. being the basis of this creation) are described, as the Leelas of His “eyebrow”. Through the latter portion of this verse, the role of our Lord’s “eyebrow”, in the fulfillment of the desires of His devotees is explained.

After describing the “role” of our Lord’s “eyebrow”, the role of the “curve of the eyebrows” and it’s “movement” are being described, as follows.

गौपैर्मखे प्रतिहिते व्रजविप्लवाय-

देवेऽभिवर्षति पशून् कृपया रिरक्षुः।

धर्तोच्छिलीन्ध्रमिव सप्त दिनानि सप्त-

वर्षो महीध्रमनघैककरे सलीलम्॥३२॥

VERSE 32 Meaning: "When the cowherds, stopped the sacrifice intended to be performed to please Indra, and celebrated the festival of the Govardhana mountain (Giriraja — king of mountains), then, the angry Indra, with a view to destroy Vraja, began to shower dangerous rains! At this time, our Lord Sri Krishna, who was only of 7 years age, desiring to protect and save the cowherds and the entire Vraja, will hold, for 7 days, Oh sinless king!, like in a play (i.e. playfully), the Govardhana mountain, in His omnipotent and auspicious one hand only!"

श्रीसुबोधिनी : गौपैर्मखे प्रतिहत इति। पूर्वसिद्धफलस्य भङ्गोऽत्र निरूप्यते। मखेन रक्षा। मखभङ्गेन क्लेशः। देवताप्रीतिश्च मखफलम्। नियतफलत्वं च तस्य निरूप्य तत्प्रतिघात उच्यते। गोपाः सर्वदा मखं कुर्वन्ति। तैरेव कृत्वा भगवांस्तं मखं दूरीकृतवान्। तस्मिन्मखे प्रतिहते रक्षकत्वात्तदभावे देवे अभिवर्षति व्रजनाश आरब्धः। अनेन देवताप्रीतिर्यागफलमिति निश्चितम्। समर्थावलम्बन एव मर्यादा त्यक्तव्येति सूचितम्। तदा कृपया रिरक्षुर्भगवान् जातः। तदा सप्तवर्षः सप्तदिनानि महीध्रं गोवर्द्धनमेककरे सलीलं धृतवान् **अनघेति** सम्बोधनमुक्तविश्वासाय। धर्ता धरिष्यति। **उच्छिलीन्ध्रमिवेति** भाराभावाय। वर्षाकाले हि उच्छिलीन्ध्रोदगम्। अलौकिकवर्षात्वाद-लौकोच्छिलीन्ध्रोदगम् इतीन्द्रो बोधितः। सप्तदिनानीति सप्ततन्तुर्यज्ञो बाधितः सप्तदिनानि दुःखं प्रायच्छतीति। यत्रैव धर्मबाधो दृश्यते तत्रैव सप्तदिनान्युच्यन्ते। निवर्त्य चेद्दुःखं तदा सप्तदिनानि निरन्तरं दुःखं भवति। अग्रे निवर्तते। अनिवर्त्य चेत्सप्तम् एव दिवसे भवति। स्वयमपि सप्तवर्षः। सप्तधा परिच्छिन्नं कालमतिक्रान्तवान्। अतएव सप्ततन्तुमखभङ्गः अन्यथा फलं च। मर्यादा हि

साङ्गेन वेदेन जन्यते। अङ्गानि षट्। आत्मा चैकः। अयं च संवत्सरः प्रजापतिः स साङ्गवेदप्रवर्तक इति तमतिक्रम्य पश्चात्सप्ततन्तुमतिक्रान्तवान्। कालस्य भगवदवच्छेदकत्वाभावात्सप्तधर्मवेष्टनमेव सप्तवर्षत्वम्। अयं च धर्मः सप्तमो भङ्गात्मकः। एककर इति एकां क्रियाशक्तिं स्थापितवान्। “तैरयं साध्यतां मख” इति वाचनात्। अन्यथा तथैव गोवर्द्धनं स्थापयेत्। सलीलमिति। वस्तुतस्तु यागस्य तथात्वाभावाद्भगवतैव तथा संपादनाद्भगवदिच्छयैव गोवर्द्धनः स्थितः। हस्तस्तु केवलं शास्त्रार्थत्वाय प्रदर्शितः। तथापि निरोधोपवासैर्दुःखावश्यकत्वं मत्वा तन्निराकरणाय लीलां कृतवान्। सा हि वेणुवादनरूपा भवति। सप्तरन्ध्रैर्मृतपूरकः। तथा सति प्राणाभ्युदयनिःश्रेयसफलसिद्धिः। अतो निरोधदुःखमुपवासदुःखं वा न जातमित्यर्थः॥३२॥

एवं भङ्गं विनिरूप्य संसूचनं निरूपयति—

SRI SUBODHINI: Our Lord had caused the “breaking off” the earlier system (of worship of Indra). In other words, the “results” of the actions of the “Jeevas” could be destabilized by our Lord’s will also! The people of Vraja used to perform the sacrifice, to please Indra, for the sake of the protection of Vraja. Our Lord had told them to stop this sacrifice. Due to this, great sorrow, visited Vraja. From this, we can easily realize, that through the performance of sacrifices, the celestial deities confer results, but these results are always limited in nature! Our Lord did not desire, that the people of Vraja should be dependent on these celestial deities, as the conferring of benefits depends upon the celestial deities getting pleased. Our Lord stopped this sacrifice being performed to please Indra. Indra got very angry and began to destroy Vraja, through very dangerous rains!

FROM THIS, IT BECOMES CLEAR, THAT ANY SPIRITUAL OR RELIGIOUS CEREMONY OR AC-

TION PERFORMED WITHOUT THE KNOWLEDGE ABOUT OUR LORD'S NATURE, AND PRE-EMINENT STATUS, CAN ONLY SECURE THE PLEASING OF THE CELESTIAL DEITIES! BUT THIS CAN NEVER BE THE HIGHEST GOAL!

Now that, the Gopas got the 'refuge' of our Lord, who was "all-capable", they stopped the performance of the sacrifice, to please Indra! From this, we can also learn, that only on getting the help and refuge of a great saint, a person should get ready to give up the orderly performance of religious duties, as prescribed by scriptures. NOT OTHERWISE! Our Lord showered His grace on Vraja, and protected it.

Our Lord was of 7 years, at that time. It is said here, that our Lord, very playfully, held in His auspicious, but omnipotent hand (one), this Govardhana mountain, so that all the cowherds, cows and every other being at Vraja, can take safe shelter, under this mountain - with a view, to save themselves, from the dangerous death-threatening rains, caused by Indra!

King Parikshit is "sinless". Hence, he will have intense deep faith in listening to the glory of our Lord. It is said here, that the "Lord will hold" this mountain (Dharta). Like the hood of a serpent (or the leaf of the mushroom), our Lord will hold this mountain high! This example is given to emphasize, that our Lord never felt any "trouble or weight", in holding aloft this mountain. Vraja experienced "supernatural" (cruel) rains! Hence, our Lord made the "supernatural" umbrella of the Govardhana mountain. Our Lord showed to Indra, that despite being a small boy, not equipped with any other instrument to protect Vraja, from this dangerous

rain, He will save Vraja “by showing My omnipotence, I usually get all My objects and goals attained, in a very easy and natural way. Hence, OH INDRA! I AM THE ISHWARA OF ALL OTHER ISHWARAAS!”

The Lord adds further, “Rains occur due to My inspiration only. Oh Indra! You and other celestial deities are only “causes” (instruments) in My hands! You have become egoistic, without any basis!”

Indra gave sorrow for 7 days to Vraja. These days are considered, as significant, as a sacrifice is called as “Saptatantu” (of seven knots). Our Lord, with a view to remove the “sorrow”, which would exist for 7 days, kept the Govardhana mountain lifted, for 7 days. He was also of 7 years of age at this time. Of course, our Lord cannot be controlled by the factor of “time” (Kaala – age). But our Lord had accepted, by Himself, the ruler of “time” (age etc.) at this time.

Usually, there are 6 seasons and 7 types of “time” and our Lord crossed all these! In this way, Indra’s sacrifice got ‘broken’ (Bhanga). Scriptural discipline (Maryaada) is 7 in number viz. the 6 Vedaangas (parts) and the Vedas themselves. Our Lord Sankarshana symbolizes this, as a “year”, (of time) and is hailed as the “Samvatsara Prajaapati”. This Lord progresses the path of Vedas, along with it’s 6 parts. But our Lord, with a view to manifest His highest divine self, as Sri Purushothama, “crossed” over both – firstly, the discipline of the Vedas and next He crossed the 7-fold factor of “time” (Kaala). How? At first He caused the stopping of the sacrifice for Indra. Then, when the angry Indra began to flood Vraja, with his dangerous rains, our Lord protected Vraja for 7 days, by holding

the Govardhana mountain, in His hand. In this way, our Lord "broke" the ego of Indra also.

This Leela of "Bhanga" (breaking of the ego of Indra) is the 7th Leela of our Lord — after the 6 Leelas earlier described viz. (1) Happiness, (2) Leela, (3) of His smile, (4) His vision, (5) of His blissful nature and (6) of His eyebrows! Our Lord enacted all these "Leelas", as our Lord Sri Purushothama, and as Lord Sankarshana.

Our Lord kept this mountain in one 'hand'! The purport of telling this is, that OUR LORD USED ONLY ONE TYPE OF HIS POWER OF ACTION! — AS HIS HAND SYMBOLIZES HIS POWER OF ACTION (KRIYA SHAKTHI). This "power" of our Lord's hands is of two kinds. (1) Right hand, (2) of His left hand. The power of action of His left hand is intended only, for His use as the "Prameya" — the beloved Lord, who confers His love and blessings! His right hand is used to sustain "proof" (Pramaana). But, here, our Lord had lifted the Govardhana mountain, through His mere "desire" only. The reference, to "one hand", however indicates, that our Lord did desire to use His power of action - just to show His "power" to the cowherd boys!

Our Lord's form of "Pramaana" (evidence) is lower in comparison to His form of "Prameya" (beloved to His Bhakthas). That is why, our Lord had told Sri Nandagopa, "Oh! My father! Whatever materials, you have got prepared for the purpose of performing the sacrifice to please Indra, please use these materials only, to do the sacrifice, to please the Govardhana mountain!"

Now, it is said, that our Lord protected the

scriptural spiritual discipline (Maryaada) also by standing under the mountain Himself – thus making everyone happy. The people of Vraja, had to stay, in one place for 7 days, and also “fast” for the same period. Hence, our Lord played His flute, and through this, no one felt any type of sorrow! In the flute of our Lord, there is the movement of the “Aatma” i.e. the Leelas and stories of our Lord!

The flute has 7 holes, into which, our Lord fills up the nectar of His lower lip. On hearing the playing of this divine flute the cowherds, cows and all others at Vraja, got the experience of drinking the “nectar”. In this way, this “nectar” protected their “5 vital airs” for 7 days. They attained “7” benefits viz. the protection of their 5 vital airs + welfare in this world and + welfare in the next world, through the grace of our Lord! They never felt hunger. On the contrary, they felt “NIRODHA” – loving Bhakthi to our Lord, unceasingly without any other remembrance. The quality of our Lord here viz. His happiness and joy (Adeenatwam) is “DIVINE” in nature.

Now, the role of our Lord’s vision’s ability to “pointing out” (Samsoochanam) is being described.

क्रीडन् वने निशि निशाकररश्मिगौर्या

रासोत्सुकः कलपदायतमूर्च्छितेन।

उद्दीपितस्मरुजां व्रजभृद्वधूनां

हर्तुर्हरिष्यति शिरो धनदानुजस्य॥३३॥

VERSE 33 Meaning: “Our Lord Sri Krishna, during the nights, illuminated through the brilliant rays of the moon, at Brindavanam, merged Himself in the bliss of “love”, and performed His Leela of the “Mahaa Rasa”. Through His most sweet playing of the flute,

the blessed Gopis of Vraja were enchanted with great love for Him! Our Lord, then, would cut away the head of the brother of Kubera, who had come to abduct these Gopis!"

श्रीसुबोधिनी : क्रीडन् वने निशीति। भगवतो हीदं संसूचनं स्वरूपफलार्थं। सम्यक्त्वं चाऽनिष्टनिवृत्तिमपि करोतीति। गोप्यो हि तत्र निदर्शनम्। ता एव हि भगवन्तं प्राप्तवत्यः। तत्सम्बन्धि चरित्रमेव भगवन्मार्गे फलसूचकम्। वने वृन्दावने। निशि रात्र्याम्। लौकिकवैदिकक्रियायां निवृत्तायां लोकेऽपि विनिवृत्ते तदा क्रीडति। तदाह—**क्रीडन् वने निशीति।** तन्निवृत्तिका भक्तिरेव। अत एव निशाकरः। तस्य रश्मयो भक्तिरेव। अत एव निशाकरः। तस्य रश्मयो भक्तिप्रकाराः मनोरूपत्वादस्य चन्द्रस्य तदच्छिविशेषाः। तै रश्मिभिर्गौरी रञ्जिता सर्वनिवृत्तिः। तादृश्येव निवृत्तिर्भगवत्क्रीडाहेतुः। अतएव भगवान् रासोत्सुकः। रासो नामरसेन पूर्णः पदार्थोऽन्यसम्बन्धरहितः। स हि विचार्यमाणे प्रियाबहुस्त्रीकर्तृको नृत्यविशेषो भवति। तत्र भोगो वा। केवलशृंगाररसाभिनिविष्टः। यथा भक्तगुणसौन्दर्याभिनिविष्टः। तदा अन्तः रसेन पूर्णस्तद्रसाविर्भावार्थं कलपदायतमूर्च्छनां कृतवान्। सा हि मूर्च्छनाऽन्येषां हृदये रसार्थं विवरं करोति। तस्मिंश्च विवरे भगवत्सम्बन्धाभावेन रसपूरणाभावात्तदर्थं भगवत्स्मरणात्मकः स्मरः प्रविष्टः। स हि विषयाभावाद्रोगत्वेन पर्यवसितः। सर्वो हि रसपूरकः स्वविषयमप्राप्य बुभुक्षादिवद्रोगतामापद्यते। अन्यथा देहनाशं मृत्युं वा न कुर्यात्। अनेन तासां मुख्योऽधिकारो निवारितः। भगवद्विषयकस्य कामस्य भगवद्धर्मप्रवेशाभावात्। अत एव तादृशीनां भगवत्सम्बन्धप्रतिबन्धकः। कामाधिष्ठातृदेवतारूपः। अर्थाधिष्ठात्रीदेवताया धनदरूपाया भ्राता। अनुजत्वात्सोऽपि तादृशः। स तासां प्रतिबन्धको जातः। एवमपि सति भगवान् स्वेच्छया प्रवृत्त इति व्रजभृद्वधूनां हर्तुः शङ्खचूडस्य शिरो हरिष्यति। गुणत्रयाविष्टानामेव तादृशरोगरूपकामसद्भावे तत्प्रतिबन्धो भवति नतु गुणत्रयातीते भगवत्यात्मक्तानामतस्तस्य शिरो हतवान्। कला अव्यक्तमधुरा अनभिव्यक्तपरमानन्दप्रतिपादकाः शब्दब्रह्मरूपाः स्वराः। तेषां पदं स्थानं गीतादि। तथाभूतानि वा पदानि। वाक्यार्थस्य

तत्राऽप्रयोजकत्वात्पदानामेव तत्र स्वातन्त्र्यम्। आयतमूर्च्छनं दीर्घमूर्च्छनम्। मूर्च्छना हि सङ्गीते प्रसिद्धा स्वराणाम्। तस्य आयतत्वं सर्वचित्तप्रवेशयोग्यरूपता। मूर्च्छितशब्दाच्च रसान्तरमविवेकादिकं वा नोत्पत्स्यत इति सूचितम्। उद्दीपितो यथाऽग्निर्दहति तथा स्मरेण तास्तथाभूता इव जाताः। अतएव स्मरस्य रोगत्वम्। ब्रजमेव बिभ्रतीति न तद्भर्तृणां रक्षकत्वम्। वधूत्वात्तासामेवाऽतिस्त्रीभावेन प्रतिबन्धकनिवृत्त्यभावः सूचितः। अतएव स हर्ता जातः। एवं भगवान् मुख्याधिकाराभावेऽपि स्वलक्षणं फलं प्रयच्छतीति गोपिकासम्बन्धिचरित्रं संसूचकं भवति॥३३॥

एवं संसूचनं निरूप्य भूरिभावं निरूपयति भूर्यनुग्रहं वा द्वाभ्याम्—

SRI SUBODHINI: Our Lord has pointed out, clearly, the “result” of getting associated with Him and His divine nature. He enacted this “Mahaa Rasa Leela” for “pointing this out” only! (Samsoochanam). ATTAINMENT OF THE DIVINE SELF OF OUR LORD ONLY, IS THE MOST IMPORTANT RESULT OF FOLLOWING THE PATH OF BHAKTHI OF OUR LORD! This is made possible in two ways. (1) By being associated with Him and (2) by becoming one with Him. Getting “associated”, would mean also “Samyoga” — union with our Lord. In the “orderly” (Maryaada) path, the “Jeeva” attains “liberation”, in stages, and in the end meets and mingles with our Lord. BUT, IN THE PATH OF GRACE, THERE IS NO ORDER OR SPECIFIC RULE! — AS, OUR LORD IS TOTALLY INDEPENDENT AND FREE! AS PER THE DESIRE AND WILL OF OUR LORD, OUR LORD BLESSES THE “JEEVA” WITH HIS “UNION”.

A comparison is made, between these two “paths” as below.

<u>"Maryāda"</u> (orderly) path.	<u>"Pushti"</u> (grace) path.
(1) "Jeeva" attains the result of the divine self of our Lord, after it becomes, full of Bliss (Aanandamaya)	(1) Our Lord blesses his devotee, with the "Bliss" of his divine self, by making the "Jeeva", full of "Bliss"
(2) The "Jeeva", leaves all undivine factors in him, and becomes the "Pure" conscious "Being"	(2) Our Lord, makes His "Bliss" enter, into the body of the "Jeeva; including the senses, mind etc.
(3) Our Lord, makes the "Jeeva", full of "Bliss" and enables it, to attain his divine self	(3) Our Lord blesses the "Jeeva", with His own blissful divine self

DUE TO THE ABOVE, TRUE DEVOTEES OF OUR LORD DESIRE TO ATTAIN THE RESULTS OF OUR LORD'S GRACE, AS PER THE "PUSHTI" PATH! (Path of "Grace")

Our Lord had blessed the Gopis, with the grace of His divine self. This "Maharaasa" Leela is the real "pointer and indicator" of this grace.

"Worldly joy" is said to be "not real" — as it is mixed with 'sorrow! Life is ridden, with several stresses and diseases! But, this Leela of our Lord, removes the

sorrow totally! This is what is "pointed out" by our Lord, to everyone! The Gopis are the best examples for the removal of all types of sorrow, and for the attainment of the "bliss" of our Lord. IN THIS PATH OF BHAKHTI, THE DEVOTEE HAS NO OTHER SPIRITUAL "SAADHANA" TO CLAIM FOR, AND HE IS FULLY DEPENDENT ON THE GRACE OF OUR LORD ONLY, THE GOPIS OF VRAJA ATTAINED OUR LORD SRI PURUSHOTHAMA THROUH THIS PATH ONLY! This "story and Leela" enacted by our Lord is the highest example of this "Bhakthi" — as it points out to the attainment of the result of our Lord's divine self, through His grace and will. THE BLISSFUL ENJOYMENT OF OUR LORD'S DIVINE SELF IS THE HIGHEST "RESULT". For this sake only, our Lord took His incarnation, and the Gopis enjoyed our Lord Sri Purushothama's divine self. This aspect was made known to everyone, in a perfect, proper and total way by our Lord! (Samyak Soochanam = Samsoochanam).

Our Lord enacted this "play", during the nights, at Brindavanam. In the forest, there is freedom, from worldly tasks of the household nature — as also the Vedic duties! Thus, the "obstruction" or hindrance from these types of duties are not present, in the forest. DURING THIS TIME, THE LORD DESIRES TO "PLAY" WITH THE "JEEVA". FROM THIS, WE HAVE TO REALIZE, THAT ONLY ON GETTING TOTALLY FREE FROM WORLDLY AND VEDIC ATTACHMENTS, A "JEEVA" CAN ENJOY THE BLISS OF OUR LORD SRI PURUSHOTHAMA'S

DIVINE SELF! In the night, there is complete freedom. IN FACT, ONLY OUR LORD'S WILL AND POWER CAN MAKE A "JEEVA" FREE FROM BOTH WORLDLY AND VEDIC ATTACHMENTS (AND BONDAGES THEREOF). The lily flower of Bhakthi gets opened through the rays of the moon. OUR LORD'S MIND IS THE MOON! (NISAAKAR). The rays of our Lord's mind, symbolize His various "desires and will". These "nights" were colored, through the rays of our Lord's "desires and wishes"! The presiding deity of Bhakthi viz. the moon, removed all types of worldly and Vedic attachments, and filled up the entire Vraja with "Prema" (divine love). IN THIS WAY, FULLY COMMITTED TO BHAKTHI (LOVE FOR OUR LORD) TOGETHER WITH TOTAL FREEDOM FROM VEDIC AND WORLDLY ATTACHMENTS, A DEVOTEE GETS ENTITLED TO "PLAY" (KREEDA) WITH OUR LORD!

THE PURPORT OF THIS IS, THAT WHEN OUR LORD DESIRES TO PLAY AND ENJOY WITH A DEVOTEE (JEEVA), THEN, HE ORDERS HIS MIND AND THIS IN TURN, INSPIRES DESIRES FOR GETTING THE VARIOUS INGREDIENTS AND MATERIALS, FOR HIS BLISSFUL PLAY! In this way, all the necessary ingredients get collected! THEN, THE "JEEVA" IS ABLE TO EXPERIENCE THE DIVINE SELF OF OUR LORD SRI PURUSHOTHAMA, WHO IS THE HIGHEST "RESULT" OF BHAKTHI. This is due to the power of our Lord as 'Prameya' (our beloved Lord, who is full of love, and who is the ultimate goal) and not as "Pramaana" (evidence/proof). This

cannot be achieved, through any spiritual discipline, as this is blessed as a "result", by our Lord only.

Our Lord, it is said, became very eager to enact His Leela of "Maharaasa". This "Leela" will be full of "bliss", and nothing else! Our Lord enacted this "dance" of Maharaasa, with His most beloved Gopis, and conferred on them, the bliss of His divine self. He now got immersed in the 'bliss of love' (Sringaara) only. HOW? WHEN OUR LORD IS PLEASED, HE COMES UNDER THE CONROL OF THE VIRTUES AND BEAUTY OF HIS DEVOTEES! This bliss of love is a "form" of our Lord only! In other words, our Lord came under the control of His' own "self" only — as this bliss of love is His "form" and "nature" only! (AS EVERYTHING IS HE AND HIS' ONLY). With a view to inspire this bliss of love among the Gopis, He played the sweetest of musical notes!

If, the devotee is engaged in "worldly" activities, or is entitled to enjoy only "worldly" desires, then, he will not be able to enjoy this bliss of our Lord's "love" (Rasa) — especially, when he is not related to our Lord! Many Gopis had "worldly" desires too! They desired to have our Lord, in the "worldly" way. BUT OUR LORD DESIRED TO CONVERT THEIR "WORLDLY" DESIRE, INTO HIS DIVINE BLISS. WHICH IS SUPERNATURAL! "Desires" die, when this divine bliss is felt and experienced. But, as many Gopis were entitled only to have fulfillment of their "worldly" desires, our Lord did not fill them up, with the supernatural "bliss" (Aananda) of His divine self! Many

the necessary authority or rights only, when, he is filled

Gopis, thus, suffered the pangs of "love", (worldly) and due to separation from our Lord, also died in the process. This fact has been told by our Lord Himself in the beginning of the "Bhramara Geetam"! Here, there is an indication, that many Gopis had died too! But this "death" does not take place, when the devotee attains the supernatural bliss. THERE, IN THIS STATE, THE BLISS OF NIRVANA IS EXPERIENCED (NIRVANA = NO WANT OR DESIRE)! In this way, there were many Gopis, who had not gone beyond the three Gunas, (Nirguna) and they could be redeemed only through our Lord's grace!

It is said, that the highest category of Gopis, after the departure of our Lord to Mathura, began to live "blissfully", day and night, as they were blessed by our Lord, with the supernatural love and bliss of His divine self! This experience was not possible for those Gopis, with "worldly" desires!

Sankachooda was the younger brother of Kubera. He was the presiding deity of "worldly" deities. Kubera is the presiding deity of wealth. Wealth is the instrument, through which, "desires" are fulfilled, and that is why everyone seeks wealth, in the first instance, so that they can fulfill their desires.

WHEREVER, THERE IS THE PREDOMINANCE OF WORLDLY DESIRES, THERE, LOT OF OBSTRUCTIONS ARISE, FOR THE UNION AND RELATIONSHIP WITH OUR LORD! These Gopis had "worldly" desires. Due to this, the presiding deity of

worldly desires viz. Sankachooda came in between them, and our Lord's love and relationship.

Why do these "obstructions" come, although these Gopis had "worldly" love to our Lord only? Why, many Gopis had to die, due to this sort of worldly love to our Lord? Our Lord Himself solved this problem by (1) uniting with Himself, the Gopis who died, due to separation from Him and (2) by saving the Gopis from Sankachooda, by cutting his head!

Only the devotees, who are within the control and ambit of the three qualities of Satwa etc., suffer "worldly desires", and they also experience several "obstructions" to attain our Lord's love and bliss. But, those devotees, who have become "GUNAATEETA" – beyond the three qualities - do not confront any difficulty, as our Lord Himself removes, these obstructions, through His grace!

Our Lord's "bliss" is said to be "secret and unknown". Our Lord expresses this, through His sweet musical notes! Our Lord's musical notes enters into the hearts of his devotees, and this 'entry' made them get into the states of unconsciousness! "The Gopis were, so to say, totally "burnt", with this music of our Lord! These Gopis were protected by our Lord only, and not by their "husbands". Those Gopis, who were full of "worldly desires", were abducted by Sankachooda! In other words, the Gopis, who had love for our Lord "beyond the 'three qualities", were not abducted by Sankachooda.

Here, the "proper pointing out" (Samsoochan) factor is, that our Lord gave the bliss of His love, as Sri Purushothama, to the deserving Gopis! A devotee gets the necessary authority or rights only, when, he is filled

up with the attitude of seeing and experiencing "Aatma" in everyone and everything! (Sarvaatma Bhaavam). But, in this path of grace (Pushti), as our Lord is not attained through the power of any spiritual discipline, our Lord, it is said, by His will, blessed the Gopis, with the 'result' (Phalam) of His divine self! Our Lord removed all types of obstructions, such as desires (Kaama), anger (Krodha) etc., and conferred on the Gopis the bliss of His divine self. In the 10th canto, this important aspect has been explained, - that, despite being "undeserving", our Lord, through His compassionate grace, conferred, His highest bliss of love, on the Gopis. THIS IS WHAT IS INDICATED AND POINTED OUT (SAMSOOCHAN).

Through the following verse, our Lord's grace on everyone i.e. many others is explained through 2 verses.

ये च प्रलम्बखरदुर्दुरकेश्यरिष्ट-

मल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः।

अन्ये च शाल्वकपिबल्वलदन्तवक्रसप्तोक्ष-

शम्बरविदूरथरुक्मिमुख्याः॥३४॥

VERSE 34 Meaning: It is our Lord, who destroyed many demons and wicked persons, so that, He can enable them, to attain His holy abode of Sri Vaikuntam like Pralambasura, Khara, Dardurasura, Kesi, Arishtasura, Malla, the elephant Kuvalayapeedam, Kamsa, Yavana, Narakaasura, Mithyavaasudeva, the king of Kaasi, other demons, Saalwa, the monkey Dantavakra, Valwala, the brother of Dantavakra, Rukmi, the king of Kambhoja and Mastya territories, the Kurus, Srinjaya, who lived in Kekaya territory, the demons who lived in the Dasaarna territory; These demons, who were capable of giving "battle", had come with several types of

weapons, to fight with our Lord; Our Lord, by Himself as our Lord Sri Krishna, as Sri Baladeva, as Bheema, and as Arjuna – in this way our Lord assumed several camouflaged “names”, and caused their ‘destruction’ and elevation, to His holy abode of Sri Vaikuntam.”

श्रीसुबोधिनी : ये च प्रलम्बेति। एते सर्वे दैत्या दैत्यांशराजानश्च भगवता हतास्तदीयं निलयं वैकुण्ठं गताः। ये च पुनः प्रलम्बादयो बलभद्रादिभिर्हतास्तत्रापि ये भगवन्मुखाविन्दं पश्यन्तः प्राणान् जहुः पार्थास्त्रपूता धर्मयुद्धेन हतास्तेऽपि वैकुण्ठमेव गताः। अन्ये ये प्रलम्बादयस्ते अदर्शनं गताः। अव्यक्ते प्रकृतौ लीना इत्यर्थः। अथवा। प्रथमश्लोकोक्ता भूरिरूपं प्रकृतिमेव गताः। तस्या व्यापकत्वाद्भूरित्वम्। द्वितीयोक्ता भगवन्तं गता इति। अथवा। उभये एते आवेशिनः प्रकृतिं गताः। अभिमानिनस्तु तदीयं निलयं गता इत्यर्थः। खरो धेनुकः। दर्दुरः कश्चिदन्यो यथा बकस्तथा सोऽपि। बक एव वा जलजासात्। **बकदर्दुरेति।** पाठे अघासुरो वा दर्दुर इति केचित्। अरिष्टो वृषभासुरः। मल्लाश्चाणूरादयः। इभः कुवलयपीडः। यवनः कालयवनः। यवना वा मुचुकुन्दात्समागत्य ये मथुरायां हताः। कुजो नरकासुरः। पौण्ड्रको मिथ्यावासुदेवः। आदिशब्देन काशिराजप्रभृतयः। एते स्वभावत एव हताः। न तु देवान्तरवरपुष्टाः। अतो वरपुष्टत्वविशेषणेन अन्यत्वम्। ते च शाल्वादयः। कपिर्द्विविदः। स रघुनाथभक्तोऽपि तद्भक्तसङ्ग्यपि दुःसङ्गाद्धतः। शम्बरस्तु मायाशतवित्। अत्रैव वा बल्वलः। सोऽपि यज्ञविघ्नकर्तृत्वाद्दृषीणा-मप्यशक्यत्वाद्भरसिद्ध इति ज्ञातव्यम्। सप्तोक्षाः बलीवर्देषु प्रविष्टा दैत्याः। ते हि भगवत्स्पर्शमात्रेण हताः। अत एव तदर्थं सप्तरूपाणि कृतवान्। ते हि त्रिपुरवदेकक्षणे वध्याः अन्यथा अवध्या इति। बलीवर्दा एव पश्चाद्वा मृता इति। अन्ये वा सप्त बलीवर्दाः विदूरथो दन्तवक्रभ्राता। रुक्मी शालकः स मुख्यो येषां बिन्दानुबिन्दादीनाम्। एते ह्येकैकशो भगवता सह युद्धे तद्भ्रातृपुत्रैर्वा हताः॥३४॥

अतः परं निमित्तान्तरेण भगवत्सारथ्ये युद्धे हतानाह—

SRI SUBODHINI: Many “names” have been counted, through these verses, and all these demons and the kings,

who were “demoniac” in nature were destroyed by our Lord, and our Lord compassionately made them reach His own everlasting holy abode of Sri Vaikuntam! Thus, our Lord’s compassion to bless the ‘many’ – being all-pervasive – is the free will and virtue of the imperishable Brahman! This imperishable Brahman is one “foot” of our Lord Sri Purushothama! In this way, our Lord is all-pervasive and limitless! When the “Jeeva” attains “Brahman”, it gives up all it’s other “forms”, and attains the nature and qualities, of Brahman! This is called as “liberation” (Mukthi). Of course, all the “qualities” which we see in a ‘Jeeva’, during it’s “worldly life” also really belong to Brahman only. But, as per the Vedic saying, our Lord, Para Brahman only manifests Himself in endless forms and names! (NAMAANI ROOPANI VICHINTHYA). Not only this! THERE IS NO FORM OR NAME IN THE UNIVERSE (INCLUDING QUALITY) WHICH ARE INDEPENDENT OF PARA BRAHMAN! IN OTHER WORDS, EVERYTHING AND EVERYONE IS OF THE FORM OF OUR LORD ONLY! It is said in the Vedas, that “it is our Lord who is playing in this Universe, after having become the Universe itself” (Jagat Kreedatiyo Yataha).

Our Lord’s “all-pervasive” nature is called as His nature of “Bhooritwam” (many). This is the first step of “refuge” (Aashrayam). This is our Lord’s grace. Those devotees, who reach Sri Vaikuntam, actually attain the Imperishable Brahman. This Imperishable Brahman has two forms. (1) Imperishable “Prakruti” or nature and (2) imperishable “Purusha” (primordial Lord). This is made clear, through the sacred utterings of “DWIDHA SAMABHAVAT BRIHAT”! All these meet and mingle

in the Imperishable Brahman! The words of being "Imperishable" (Akshara), Para, (beyond) and Brahman" etc. refer to our Lord Sri Purushothama and are also referred to, in the Vedas.

The Imperishable Brahman having got related and mixed with primordial "Prakruti" (nature) has become the "MANY", and it is grace and blessings, when this "Imperishable Brahman" is without the related object of nature, i.e. when it is pure! The "Jeevas" exist in the unseeable "Prakruti" (nature). This is the factor of "Many" of our Lord. This is also called as "liberation" as there is a part of "bliss", belonging to our Imperishable Lord. During "deep sleep" - an example of this 'bliss' is experienced! The "Jeevas" who attain the Imperishable Brahman, their "physical" body get merged in this, and they do not get the memory of their part "forms"! But, both of them enjoy the bliss of Brahman. But those devotees, who have got the total "refuge" of grace of our Lord get fully merged in Imperishable Brahman. They attain the grace of "refuge" in our Lord, which is greater than the previous "result" (Phalam).

Our Sri Mahaprabhuji says here, that all these demons and kings were killed by our Lord Sri Krishna's "hands". These demons and others went to Sri Vaikuntam. Those demons like Pralamba Khara and others, who were destroyed by Sri Baladeva, had died by seeing the lotus like face of our Lord. These, along with those killed by Arjuna, (as Arjuna had the 'ingress' of the power of our Lord in him) Bheeshma and others also attained Sri Vaikuntam. Others like Saalwa, Kapi, Balwala attained the unmanifested state i.e. they got merged in "Prakruti" which is unseeable (which is a part of the imperishable

Lord). In the Vedas, all these are called as "Tamas". This primordial Prakruti is totally different, from this world of three qualities (i.e. "Samsaara" of desires and attachments).

Pralamba and other demons, it is said, entered into our Lord's primordial "Prakruti" only (and not Sri Vaikuntam). They did not attain the pure imperishable state of our Lord.

Those, who are referred to in the 2nd verse, attained the Imperishable Brahman i.e. our Lord's holy abode.

Here, in these 2 verses, 2 categories of persons are clearly identified viz. (1) Those, in whom the "demoniac" nature has got ingressed and (2) those, who are still "egoistic". The demons like Pralamba, Salwa attained "Prakruti" (which is not "seeable" = "Adarsanāni"). Others, like the king of Khambhoja, who are considered as "egoistic", attained our Lord's abode.

Our Sri Mahaprabhuji, has explained each of the "name" referred to here. Dhenukaaasura is called here as "Khara". Durdasa demon was a different one — like Bakāsura! He was also living in water. Some commentators regard Durdasa as Aghāsura also. Vrishabhāsura is called as Arishta. Chaanura and others are the wrestlers. The elephant's name is Kuvalayapeedam. The reference to "Yavana", is to the demon Kaala Yavana. If we read the word as "Yavanaa" (plural), then, the reference is to the "Yavanaas" killed by our Lord at Mathura, after giving liberation to Muchukunda! Kuja is Narakaasura. Poundraka is the "illusory" Vaasudeva. The word "Aadi" (such as) denotes the king of Kaasi. All these persons were

not blessed by any celestial lineage. All of them were “demoniac” in nature, and they were all killed, with their “nature” intact. Salwa and others had taken boons from the celestial deities. Hence, these are referred to as “Anyas” (others). Dwivida is the monkey, who was a devotee of Sri Raama, and he had kept companionship with our Lord’s devotees too. But, during the Dwaapara Yuga, he got involved in bad and wicked company. Hence, he was killed by our Lord. Sambaraasura knew innumerable “illusory” methods of fighting (Mayik). During this time, Balwala was also killed. Balwala had got several boons, through which, he was giving trouble to the sages, while they performed their sacrifices. As the sages were afraid of him, our Lord had killed him. The 7 bulls were indeed 7 demons. Like Tripuraasura could be killed only for once (i.e. together), in the same way, it was necessary to kill these 7 bulls at “one go”. Otherwise, they will not die! Likewise, the brother of Dantavakra along with Rukmi, who was our Lord’s brother-in-law, were also killed. Many others were also destroyed, in battles, through our Lord Sri Baladeva, and the sons of our Lord. They all attained their “Gati”, (status after death) as per their deserving nature.

A thought may arise here, that the demons and bad persons, as described in the earlier verses, were of two types — yet all of them, were redeemed by our Lord! If this is so (i.e. common benefit), then what is the ‘special’ thing about these? In fact, even if a person dies, by coming under the chariot of our Lord, he is certain, to attain our Lord’s abode! Then, what is special about these persons or otherwise? — This is answered by the following verse.

ये वा मृधे समितिशालिन आत्तचापाः

काम्बोजमत्स्यकुरुकैकयसृञ्जयाणाः।

यास्यन्त्यदर्शनमलं बलपार्थभीम-

व्याजाह्वयेन हरिणा निलयं तदीयम्॥३५॥

VERSE 35 Meaning: "Those warriors of the Khambhoja, Matsya, Kuru, Kaikaya Paanchala and other territories, who showed the prowess of their weapons and who wielded bow and arrow, were not seen by our Lord! They did not directly fight with our Lord. Yet our gracious Lord, through His ingress of power into Balarama, Arjuna and Bheema would send them all to His own holy abode (using them as His "façade")."

श्रीसुबोधिनी : ये वेति। एतेषां भगवतैव सह युध्यमानत्वात् द्वेषभावाच्च मुक्तिर्युक्तापि। अन्ये तु निमित्तान्तरेण हता इति ये वेत्यनादरः। समितिशालिनो युद्धे पराक्रमवन्तः। सप्तम्या अलुक्। अत एव मृधे संग्राम आत्तचापाः। धर्मनिष्ठता सूचिता। काम्बोजादयोऽर्णान्तास्तत्तद्देशक्षत्रियाः। दशार्णा वा अर्णाः। सृञ्जयाः पाञ्चालाः। सृञ्जयाद्या इति पाठे धृष्टद्युम्नप्रभृतयः। एकैकश उभयपक्षेऽपि हताः। अन्यथा पाण्डवानामर्थे मृतानां मुक्तिर्न स्यात्। प्रथमतः अदर्शनं गताः। यावद्भगवानत्र स्थितस्तावददृष्ट्वा भूत्वा अत्रैव स्थित्वा भगवता सह गता इत्यर्थः। अत्र प्रलम्बे बलभद्रेण हतः खरश्च। मल्लयवना यथायथम्। शम्बरः प्रद्युम्नेन। रुग्मी च बलभद्रेण। काम्बोजादयो भीमादिभिः। अत्र सर्वत्र बलपार्थभीमा इति तेष्वविष्टस्य भगवत एव नाम। परं व्याजेन। बलपार्थभीमेति व्याजाह्वयानि यस्य। एतद्धननं भगवच्चरित्रम्। आत्मत्वात्। अतएव हननादिकमनुक्तैव तद्गृहे गमनं निरूपितम्। "जातः कंसवधार्थाये" त्यादि तु दृश्यमानाभिप्रायं कल्पांतराभिप्रायं वा॥३५॥

एवं भूर्यनुग्रहं निरूप्य चिन्तामयं निरूपयति-

SRI SUBODHINI: All the demons and others referred to, in the earlier verse had got killed at the hands of our Lord only. Many others had "hated" our Lord

and in this way, were entitled to get liberated through our Lord's grace! But, a lot many, were there, who died due to some other causes. In other words, these persons did not have strong spiritual credentials (i.e. backing of spiritual Saadhana). The syllable "Va" (or not) also is used to express "disdain" or "unimportance" to these persons!

These persons showed great courage and ability during wars and battles. In other words, they were following their "duty" properly. All these warriors lived from Khambhoja up to the territory of Arna (or Dasaarna warriors). "Srinjaya" warriors lived in Paanchala territory. Reference can be made also to the warriors, such as Dhrishtadhyumna and those warriors, who lived in the Viraata territory. They had joined with the Kaurava side or on the side of the Pandavaas, and were also killed. If this did not happen, then, as they did not have any "enmity" directly to our Lord, they would not have got liberation at all.

In the previous verse, we have given the meaning of "Prakruti" (nature) to the fate of "Adarsanam" (i.e. they disappeared into the "unseeable"). As this type of 'liberation' is not 'pure', it is necessary to give another meaning to this word "unseeable" (Adarsanam). When, our Lord Sri Krishna remained in this world, till then, they had all remained "unseen" in this world only. When our Lord went away to His holy abode, all these persons also went along with our Lord to His abode. Here, Pralambaasura and Khara were killed by Baladeva. Malla and the Yadavaas were killed by Balarama, and the sons of our Lord. Sambaraasura was killed by Pradhyumna. Rukmi was killed by Balarama. The warriors of Khāmbhoja and others were killed by Bheemasena. Here,

the names of Bhema, Paartha, Bala etc. indicate to our Lord only, as it was our Lord, who had "ingressed" into them, and Bheema and others were only a "facade and ruse" for our Lord! All these stories are our Lord's "Leelas and stories" only — including the wicked actions of the Kauravaas, and their getting killed in the war! HOW AND WHY? BECAUSE, OUR LORD SRI KRISHNA IS PARA BRAHMAN, AND IS THE "AATMA" OF EVERYONE!

What is the nature of this "Aatma"? "Aatma" is the one, which enables movement throughout this Universe! It holds and accepts, as the basis, all the materials in this Universe. Though, it is the "Aatma" which has filled up all the materials in this Universe, it remains, as the "remaining balance" factor, a million times! The truth of this Aatma (Para Brahman) is ever present, and everlasting, through out the Universe, and that is why "Para Brahman" is called as "Aatma".

Through the above description, we can easily realize as to how our Lord Sri Purushothama, holds and rules this entire Universe, as it's "basis" i.e. He gives "refuge and protection" to everyone! That is why, the spiritual progress of the demons killed, as referred to in the earlier verses, has been told to be, that they went straight to Sri Vaikuntam.

A question may arise here. Our Lord has been also told, that He takes His incarnation, "for the sake of killing Kamsa" and "for the destruction of evil persons etc." along with the sayings, that He took His incarnation for showering His grace (Anugraham) and He is also the "basis" and "refuge" of everyone! Why is there this difference, in these two references?

Answering this, it is said, that all these “sayings” have been told, after seeing the Leelas of our Lord, which are seen by everyone! In fact, in some other ‘time’ (Kalpa) our Lord had taken an incarnation to kill Kamsa also.

OUR LORD SRI KRISHNA IS THE FULL AND TOTAL INCARNATION OF PARA BRAHMAN, AND HE HAS BECOME THE “REFUGE” OF EVERYONE! - AS THE TRUE TASK OF OUR LORD SRI PURUSHOTHAMA, IS TO BECOME THE ‘BASIS’ OF EVERYONE, AND KEEP (PROTECT) EVERYONE IN HIS OWN LOVING “REFUGE” ONLY! But being “total and full” (Poorna), the Lord manifests Himself with His “parts” (Amsa) and “powers” (Sakthi). Hence, as a routine, the destruction of the demons also takes place. This type of action of destroying the demons is a complimentary/supplementary task, and not the most important task, for which the Lord takes His incarnation. This aspect (secret) remains unknown to many. Hence, they regard, all these actions also, as our Sri Krishna’s “tasks” only. But, of course, small or big tasks are all done by our Lord only, as the “tasks” attended to by the “part”, (Amsa) is usually considered as the task of “the whole” (Amsi) only — like that of the hand of the body of a person!

Our Lord had enacted different types of Leelas at different “Kalpas” (aeons — Yugas). Hence, several references are available, on these “Leelas” of our Lord. In this Srimad Bhagavatam, all the stories and Leelas of our Lord, enacted in different “aeons”, have been summarized and told, step by step, at one place! During the other “aeons”, such as “Sweta Varaaha”, etc our Lord had also taken His incarnation for destroying the

wicked persons, such as Kamsa and others. From this angle only, references to this effect, have been made.

Up to now, the “ten Leelas”, “ten qualities” and the “ten tasks” of our Lord Sri Krishna, who is the ‘Poorna’ Sri Purushothama, have been explained. Our Lord’s qualities and virtues of being “always blissful and happy” (Adeenatwam) have been explained independently. But they confer the highest benefits, even if they are dependent on each other.

Now, our Lord’s “Chinta” (thoughtfulness) is being described.

कालेन मीलितदृशामवमृश्य नृणां
स्तोकायुषां स्वनिगमो बत दूरपारः।
आविर्हितस्त्वनुयुगं स हि सत्त्ववत्यां
वेदद्रुमं विटपशो विभजिष्यति स्म॥३६॥

VERSE 36 Meaning: “The factor of “time”, (Kaala) like the aeon of Dwaapara, had covered up the highest spiritual knowledge of the people, with gross ignorance! Due to this, people live for lesser number of years, and they are also not able to understand and realize the divine nature of our Lord! At this time, our Lord manifests Himself, at the appropriate moment as the son of mother Sathyavati — as Veda Vyaasa — and divide the huge Vedic “Kalpa” tree, into many branches (so that everyone can understand easily).”

श्रीसुबोधिनी : कालेनेति। भगवतो हि चिन्ता व्यासरूपा। व्यासो हि चिन्तया सर्ववेदार्थं विनिश्चित्य भगवत्स्वरूपं लोकेभ्य उपदिशति। कालेन द्वापरादिना मीलिता आच्छादिता दृष्टिर्येषां एतादृशानां नृणाम् स्वनिगमो दूरपारः आकलयितुमशक्य इति स्वयमाविर्भूतः। अनुयुगमिति वेदद्रुमं विटपशो विभजिष्यतीत्यनेन सम्बध्यते। प्रतिद्वापरान्तं वेदविभागः। अतः पुराणान्यप्येकस्य

चतुर्युगस्य व्यवस्थां कथयन्तीति सूचितम्। विटपश इति वेदानां विभागं कृत्रिमत्वशङ्कानिवृत्त्यर्थम्। शाखास्वरूपं तु निबन्धे निरूपितम्। एकस्या भगवन्मूर्तेः स्वरूपप्रतिपादको वेदराशिः शाखेति। वेदस्य द्रुमत्वमपि पूर्वं निरूपितम्। स्मेति प्रसिद्धे। तस्मादत्र बहु न वक्तव्यमिति भावः॥३६॥

इदानीमेतं निरूपयति—

SRI SUBODHINI: OUR LORD'S "CONTEMPLATION" TOOK THE "FORM" OF SRI VEDA VYAASA! Through the grace of our Lord, Sri Veda Vyaasa determined, the proper "meaning" of all the Vedas. He instructed everyone, as to the real purport of our Lord's "divine nature" (Swaroop).

During the 1st "Manvantara", of the Brahma Kalpa, when the course of the "Yugas" was on its third "journey", at that time, during the Dwaapara aeon, there arose "doubts", as to the real nature of the divine self of our Lord (i.e. ignorance came to overshadow knowledge). At this time, with a view to spread, far and wide, our Lord's "Bhakthi", our Lord manifested Himself as Sri Veda Vyaasa. It was necessary to make the huge Vedic tree, into several branches, and also determine correctly, the exact nature of our Lord's divine nature and form! People, due to uncertainties and doubts, did not have the exact knowledge about our Lord. Hence, our Lord Himself manifested as Sri Veda Vyaasa.

It is said, that during the end of each of the 'Dwaapara' Yuga, the branches of this huge Vedic tree are made, though the "divisions" among the Vedas are present naturally (automatically). No one has made it anew! Like the branches of a tree emanate freely, and on their own, as no one, can create such branches!

Our Lord is the one, who has become all "forms

and names" and when one of His countless "forms" is described, then, the same, is called as a "Vedic branch" (Saakha), as the Vedas is the "Kalpa Vruksha" — the eternal tree of truth! This has been explained in the first canto fully. ("Sma" — yes, indeed).

The "special" nature of this "Kaliyuga", is now explained, together with our Lord's incarnation as the "Buddha".

देवद्विषां निगमवर्त्मनि धिष्ठितानां
पूर्भिर्मयेन विहिताभिरदृश्यमूर्भिः।
लोकान् घृतां मतिविमोहमतिप्रलोभं
वेषं विधाय बहु भाष्यत औपधर्म्यम्॥३७॥

VERSE 37 Meaning: "In this Kaliyuga, the demons take "births" as Brahmins also! With a view to "show off" to the gullible people, these Brahmins remain steadfast, in the external forms of the Vedic path! Their inner motives and corrupt intentions are never realized or found out by anyone! Through the power of their 'Maya' ("illusory" power), these persons begin to destroy everyone else. At this time, our Lord, takes the incarnation of Lord "Buddha", taking the false form of a "mendicant monk" (Sannyasi), with the "capacity" of making people forget everything (i.e. like the Brahmins). The Lord then, will give many instructions on the wrong path of "unrighteousness", in the false guise of giving instructions on "Dharma". In this way, our Lord will make these demoniac Brahmins "hate" the Vedic path (as practiced by them)."

श्रीसुबोधिनी : देवद्विषामिति। एषो(?) बुद्धः साम्प्रतं विद्यमानत्वात्।
तस्य स्वरूपमिदमेव यदिदानीं वर्तते। अनेन ब्रह्मणोऽपिनिरूपणसमयः
कलिरेवेति। वेदमार्गविरोधेन येषां करणमण्वपि। ते हि पाषण्डिनो

ज्ञेया वेदार्थस्य विनिन्दकाः। देवद्विषां दैत्यानाम्। ते हि देवान् द्विषन्ति। अनेन देवप्रार्थनया दैत्यमोहनार्थं बुद्धावतार इति सूचितम्। निगमवर्त्मनि धिष्ठितानां वेदप्रतिपादितमार्गे व्यवस्थितानाम्। यद्यपि वेद एव दैत्यव्यामोहनार्थं बहव उपाया निरूपिताः। तथापि सामान्यत एव वेदवैमुख्यार्थमयमवतारः। धिष्ठिता अधिष्ठाय स्थिताः। वयमेव वेदप्रवर्तका इति लोकानां व्यामोहार्थं आत्मानं वैदिकत्वेन ज्ञापयित्वा समागतान् व्यामोहयन्तीत्यर्थः। पूर्भिः त्रिपुररूपाभिः। अदृश्यमूर्भिः। मूर्माया। अतएव 'स्त्रियां क्तिन्नि' ति मूर्भिरिति भवति। मायाकार्यं किञ्चिदित्यर्थः। अदृश्या मूर्यासु ता अदृश्यमुरः ताभिः पूर्भिस्त्रिपुरैः। ता एव हि मयेन विहिताः कृताः प्रेरिता वा। अनेन मार्गद्वयमपि ते नाशयन्तीति सूचितं वैदिकं लौकिकं च। अनेन सर्वथा तन्नाशः कर्तव्य इति भगवदवतारहेतुर्निरूपितः। किञ्च। न केवलं लोकहननमेव देवद्रोहाचरणम्। यज्ञाद्यकरणबोधनेन आत्मन एव वैदिकत्वेन देवत्वसम्पादकत्वं च। तथा चाऽयथा सृष्टिर्निरूपिता भवति। तयोः स्वरूपतो नाशे पुनस्तथैव भवन्तीति बुद्धिव्यामोह एव कर्तव्यः। अतो मतिविमोहं कृतवान्। अत्यन्तं प्रलोभो यत्र। अल्पेनैव साधनेन बहुफलनिरूपकं शास्त्रं कृतवान्। वेषं बुद्धवेषम्। अहं सर्वज्ञ इत्यात्मानं ख्यापयित्वा तेषां हृदयवार्तामुक्त्वा विश्वासमुत्पाद्य विपरीतोपदेशनं मतिविमोहनम्। मतिविमोहनेन सहितो मतिप्रलोभो वा। तथा सति विद्यमानाया मतेर्विमोहोऽन्यथाकरणमविद्यमानायाश्चाऽमार्गभूताया उत्पादनमिति। औपधर्म्यं पाषण्डधर्मान्॥३७॥

एवमेतं निरूप्य ईश्वरं निरूपयति—

SRI SUBODHINI: Now, our Lord's incarnation as Lord Buddha is being explained. In this present Kaliyuga this incarnation was taken. Lord Brahma had told Sage Naarada about this incarnation to take place in Kaliyuga only. This religion is "atheistic" (Paashanda Matam) — as it refutes the Vedic path by being a path of the Vedic system. This is indeed hypocritical! Through their hypocritical ways, these persons condemn the Vedic path.

The demons always hate the celestial creation and deities. Hence, the celestial deities prayed to our Lord. Our Lord took the incarnation as Lord Buddha only with a view to make demoniac Brahmins forget their own self! Through our Lord's "orders" only, the Buddhist system grew into several branches of Gautama, Kanada and others. They show themselves to be following the Vedic path, superficially.

During this incarnation, our Lord had willed, that people should give up following the Vedic path. He willed, that whatever is told by the head of the sect will become the Vedic truth! But, this sort of systems made people forget the correct path, and in this way, they had lost their ways!

It is said here, that these persons have with them the "Mayik power" of the "three cities" (Tripuraroopa). From the Puranaas, we understand, that in the olden days, there was a sect called "Maya". They were known for their 'quality' of putting everyone else in a state of "loss of memory". They had this power. They perpetrated all those "illusion-giving" (MOHAK) actions, through which people forgot the righteous Vedic path, and led their lives, without any "moorings", in righteousness.

Our Sri Mahaprabhuji says, that their "Mayik" actions can never be realized or understood! In this world, whatever object, we see, is of Brahman only — although we do not see this principle of Brahman — physically! Because Brahman cannot be realized, through the worldly senses!

But these persons, who have the power to make people forget their own self, have three "cities" of

their own viz. the sect, the individual and the object, which form the battle field for these persons. Their main purpose is to "cheat" everyone - by putting on false notions!

Our Lord Buddha used the ideas and ideals of this Maya sect, and destroyed both the righteous worldly and the Vedic paths. In reality, however, the true righteous paths were not destroyed, but the destruction of their demoniac masters only, was done as they had hated the celestials! These people got destroyed through this "Maya" by giving up the true Vedic path. The fact was, that demoniac persons had entered into this Vedic path, and our Lord desired to destroy them. Our Lord never wanted or desired to condemn the Vedas. These demoniac persons were egoistically proclaiming themselves, as the "best", in all branches of the worldly and Vedic knowledge. They posed themselves as the celestial deities themselves! Hence, our Lord as Lord Buddha, made them "lose" their intellect! Our Lord infatuated them with several alluring "benefits" in following this religion - like "a devotee will attain very high benefits, through very little spiritual discipline, in our system"! Our Lord made them dress up like wise persons! (Pandits). Like the "Jnanis", who have realized their self! "I am the only one, who is omniscient" - with this bloated "ego", all these monks moved about completely giving up the true Vedic path! Our Lord's role was specific - that the demoniac Brahmins should be made to give up this Vedic path, so that, the purity of the Vedic path, can be protected! Hence, our Lord created this "atheistic" path as per His will and desire.

Now, the incarnation of "Ishwara" (Kali) is being described.

यर्हालयेष्वपि सतां न हरेः कथाः स्युः
 पाषण्डिनो द्विजज्जो वृषला नृदेवाः।
 स्वाहा स्वधा वषडिति स्म गिरो न यत्र
 शास्ता भविष्यति कलेर्भगवान् युगान्ते॥३८॥

VERSE 38 Meaning: “When, the discourses of our Lord’s Leelas and stories will not be done, even in the houses of virtuous persons (i.e. ended), then the Brahmins will become “atheistic”! The warrior kings will be the Soodras (i.e. the “Soodras”, will be the kings and rulers)! The Vedic sacrificial chanting of “Swahaa”, “Swadha” and “Vashat” (done at the time of performing sacrifices) will never be heard by anyone, at this time (i.e. no Vedic sacrifices will be done): At this time, towards the end of Kaliyuga, our Lord will take His incarnation, with a view to rule and control this Kaliyuga (as Lord Kalki)!.”

श्रीसुबोधिनी : यर्हालयेष्वपीति। बहिः सर्वत्र भगवत्कथा युगान्तरेषु स्थिताः। ततो द्वापरादिषु सतामालयेषु। कलिप्राचुर्ये सतामप्यालयेषु हरेः कथा न भविष्यन्ति, तदा शास्ता कल्किरूपेण भविष्यतीति। कलियुगस्याऽऽरम्भ एव परीक्षिति भगवानाविष्टः कलिनिग्रहं कृतवान्। तथापि तथा न निगृहीतः कलिः। भगवद्धर्माणां प्रवर्तमानत्वात्। ते हि कलिमलसंहतिकलनाः। न केवलं भगवद्धर्माभाव एव किन्तु वैदिकोऽपि धर्मो गत इति निरूपयति। धर्मो हि जन्यते ब्राह्मणैः। पाल्यते राजभिः। ते उभये नष्टाः। पाषण्डिनो द्विजजना जाताः। पाषण्डधर्मानेव कुर्वन्ति बोधयन्ति च। नृदेवा राजानश्च शूद्रा एव जाताः। तत्रापि वृषमेव लान्ति आददत इति वृषलाः। म्लेच्छा इति यावत्। धर्ममेव स्वयं गृह्णन्ति नाशनार्थम्। कुर्वन्ति वा प्रमाणनाशनाय। ते हि नृणां देवाः पूज्याः। अनेन पाल्याः पालकाश्च उभये दुष्टा इति ज्ञापितम्। किञ्च। धर्माभासोऽपि गतः। सर्वत्र विधिच्छलरूपेणाऽनुकरणेन धर्माभासानेव कुर्वन्ति। तत्र देवादीनां सान्निध्याभावात् यागाभावेऽपि स्वाहादिशब्दाः श्रूयन्ते।

तेऽपि यदा न श्रूयन्ते तदा भगवानवतीर्ण इत्याह—स्वाहा स्वधेति। स्वाहेति होमाः, स्वधेति श्राद्धानि, वषडिति यागाः। राजसतामससात्त्विका एते। स्मेति प्रसिद्धाः। गिर इत्यर्थाभावः। यत्र गृहेषु देशे वा। एवं कल्म्वयवतारे हेतुत्रयम्। भक्त्यभावः, धर्माभावः, आभासधर्माभावो वेदाभावो वा। अनेन सत्ययुगे त्रयं प्रवर्तयिष्यतीति ज्ञापितम्। युगान्ते चतुर्युगसमाप्तौ। भगवानिति तस्मिन्नवतारे सर्वभगवद्धर्माविर्भावः॥३८॥

एवं सर्वमेवान्तर्यामिणं सर्वधर्मसहितमुत्पत्त्या विचार्य “यावन्मनो धारणयाऽवतिष्ठत” इत्यंशं विचारयिष्यन् भगवतो माहात्म्यमाह—सर्गे तपोऽहमिति त्रिभिः।

SRI SUBODHINI: In all the other three “Yugas” (aeons), at all places, the Leelas and stories of our Lord are told openly, and by everyone! During the Dwaapara Yuga, these Leelas and stories are told in the homes of our Lord’s devotees and virtuous persons. But, when this cruel Kaliyuga comes, then, even in the houses of virtuous persons, our Lord’s Leelas and stories will not be sung or told! At this time, our Lord will take His incarnation as Lord Kalki, with a view to conquer all the wicked persons.

In the beginning of the Kaliyuga only, our Lord had entered into King Parikshit, and had “bound” this Kaliyuga. But, this Kaliyuga was not totally destroyed. The reason for this is, that everywhere our Lord’s Leelas and stories were being sung. These Leelas of our Lord have the capacity to remove the “dirt and blemish” of Kaliyuga. But, when this singing and speaking, about our Lord’s “Leelas” gets “closed or ended”, then the strength, power and influence of Kaliyuga gets increased. At this time, the “Vedic Dharmaas” also get lost.

Usually, the “Vedic Dharma” gets strong and progressed through the Brahmins. But, when the Brahmins

themselves become "atheistic" and the kings, no more protect this "Dharma", then, the Vedic system gets lost — especially when the "Soodras" have become the kings and the rulers! These Brahmins, then begin to give instructions on "atheistic" values, to everyone else. The kings become cruel and practice the values of "Mlechchaas" (impure alien 'non-Vedic' practices). Everyone gets engaged, in doing the duties of the other, and in this process, the entire "Vedic" Dharma gets destroyed. Moreover, all these Brahmins and the rulers come to be worshipped and regarded with respect! In this way, both the rulers and the ruled become wicked!

Without the observance of proper order (Vidhi), the Brahmins will chant mechanically the Vedic "Manthraas". Sacrifices, if any, will be performed only for getting "benefits and boons" — i.e. full of desires! In this Kaliyuga, these persons will follow the Vedic Dharma, only in a "superficial" way (i.e. outside). The celestial deities would not come, to receive their part of the "oblations" offered! A time will come, when the "words" of sacrifice (Yagna), ceremonies for the ancestors (Sraadhya) and worship of "Sandhya" (enjoined on the three castes, with the chanting of holy "Gayatri" Manthram) — will remain only as "words" — as no one will do, such religious rites and sacrifices, in a proper way! A most cruel time will come, when these words of "Swahaa" (chanted during sacrifices and Havans), "Swadhaa" (chanted during the performance of ceremonies to the ancestors) and "Vashat" (chanted during "Japam" and during the performance of "Sandhya") will no longer be "heard" even! The entire world will cease to hear these sacred sounds!

In this way, there are three “reasons” for our Lord taking the incarnation as “Kalki”. (1) The absence of “Dharma”. From this, we also realize, that when Sathyayuga begins to operate, then all these three “factors” will become strong and “focused” again! Here, our Lord is referred to as “Bhagawan” to reemphasize, that all the “qualities, virtues and powers” of our Lord will get manifested, during this incarnation as Lord Kalki.

Our Lord is called as the “indweller” in everyone (Antaryaami). He is, as per the Vedas, Sri Purushothama, invested with all qualities, virtues and powers! He is not only the ‘Indwelling Lord’, but also all-pervasive! The Lord who is the “indweller” is described here, in detail! In this way, our Lord invested with all the “auspicious virtues” (Sarvadharmas), all-pervasive (Sarvavyaapaka) and “indwelling Lord” (Antaryaami) has been described in this chapter. All these descriptions, through words and sentences, have been told only, with a view to manifest the glory and greatness of our Lord. This very same “glory” of our Lord is being reiterated, through the following 3 verses.

सर्गे तपोऽहमृषयो नव ये प्रजेशाः

स्थानेऽथ धर्ममखमन्वमरावनीशाः।

अन्ते त्वधर्महरमन्युवशासुराद्या

मायाविभूतय इमाः पुरुशक्तिभाजः॥३९॥

VERSE 39 Meaning: “Our Lord’s power of Maya manifested itself — during creation, as “penance”; and Myself (Brahma) along with the 9 Prajaapatis, the sages such as Mareechi; During the stage of protection of this Universe, the Lord manifested, through His Mayik power, showing His glory — as Dharma, Yagna, Manu,

the celestial beings, rulers etc; During the time of “dissolution” (Pralayam) our Lord showed His glory as Adharma (unrighteousness), as Lord Siva, serpents such as Manyuvasa and the demons! All these are the manifestations of our Lord Sri Purushothama — of His Mayik power - as He is limitless and immeasurable in His powers!”

श्रीसुबोधिनी : एतादृशभगवन्मूर्तिध्यायनेन मनसोऽवस्थाने हेतुर्भगवन्माहात्म्यम्। न हि महान् बहुकालं तिष्ठति। अव्यवस्थितमनसा वा महान् चिन्तनीयो भवति। सम्यक्स्फुरणाभावेनाऽपराधप्रसङ्गात्। महतश्च धारणात् वैक्लव्यं भवतीति प्रकारत्रयेण निरूपणम्। तत्र प्रथमं महान् सर्वदा न तिष्ठतीत्यत्र को हेतुरित्याकांक्षायां स हि न सर्वदैकरूपः स्वगुणैः कालभेदेन नानाविधो भवतीति सर्वदा तस्य नैकरूपेणाऽवस्थानम्। तदाह। सर्गे सृष्टिनिमित्तं भगवानेतावन्ति रूपाणि करोतीत्याह। तपः। अहं ब्रह्मा। ऋषयो नव मरीच्यादयः। ये प्रजेशाः प्रजोत्पादने समर्थाः। गुणत्रयेण सृष्टिरिति त्रयो निरूपिताः। ऋषय इति वेदा वा। तथा सति चतुर्मूर्तिः सृष्टिं करोतीति। तत्र तपो वासुदेवः। “यस्य ज्ञानमयं तप” इति। प्रजेशाः सङ्कर्षणरूपाः। ऐश्वर्यं हि तत्र प्रतिष्ठितमिति। सृष्ट्यपेक्षया स्थाने बहुकार्यमिति तत्र पञ्च रूपाणि निरूपयति। स्थाने मर्यादापालनार्थम्। अथेति भिन्नक्रमे। धर्मः प्रथमोऽनिरुद्धः। मखो यज्ञः। धर्मो ह्यत्राऽऽचाररूपः प्रमाणशब्दश्रवणानन्तरभाविनी प्रवृत्तिः। मखस्तु प्रयत्नव्यङ्ग्यो भगवद्रूपोऽनन्तमूर्तिः। उत्पत्तौ यो वेदो गृहीतस्तदर्थोऽत्र साङ्गो गृहीतः। मनुर्धर्मप्रवर्तकः। तदन्तरस्य सद्धर्मत्वात्। अमरा देवास्ते स्वर्गपरिपालका। अवनीशा राजानो भूमिपालकाः। संहारे ततोऽप्यधिकापेक्षायामप्यनादरेण निरूपयति—अन्त इति। संहारार्थमधर्मः। हरो यज्ञप्रतिपक्षः। मन्युवशा सर्पादयो मनुप्रतिपक्षाः। असद्रूपाः असुरा देवप्रतिपक्षाः। आदिशब्देन भूमौ नाशकाश्चोरव्याघ्रादयः। तेषामसुरपक्षपातित्वात्तदादित्वम्। ननु कथमेवमनेकरूपत्वं भगवतस्तत्राऽऽह—मायाविभूतय इति। मायायै विभूतयाः मायायां मायायाः मायया वा। माया हि पूर्वं निरूपिता। इयं जगत्कारणभूता। स हि यदा जगद्रूपेण भवति। भगवतो वा निमित्तत्वमापद्यते

तथाऽऽकृतिसमर्पणाय। भगवतो वा सेवार्थमुत्कृष्टानि साधनानि सम्पादयति। भगवत्कर्तृके वा जगति करणत्वमापद्यते। तदा तन्निमित्तमेतावन्ति रूपाणि भगवान् करोति। अन्यथा तस्याः करणत्वादयो नोपपद्येरन्। नन्वेतेषु समागतेषु तस्याः कार्यं नोपपद्यते। तत्राऽऽह—**पुरुशक्तिभाज इति**। सर्वभवनसमर्थाया मायाया एकस्मिन्नपि कार्ये सर्वसामग्र्या विद्यमानत्वात्सर्वं कार्यमेकदैव स्यात्। विलम्बे कारणाभावात्। भगवदिच्छाया निमित्तत्वेऽपि तस्या अदृष्टरूपाया नियामकान्येतानि रूपाणि, बोधकानि वा। एतेषां नियतसामर्थ्यान्न पूर्वोक्तदोषः॥३९॥

एवं भगवतः प्रतिक्षणं नानारूपत्वादेकविधा धारणा न तिष्ठतीति यावदित्युक्तम्। एवं महान् बहुकालं न तिष्ठतीति निरूपितम्। इदानीं अव्यवस्थितमनसा वा महान्न चिन्तनीयो भवतीतीमं पक्षं विशदयति—

SRI SUBODHINI: OUR LORD HAS LIMITLESS QUALITIES, POWERS AND HE IS ALL-PERVASIVE. How can the mind be totally concentrated on our Lord, during His meditation? The mind is always wavering, and to hold it, in one place, is very difficult. Hence, a way out, for this, is being told. Only our Lord's glory and greatness can hold and stop the mind, at least for some time! **OUR LORD IS ALL PERVASIVE I.E. PRESENT EVERYWHERE, AND HIS GLORY IS THE GREATEST AND MOST WONDERFUL!** He cannot remain in the wavering mind everlastingly, when the mind is uncontrolled or full of blemish. i.e. Our Lord's glory is such, that He is beyond the mind! Thus, no one can clearly realize His various forms and parts of His divine body! In fact, we may commit an offence in misrepresenting His true glory! Hence, through these 3 verses, descriptions about our Lord's "glory" is done, with a view to remove these "difficulties" (in meditating on our Lord)! **IN ALL THESE VERSEES, THERE IS THE HIGHEST GLORY (MAHAATMYAM) OF**

OUR LORD, THROUGH WHICH, OUR MIND CAN BE MADE TO STOP, AND DO DEEP MEDITATION ON OUR LORD!

Why does our Lord, who is "so mighty and great" not come under our mind's meditation? i.e. does not become possible, to continuously think of Him? What is it's reason? Answering this, it is said, that OUR LORD, WHO IS THE "MAHAAN" – GREATEST – DOES NOT REMAIN IN ONE "FORM" AT ALL! He manifests Himself, in so many different ways, forms etc. as per His will and desire, taking the help of His qualities and due to the requirements of "time" (Kaala). Hence, He does not remain as ONE FORM in meditation. For the sake of creation, our Lord takes several "forms" like penance; Lord Brahma and the 9 Prajaapatis, for creating "Beings", Mareechi and other sages! Penance is Satwik; Lord Brahma is Rajasik, and the sages are Tamasik! The word "sages" is inclusive of the Vedas also. In this way, our Lord, who is ONE, makes Himself into 4 forms, for the sake of creation! Here "penance" means contemplation on Jnāna! Our Lord Sri Krishna only, having taken these 4 "forms", arranges everything in this creation of the Universe. Lord Vaasudeva is penance; Lord Sankarshana is of the form of the "Prajaapatis"; Lord Pradhyumna is of the form of Lord Brahma and Lord Aniruddha symbolizes the Vedas. These holy 4 forms of our Lord organize the entire Universe.

What is created, has to be necessarily protected! Hence, our Lord takes "5" forms for protecting and ruling this created Universe! This, our Lord does, when He wishes to protect, whatever has been created by Him!

When the Lord desires to protect, then He assumes,

in the very first instance, the form of "Dharma" (righteousness). Lord Aniruddha is the Lord,, who is specially invested with the responsibility of protecting this created Universe!

"Dharma" is of two kinds. (1) The form of spiritual practice. (2) The form of "result" itself (Saadhanaroopa and Saadhyaroopa). Both these are symbolized by Lord Aniruddha. One of this is referred to here as "Dharma" and the other is called as "Makha" (sacrifice). "Dharma" also means the "mental actions", and "Makha" means our Lord, who is the presiding deity of all sacrifices, with His "thousands" of forms and names! All these are said to be "wonderful" here – as everything is manifested from our Lord!

In the 4th chapter, Lord Brahma says, that "Lord Narayana is the "Veda Swaroopa" (of the form of the Vedas). This Lord Sri Narayana is now referred to here as "sacrifice" and "Dharma". The "progressor" of Dharma is Lord MANU. The word "Amara" (immortal) indicates, that the "heavens" are protected by the celestial deities. The word "Avaneesa", denotes to the kings, who protect this earth.

The aspect of "unrighteousness", is the first factor described, for the sake of destruction of this Universe. This "Adharma" (unrighteousness) also is a "form" of our Lord only. The second form is Lord Siva. Serpents like Manyuvasa and others and the demons, who are inimical to the celestials, are all the other factors for destruction. All of these, are made for the purpose of "destruction" only. On this earth, thieves, violent persons and animals like tigers etc. are enemies of the king. These are "demoniac" in nature. BUT, ALL OF

THESE ARE THE MANIFESTATIONS (VIBHOOTI) OF OUR LORD'S DESIRE TO DESTROY! IN THIS WAY, OUR ONE LORD, FOR THE SAKE OF CREATION, PERSERVATION AND DESTRUCTION OF THIS UNIVERSE TAKES MANY FORMS!

How does our one Lord take so many forms? This is answered through the words "MAYA VIBHOOTAYAHA" — For the sake of our Lord's "Mayik" power, all these are our Lord's manifestations only!

In the eleventh canto of Srimad Bhagavatam, it has been said, that the main cause for the creation of this Universe is "Prakruti" and "Maya". Only "Prakruti" creates and destroys this Universe. For the sake of achieving this, "Maya" is equipped by our Lord, with His "forms", as the cause and instruments. That is why, all these are said to be manifestations for the sake of Maya only. Maya is the power of our Lord. Maya also is limitless, and it has two important "forms". (1) "Jagat Kaarana Roopa" — the cause of creation of this Universe and (2) "Mohika" - the infatuating illusory power of desires and attachments.

IT IS OUR LORD ONLY, WHO MANIFESTS HIMSELF AS THIS UNIVERSE! AT THIS TIME, "MAYA" BECOMES THE CAUSE (NIMITHAM). She offers, at the lotus feet of our Lord, several "forms", in endless permutations and combinations. When she becomes the "creator" (Karthā) then, for the sake of worship and service of our Lord, she creates the "best" of all materials. When, our Lord becomes the creator of this Universe, then this "Maya", becomes the "act of doing" itself (Karanam). In this way, as per the will

of our Lord, He takes different types of forms, and plays different types of roles for the sake of creating this Universe! Maya will become "action-less", if our Lord were not to infuse His power into her!

In the above manner, the creation of this entire Universe has been explained in 4 ways, as per the questions asked by King Parishit. Previously, King Parikshit had asked Sri Sukadeva, about our Lord, by telling, "OUR LORD MAKES HIS OWN DIVINE SELF (SWAROOPA) INTO HIS CREATED UNIVERSE, AND PLAYS WITH IT! SOMETIMES, HE MAKES ONE FORM, AS OPPOSITE TO ANOTHER FORM TOO! SOMETIMES, HE DOES NOT DO THIS! SOMETIMES, HE MAKES HIS OWN SELF INTO MANY MILLION FORMS! SOMETIMES, TO ENABLE HIMSELF TO PLAY WITH HIMSELF, HE BECOMES THE "ALL" BY HIMSELF, AND PLAYS! ("AATMAANAM KREEDAYAN KREEDAN KAROTI NAKAROTI CHA").

When our Lord's "immense" powers get engaged into the performance of various "tasks"; what is the exact role of "Maya"? Answering this, it is said "PURUSAKTHI BHAJAHA" – Near to our Lord, there are always many "powers" present. The most important power is "Maya". She is "all-capable"! In one "task", she has the capacity to make everything possible i.e. all instruments/materials, are made to be present. e.g. In the task of "destruction", there is the presence of the materials of "creation and protection". Likewise, in the task of creation, there is the presence of materials required for preservation and destruction – as the power of our Lord's "Maya" is total and full! (Sarva Bhavana Saamarthyam).

Then, there is the necessity of a “controller”, when Maya does all her “tasks” of creation etc. The “powers” of our Lord (Vibhooti) become the “controllers”. Although, every task is made and controlled, through the will and desire of our Lord only, even then, all these “actions” are performed by these “powers” (Vibhootis) of our Lord! That is why, we experience, each “action” occurring “separately”. Hence, penance, sages, the Prajaapatis and others are our Lord’s “power” only (manifestations). Thus, through their inherent “capacity”, they do not allow the “overlapping” of the actions of creation, preservation etc. They ensure orderly existence and functioning of all these aspects, as per the will and desire of our Lord!

Our Lord, it is said, becomes the “many forms” every second. Hence, only one type of “contemplation/absorption” (Dhyana) is very difficult. Even then, as all the above “powers” are part of our Lord’s “glory”, it is said, that “contemplation/absorption” of these powers themselves is as good as contemplation of our Lord! Now, it is said, that an “uncertain mind” can also not meditate on our Lord – as per the following verse.

विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह

यः पार्थिवान्यपि कविर्विममे रजांसि।

चस्कम्भ यः स्वरहसाऽस्त्रलताऽऽत्रिपृष्ठं

यस्मात्तिसाम्यसदनादुरुकम्पयानम्॥४०॥

VERSE 40 Meaning: “Lord Brahma, at the time of creating this Universe attained the knowledge of the physical “atoms” of this vast Universe! But is this Brahma deserving or entitled to count or realize the stupendous omnipotence of our Lord Sri Purushothama? – whose

divine nature is the total Para Brahman!? Let us leave all other aspects of our Lord's glory! But, each and every aspect of our Lord's glory is such, that no one can, even think about it, even partially, together with it's limitless dimensions! His glory is such, that our Lord's holy feet have made the three qualities stable in Sathyaloka, though these three qualities have the power of swiftess, through which, they do not stop anywhere at all! From the Sathyaloka, including the three worlds (earth, Akaasa and heavens) and up to all the 7 Universes, all these Universes are made to stay fixed, in their own allotted places, with the supreme power of our Lord. Till today, they are made to stay there, without falling or getting destabilized!"

श्रीसुबोधिनी : विष्णोर्नु वीर्यगणनामिति। सर्वेषामेवाऽ-
व्यवस्थितमनस्त्वात् को वाऽर्हतीत्युक्तम्। मनस एव तत्राऽसामर्थ्याद्योग्यताऽपि
नाऽस्तीत्युक्तम्। जीवस्य तपोयोगादिभिः सामर्थ्यवृद्धावपि मनसो वा
सहायबाहुल्ये स्वाभाविकधर्मस्याऽनिवृत्तत्वादत्यन्तं ब्रह्माऽपि न समर्थ इति
तमप्रत्ययः। जगदाद्यर्थे सामर्थ्ये वर्तमानेऽप्यत्र भगवतः सर्वाशधारणे न
सामर्थ्यमित्याह—इहेति। नन्वेवंरूपेण मनसा ज्ञानजननात्रिश्चितपदार्थबोधकत्वे
तत्रापि सामर्थ्यं भविष्यतीत्याशङ्क्याऽऽ—नु इति। एतदपि वितर्केणोच्यते नतु
निश्चितम्। सामर्थ्यं हेतुमाह—यः पार्थिवानीति। कार्यसृष्टौ समर्थजीवानां
गणनायां यः सृष्ट्यभिमानो ब्रह्मा। यत्र सहायतामापन्नानि तत्त्वानि ब्रह्माण्डं
जनयन्ति स रजोगुणाधिष्ठाता कतमः। तेन हि पूर्वमस्मिन्ब्रह्माण्डे ये जीवा
उत्पाद्यन्ते तेषां भोगादृष्टेन संस्कृतान्परमाणून् महाराशेरुद्भूत्य ब्रह्माण्डोपा-
दानापरोक्षज्ञानेन भगवदिच्छयैव तादृशसामर्थ्येन ब्रह्माण्डमुत्पाद्यत इति
परमाणुगणनसामर्थ्याद्वैलक्षण्यज्ञानाच्च तं तथात्वेनाऽऽशङ्क्य निराकरोति।
विवेचनार्थं कविपदम्। रजांसीति दुर्लक्ष्यं सूक्ष्मत्वात्। तादृशस्त्वाऽप्यसामर्थ्ये
हेतुः—चस्कम्भेति। इयत्तापरिमाणवन्तो हि गुणा गणयितुं शक्यन्ते विवेचयितुं
वा। भगवतस्त्वेकोऽपि गुण इयत्तारहितः। मनसोऽपि स्थूलत्वात्;

निरवयवत्वाच्चाऽसङ्गित्वाच्च। तदाह। आत्रिपृष्ठं ब्रह्मलोकमभिव्याप्य। अस्खलतां स्वरंहसा असाधारणवेगेन सर्वागम्येन वा। उरुकम्पो यानेषु यस्मिस्तादृशं त्रिपृष्ठं सर्वं च। ततः त्रिसाम्यसदनाद्गुणत्रयसाम्यावस्थसत्यलोकात्सर्वमित्यर्थात्। उरुकम्पयानं वा। चस्कम्भ उपर्येव स्तम्भितवान्। तस्मात्पातकेन गुणेन रक्षणमशक्यमिति मनसोऽप्याकलनाभावादियत्ताभावः। संख्यापरिच्छेदाभावस्त्वग्रे वक्ष्यते॥४०॥

एवं महद्गुणा अव्यवस्थितमनसा आकलयितुमशक्या इति धारणयेत्युक्तम्। धारणा हि यथाकथञ्चिन्मनसा परिकल्प्य क्रियत इति। महतश्च धारणाद्वैकल्यं भवतीत्यवतिष्ठत इति यदुक्तं तदर्थं महत्त्वं निरूपयति—

SRI SUBODHINI: The mind of the humans and also of the celestials (i.e. everyone's) are always wavering in nature (disturbed and desireful). When this is so, who is the one, who is deserving to attain the "Jnana", about our Lord's glory and greatness? Mind is, indeed, very essential for the sake of thinking, or for attaining knowledge. When, this mind is always agitated, about worldly attachments and sorrow, then no human mind becomes "deserving" to attain this knowledge about the glory of our Lord. Though the capacity of the "Jeeva" to do penance and Yogic practices gets increased, it is necessary for the mind, to get rid of it's natural propensity to be anxious and worried! In this way, the highest Lord Brahma also becomes incapable of realizing the true glory of our Lord! Though, Lord Brahma has in him, the capacity to create this Universe, He does not have the capacity to contemplate on our Lord, in all His glorious aspects/parts (Sarvaamsa)!

When, Lord Brahma is the creator, he is supposed to have the direct knowledge of the materials, which have become the "basis" of this Universe. Why cant Lord Brahma, then get to know the glory about our Lord,

as the Lord is the basis of this Universe? From this, we can assume, that Lord Brahma is deserving to realize the glory of our Lord! But, is this capacity total or really capable to know, the entire (full) glory of our Lord? Lord Brahma is the creator, although it is our Lord, who is the power behind Lord Brahma's creation. Lord Brahma is called here as "Rajasik" – due to the fact, that he feels the "pride" of creation, although the actual creation is done by our Lord!

Lord Brahma had the knowledge, due to the grace of our Lord, about the "previous" creation, and through this knowledge, he removes the "atoms" from the previous creation and creates the new one! When the creation of this Universe was about to take place, it is said, that our Lord also got the desire, that Lord Brahma should have the "direct" knowledge. Lord Brahma gets this "capacity", through the grace and desire of our Lord and then creates the Universe, as willed by our Lord. This is the capacity in Lord Brahma, to "count" the various subtle "atoms". He gets the knowledge about the various types of "atoms" and their properties. Now, none should hasten to conclude, that through this capacity given by our Lord, Lord Brahma is also equipped with the strength to "contemplate" (Dhaaranam) on our Lord's "total" glory. This sort of conclusion is negated in this verse. Lord Brahma does not have this capacity.

Lord Brahma arranges the various materials of creation, in an exemplary way (Kavi). Lord Brahma uses the subtle "atoms" of the earlier creation, and creates "gross objects", in the new creation. But, he continues to lack the capacity to realize the total glory of our Lord, and also to get full "absorption" in Him. The glory of our Lord can never be realized, by an unstable mind

and intellect of the "Jeeva" (CHASKAMBHETI). A person can understand someone or something, which has a certain number of properties, qualities, dimensions etc. But OUR LORD IS FULL OF ALL THE VIRTUES! HE IS LIMITLESS, AND ALL PERVASIVE TOO! HE IS BEYOND "TIME" ALSO! MIND CAN NEVER COUNT OR ESTIMATE OUR LORD'S GLORY.

Our Lord showed one of His many qualities during His incarnation as "Sri Vaamana" — when he took His "Trivikramaavatara" — King Bali had asked our Lord, to measure our Lord's three feet of earth. Lord Vaamana lifted His "foot", and began to grow very big and huge. He became so big, that all the upper worlds came inside Him, and He grew beyond too! Not only this; Because of His feet touching Lord Brahma's Sathyaloka, the Universes along with the three worlds began to fall down. Our Lord, using His holy feet, made all these Universes "stay put", in their respective places, and till today, these Universes are firmly established in their due places only. THIS IS THE POWER OF LIMITLESS GLORY OF OUR LORD! When, the Lord became "BIG", nothing in this Universe stopped — including the three worlds, as they were shaken totally with a very swift force! The abode of Lord Brahma is Sathyaloka, where all the three qualities are fully balanced. Even this world, was totally thrown out of its moorings, along with all of its' upper regions. This force affected the lower regions of Paatala and others too. None could realize, as to what was happening! Were the Universes moving about swiftly, due to the force of the movement of our Lords' holy feet, or were they all protected and stabilized, in their usual places, due to the power of His feet? How can anyone realize,

through their mind, this mutually “opposite” factors? Hence, no one can say, that the glory of our Lord is “this much” only. Through the next verse, the capacity to understand His glory, by actual “counting” also will be negated.

It has been told, that our Lord’s glory cannot be realized, through a mind, which is not organized and stable! Through this very reason, the same mind, through “contemplation”, on our Lord’s “Mahaatmyam” (glory) can get stable! Now, Lord Brahma says, that it is very difficult indeed to guess or estimate the glory of our Lord. He says, that the reason for this, is the glory of our Lord only!

नाऽन्तं विदाम्यहममी मुनयोऽग्रजास्ते

मायाबलस्य पुरुषस्य कुतोऽपरे ये।

गायन् गुणान् दशशतानन आदिदेवः

शेषोऽधुनाऽपि समवस्यति नास्य पारम्॥४१॥

VERSE 41 Meaning: “Not only, I am unable to understand (or know) the glory of our highest Lord Sri Purushothama, who is the controller of Maya, but your elder brothers Sanatkumaara and others are also not able to understand or know about the glory of our Lord!. How can then, anyone else cross over or understand the divine nature and glory of our Lord? This is not possible at all! Even, in the earlier times, Lord Sesha Bhagawan was singing at all times, the glory of the virtues of our Lord, through His thousand faces! Even then, He has not been able to cross over our Lord’s glory i.e. He is unable to realize the true glory of our Lord!”

श्रीसुबोधिनी : नाऽन्तं विदामीति। अहं ब्रह्मा सर्वदा भगवद्गुणानामेवाऽभिव्यञ्जजगत्कर्ता। यावज्जन्मकार्याणि कुर्वन्नपि पुत्रद्वारा

कारयन्नपि स्वतिरोभावे स्वस्य वाऽन्यस्य वा विनियोगादन्तं न विदामीत्यर्थः। मुनयोऽपि तथा। योगोऽपि मदन्तर्गतमेव फलं साधयतीति सुतरां त्वदग्रजा मत्पुत्राः सनकादयो मरीच्यादयो वा। ते हि मदंशभूता मदपेक्षया अल्पमेव विषयीकुर्वन्तीति। तेषां गणनेच्छानिवृत्तौ हेतुमाह—**मायाबलस्येति**। क्षणमात्रेण ब्रह्माण्डकोटिजननसमर्थाया मायाया अपि बलं यस्मात्। किञ्च। पुरुषस्य मायाभर्तुः। भगवदाहितमेव हि तेजः सा जनयतीति। कुतः अपरे कालादयः। तेषामपि भगवच्चेष्टारूपत्वात्। अस्मदादयो वा। पुरुषापेक्षया अपरत्वे कालादयः। स्वापेक्षया त्वस्मदादयः। अस्मदादीनां प्रथमत एव अनन्तत्वज्ञानान्निवृत्तावपि शेषो वेदाभिमानिनी देवता। सहस्रवदनः सहस्रप्रकारेणैकं पदार्थं वक्तुं शक्तः। अत एव आदिदेवः। तत्प्रतिपाद्या एव हि सर्वे देवाः। यावान् भगवान् तद्व्यतिरिक्तसर्वरूपः शेषः। सृष्टेरनादित्वात्तत आरभ्य गणनायामप्यद्याऽपि नाऽन्तं समवस्यति एतावन्तोऽग्रे गणनीया इति। अनन्तत्वात्सृष्टेरग्रेऽपि। अत आह—**नाऽस्य पारमिति**। अस्य गुणस्य। भगवतो वा। बहून् गुणान् गणयितुं प्रवृत्त एकस्याऽपि पारं न गतवानिति वा। एवं सर्वथा भगवतो महत्त्वं निरूप्य धारणाया अशक्यत्वात् यावदिति निरूपितम्॥४१॥

नन्वेतादृशत्वे भगवतः क्षणमपि धारणा न स्यादित्याशङ्क्याऽऽह—

SRI SUBODHINI: “I am always bringing out the glory of our Lord, in the open and, I do this task only, throughout my life”, so said Lord Brahma. I cause the spreading of our Lord’s glory, through my sons like Daksha and others at all times! When I disappear, then, as per the desire of our Lord, another “Brahma” takes over my duties! But, the singing of our Lord’s glory never gets ended. Even then, **WE HAVE NEVER SUCCEEDED IN KNOWING THE TRUE GLORY OF OUR LORD!** (i.e. what is it’s end?) Even, the sages have this ignorance. These Yogis, though being able to see the past and future clearly, are able to see, about the objects created by me only, and nothing of our Lord’s! Even

this is the case with Sanakaadi bothers, and sages like Mareechi etc.

If, someone were to ask a question, as to why we are unable to get the desire to count our Lord's qualities etc.? The answer is given, in the verse, through the words, "Māyabalasya" – every second, our Lord's power of Maya has the capacity to create crores of Universes! Even this power of Maya, derives it's power from our Lord only! – as our Lord is the primordial Purusha – Para Brahman! As such, He only nourishes and controls this "Maya" power, and "Maya" uses only the power and brilliance, bestowed on her by our Lord!

When the above is the actual reality, how can then, the factor of "time" (Kaala) ever hope to understand the true glory of our Lord? "Time" is only our Lord's "action"! All the sages are aware, that our Lord's glory is "limitless" i.e. there is no end! But, we do not know His total glory. Neither Lord Sesha, who has the capacity to know an "object" in 1000 ways, and is also capable of describing all these facets and qualities of an object. Hence, Lord Sesha is called here as 'Aadideva". He is the earliest, who has been singing, from primordial times, the glory of our Lord. Lord Sesha's divine nature is such, that he is considered as symbolic of that part of this vast creation, which one cannot see i.e. the rest of creation, which is not known to anyone!

The beginning of this creation is not known to anyone. From this beginning of this creation, Lord Sesha has been singing the glory of our Lord's "Gunas" (qualities). But, up to now, He has not been able to determine the end of our Lord's glory (NAASYA PAARAM). The real meaning of this is, that Lord Sesha

has been counting our Lord's qualities. But, he has yet to complete the counting of even one quality of our Lord! i.e. He could not see or realize (know) the "end" (limit) of even one quality! He has not "crossed over" even one quality. IN THIS WAY, OUR LORD'S LIMITLESS GLORY REMAINS, AT ALL TIMES, EVERYWHERE, AS THE SAME. HENCE, NO ONE HAS THE CAPACITY TO CONTEMPLATE FULLY ON HIS GLORY – LET ALONE UNDERSTAND OR KNOW!

A question arises here. When our Lord's "glory" is limitless, then, even for a second (let alone, for a long time) His' contemplation is impossible! This is answered as follows.

येषां स एव भगवान् दययेदनन्तः

सर्वात्मानाऽऽश्रितपदो यदि निर्व्यलीकम्।

ते दुस्तरामतितरन्त्यथ देवमायां

नैषां ममाऽहमिति धीः श्वशृगालभक्ष्ये॥ञ्च२॥

VERSE 42 Meaning: "It is necessary, therefore to take refuge in, and surrender to our Lord's holy feet, from all sides, in a spirit of guileless love and devotion to our Lord! Our Lord blesses these devotees with His grace and these devotees, through this compassion of our Lord, are able to cross this impassable ocean of our Lord's divine Maya! This "Maya", then, does not destroy these devotees! - as these devotees have totally given up, in their intellect, the idea of "myself and mine" to their bodies, which deserve to be eaten by dogs and jackals only (after death)."

श्रीसुबोधिनी : येषामिति। सर्वमार्गप्रवर्तकत्वाद्भगवतो मोक्षदातुः अवश्यं धारणा प्रवर्तनीयेति यान् पुरुषविशेषानात्मीयत्वेन गृह्णाति तेषां धारणायोग्यतेत्याह—दययेदिति। तेषामपि न साधनत्वेन तथात्वसम्पादनं किन्तु

दययैव। स एव भगवानिति। यः सर्वमार्गप्रवर्तकः। न तु गुर्वादीनामपि क्रिया। भगवत्त्वात्स्वेच्छया तथा करणम्। अनियमेन करणप्राप्तावतिदुःखित्वेन दीनत्वे दयया तानेव योजयतीति दयायाः करणत्वम्। सर्वेषु च दयाभावः अनन्तत्वात्। तथा सत्यन्येषां गुणानामुपमर्दात् सर्वमुक्त्या सृष्टेरन्तवत्त्वे भगवतोऽनन्तत्वं भज्येत। ननु तथाविधानां किं धारणामात्रेण स्वयमेव तथा फलं प्रयच्छत्वित्याशङ्क्य साधनेनैव सर्वं भगवान् करोतीति साधनमुपदिशति—**सर्वात्मनाऽऽश्रितपद इति**। भगवद्दयाया ज्ञापकं धारणम्। तस्मिन् सति भगवदिच्छानुगुण्यादन्यानि साधनानि सिद्धिं प्राप्स्यन्तीति सर्वभावेन भगवत्प्रपत्तिः कर्तव्या। तदाह। सर्वात्मना आश्रितः पादौ यैः। व्यलीकं कापट्यं फलसम्बन्धो वा। सर्वात्मत्वेन फलार्थस्याऽपि भजनस्य प्राप्तत्वात्रिव्यलीकमिति तन्निषेधः। तेषां फलसिद्धिमाह—**ते दुस्तरामिति**। अथाऽऽश्रयणानन्तरम्। पूर्वमेव दुस्तरत्वादथ शब्दो मध्ये निरूपितः। अथवा ते दुस्तरां मोहिकां मायां तरन्ति। तदा भगवद्भक्तिर्ज्ञानसिद्धिर्भवति। अथ तदनन्तरम्। देवमायां देवरूपस्य भगवतो द्योतनात्कारणाद्वा क्रीडाद्यर्थं वा या माया तामाधिदैविकीं पश्चात्तरन्ति। भगवति सायुज्यं प्राप्नुवन्तीत्यर्थः। तेषां तरणेभिज्ञानमिदानीमाह—**नैषामिति**। एषां श्वशृगालभक्ष्ये न ममेति। इदमभिज्ञानं तरणे। स एव तरिष्यतीति ज्ञातव्यम्। अहं ममेति दौर्जन्यं न यस्य देहादौ। सर्वत्रैव हि महत्कार्येऽभिज्ञानेनैव प्रवृत्तिः। **“अह्नां विधान्यामि”** त्यत्रोक्तम्। श्वशृगालभक्ष्य इति पर्यवसानेनाऽन्यदीयत्वनिश्चयार्थमुक्तं तत्तस्य पर्यवसितं फलम्। अन्यानि त्ववान्तरफलानि। तथा देहस्य स्वोपयोगोऽवान्तरफलमेव। तस्मात्स्वोपयोगोऽपि देहादेर्न मुख्यं फलम्। अतः फलार्थं यत्नो न कर्तव्य इति हेतुरपि सूचितः। श्वशृगालेति ग्रामारण्ययोर्भक्षका उपलक्षिताः। तेन यत्राऽयं देहस्तिष्ठति तदाश्रयाः सर्व एव गृह्यन्ते तेन मत्स्यादीनामपि परिग्रहः। अथवा। तादृशस्य नाऽपमृत्युसम्भावनेति ग्रामारण्यभेदेन तावेव भक्षकौ। ताभ्यामुपरोधान्न काकादीनां प्रवेशः। बहुधा विनियोगसम्भवादुपलक्षणमेवेति निश्चयः॥४२॥

एवं “यावन्मनोधारणयाऽवतिष्ठत” इति सुनिरूपितम्
“एकैकशोऽङ्गानि धियाऽनुधारयेदिति निरूपयति—वेदाऽहमङ्गेति चतुर्भिः।

got done through him! HENCE, A TRUE BHAKTHA

SRI SUBODHINI: It is, indeed, certain and true, that our Lord Sri Purushothama only is the “author and progressor” of all the paths, and He is the Lord, who gives “Moksha” to everyone. Hence, an ideal devotee should contemplate and meditate on our Lord, at all times! But, who has the authority or deserving nature to do this spiritual Saadhana? Answering this, it is said, that those fortunate devotees, WHO ARE ACCEPTED BY OUR LORD, AS HIS OWN, ONLY (THESE FORTUNATE DEVOTEES) DESERVE TO LOVINGLY CONTEMPLATE AND MEDITATE ON OUR LORD! Our Lord also desires to progress this path of contemplation and meditation.

Our Lord showers His compassion on those, who are unable to do this “contemplation” – so that “through My grace, let these devotees be made, to know and realize, a part of My Gunas”. In this way, our Lord progresses all the various spiritual paths followed by His true and ardent Bhakthas! – including the Yogic path. It is not, that due to Guru’s grace only, the Lord will shower His grace. But, our Lord, independently, out of His own will and desire, showers His grace, and enables them to develop the capacity to do deep contemplation (Dhaarana).

Our Lord showers His grace, as He desires, that the devotees should attain “fulfillment” of their lives – as contemplation on our Lord makes one’s life fulfilled and blessed! Hence, with a view to inspire everyone to attain their highest fulfillment, our Lord showers His grace on the devotees. If He were not to inspire with His grace, then, the human beings will do actions only as per their desires, and lose an opportunity to get their life fulfilled.

Now another question arises. Why is it, that our Lord does not confer this "grace and compassion" on all? Answering this, it is said, that our Lord does not shower His grace on all – as He has to keep intact, His limitless nature also! If, He were to shower His grace on all, then, everyone will attain "liberation". In this way, His entire creation will come to an end one day! Hence, our Lord has kept the rule, that He showers His grace on the deserving devotees, who do contemplation of His Gunas (glory)! Through this, the path of contemplation also gets progressed, and our Lord continues to be "limitless" – as He is, at all times!

Another question arise here. Those, who have received the grace of our Lord, why cant they be given the "result", without having to go through the spiritual Saadhana of "contemplation"? Our Lord is indeed capable of giving the result! Answering this, it is said, that OUR LORD PROTECTS AND PROGRESSES THE PATHS OF SPIRITUAL SAADHANA. HENCE, HE GIVES "RESULT" ONLY, THROUGH THIS PATH OF SAADHANA! THESE DEVOTEES HAVE ONLY ONE SAADHANA TO THEIR CREDIT VIZ. COMPLETE AND TOTAL REFUGE AND SURRENDER TO OUR LORD'S HOLY FEET! THE SIGN OF OUR LORD'S COMPASSION IS INDICATED BY THE DEVOTEES' TOTAL SURRENDER TO OUR LORD'S FEET! DUE TO THE GRACE OF OUR LORD ONLY, A DEVOTEE IS MADE TO SURRENDER TO HIS LOTUS FEET! No sooner, our Lord's will takes the form of true and ardent contemplation of His divine self, in the heart of the devotee, then our Lord ensures, that whatever other "Saadhana", which the devotee is required to do, is also got done through him! HENCE, A TRUE BHAKTHA

OF OUR LORD SHOULD TAKE COMPLETE AND TOTAL REFUGE AND SURRENDER TO OUR LORD (AASRITAPADAHA)!

The actual words used are, "He, who has taken refuge in our Lord's lotus feet in everyway" (Sarvaatmanaa Aasritaha Padow Yasya). Only these devotees are able to cross the impassable Maya power of our Lord.

"Vyaleeka" means "cheating and untruthful" ways! This word is used to convey that, A DEVOTEE, WHO TAKES THE REFUGE OF OUR LORD'S LOTUS FEET SHOULD NOT HAVE ANY OTHER MOTIVE OR DESIRE (TO ATTAIN ANYTHING ELSE). There are many, who serve and worship our Lord's holy feet, with a view to attain certain "results". Our Sri Mahaprabhuji calls this desire to get a result as "Kapatam" (untruthful and cheating). This desire, for a result, due to surrender to His holy feet, should be completely given up! (NIRVYALEEKAM).

After totally surrendering to our Lord, on the descent of our Lord's grace, a devotee crosses the impassable "Maya" of our Lord! — which "infatuates" (Mohika) everyone! As a result of this knowledge, the devotee gets true Bhakthi to our Lord! Afterwards, the divine celestial Maya illuminates the real divine nature of our Lord, in the heart and mind of this devotee. The devotee, after crossing over this "Maya", is made by our Lord to participate in the Leelas and plays made by His Mayik power, as per the will and desire of our Lord! The devotee attains "union" with our Lord also. He is able to enter into the celestial blissful Leela of our Lord!

Those, who have crossed the "Maya" power of our Lord, are now identified from their characteristics

(Gunas) (NAISHAMITI). THESE DEVOTEES HAVE COMPLETELY LOST FOREVER, THE IDEA OF "AHAMTA" (MYSELF) AND "MAMATA" (MINE) TO THEIR BODIES!

- (1) "AHAMTA" = MYSELF = TREATING ONE'S "BODY" ONLY AS ONESELF I.E. THE REAL SELF-EGO - "AHAMBHĀVA".
- (2) "MAMATA" = MINE = REGARDING THE ABOVE, AS THE ONLY "TRUTH" AND GETTING ATTACHED TO THE BODY. BY KEEPING "ATTACHED" LOVE TO THE BODY, AND THOSE CONNECTED WITH ONE'S "BODY".

The sign of a devotee, crossing over the "Maya" power of our Lord will therefore consist of the devotee, not having egoistic and untruthful love to his own body. This is the verdict of the scriptures also. (AHAM MAMETI DOWRJANYAM NA YASYA DEHAADOW).

We should realize, that this "body" really belongs to "others" only (Srigaala Bhakshye). Perhaps even dogs or jackals may eat up this body, after death! — or someone else! This body, in the middle (i.e. between birth and death) rides on carriages, horses etc., eats food etc. — all these are supplementary benefits. The body, bereft of life, becomes the food for dogs and jackals. The reason for telling this is, that "personal use" of the body is not it's important result or role! Hence, to put efforts to attain "bodily benefits" is also not appropriate! The purport of reference to "dogs and jackals" is, that wherever the "being" lives, and to whosoever, he had earlier given "refuge and protection", during his life-time, will become his "eaters" eventually,

after his death! This body really becomes their "property". This truth also makes it clear, that this body really does not belong to us, and what is the use of getting attached to an object, which does not really belong to us and, which, eventually, will be lost for us!!

THE FINAL CONCLUSION IS THIS. THOSE DEVOTEES, WHO CONSTANTLY CONTEMPLATE ON OUR LORD, WILL NEVER ATTAIN A "BAD FATE" (DURGATI). ALL OTHERS WILL BECOME THE FOOD OF THE ANIMALS MENTIONED, AND ALSO FOR MANY OTHERS. (NOT FOR THE CROWS).

Now, through the following 4 verses, the aspects of "contemplating on each of our Lord's holy "divine parts", (of His holy form) through one's "intellect" is being explained.

वेदाऽहमङ्ग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्यः।
पत्नी मनोः स च मनुश्च तदात्मजाश्च प्राचीनबर्हि ऋभुरङ्ग उत ध्रुवश्च
इक्ष्वाकुरैलमुचुकुन्दविदेहगाधिरध्वम्बरीषसगरा गयनाहुषाद्याः।
मान्धात्रलर्कशतधन्वनुरन्तिदेवदेवव्रतो बलिरमूर्तरयो दिलीपः॥४४॥
सौभर्युतङ्कशिबिदेवलप्पिलादाः सारस्वतोद्धवपराशरभूरिषेणाः।
येऽन्ये बिभीषणहनूमदुपेन्द्रदत्तपार्थर्षिषेणविदुरश्रुतदेववर्याः॥४५॥

VERSES 44 and 45 Meaning: "Oh Naarada! I am aware of the "Yoga Maya" power of our Lord, who is Para Brahman! All of you are also aware! Our Lord Siva is fully aware. Later, devotee Prahlada, mother Sataropa, who is the wife of Manu, Swayambhoo Manu, his son King Muchukunda, Janaka, Gādhiraaja, Raghu, Ambareesh, Sagara, the son of Nahusha; Yayāti, Yadu, Maandhata, Alarkaraaja,

Satadhanwa, Rantideva, Bali, Dileepa, Soubhari, Uttangh, Siviraaja, Rishi Dewala; Rishi Pippalaada; Dadheechhi, Uddhava, Paraasara, Bhurishana, Sri Hanuman, Vibhhshana, King Parikshit, Arjuna, Ashtishana and Srutadeva - all these devotees realized the role and nature of our Lord's Maya power, and also crossed over it!"

श्रीसुबोधिनी : तत्र त्रिविधा भक्ताः श्लोकत्रयेण संगृहीताः। भक्तभक्तास्त्वेकेन। एते हि भगवदंशधारकाः। एतादृशत्व एकांशधारणासिद्धिः। पूर्वाधिकारे सम्पन्ने उत्तराधिकारार्थं प्रयत्नः कर्तव्य इति। प्रथमं ब्रह्मा। अन्तिमः शुकः पक्षी। तत्र प्रथमं शुकाधिकारे सम्पन्ने तदनन्तरं क्रमेण ब्रह्मपर्यन्तमधिकारा भवन्ति। इदमेव पादादित्वेनोच्यते। अथवा। चरणसेवा ब्रह्मण एव सिद्धा। स एव हि तच्चरणक्षालनादिना पूजां विधाय गङ्गामुत्पादितवान्। हसितं शुकादयो भगवतश्चित्ररूपाः। तत्र प्रथमं परमसात्त्विका निरूपिताः। तदनु राजसास्तामसाश्च। भगवज्ज्ञाने भक्तिमार्गस्य मुख्यत्वात् भक्ता एव गण्यन्ते। तत्राऽऽपाततः किञ्चित्स्वरूपमहं वेद। परमस्य पुरुषोत्तमस्य। योगमायां जगज्जननार्थमाज्ञापितां मायाम्। सा हि प्रथमतो ह्याज्ञाकारिणी। तस्याः स्वरूपे ज्ञाते भगवान् ज्ञातो भवति। तद्द्वारैव हि लोके भगवदाविर्भावात्। ब्रह्मा जानातीत्यत्र गुणानां सृष्टिहेतुत्वात्सर्वगुणसिद्धये ब्रह्मा सर्वं करोतीति हेतुर्हिशब्देन सूचितः। मायाया आधिदैविकत्वज्ञापनार्थं योगपदम्। आध्यात्मिकत्वमिति केचित्। यूयं नारदेन सहिता मरीच्यादयः। भवश्च महादेवः। एते त्रयः सात्त्विकादयः। भवस्य भगवत्त्वं भक्तिविरुद्धाचारस्याऽभक्तत्वबोधनव्यावृत्त्यर्थम्। ज्ञाननिष्ठान् सनकादीन् गणयत्येकरूपेण—अथ दैत्यवर्य इति। अनेन दैत्यवर्यः सनकादिरेवेति विचारितम्। अन्यथा राजसेषु गणनीयः स्यात्। दैत्यवर्यः प्रह्लादः। अथेति भिन्नप्रक्रमं प्राप्तः। भक्तमुख्यत्वात्। मनोः पत्नी शतरूपा निरूपिता। कायमित्यत्र स्त्रीलिंगस्य प्रथमनिर्देशात्। सर्वत्र चकारास्तदीयानां संग्राहकाः। तदात्मजाः प्रियव्रतोत्तानपादावाकूतिदेवहूतिप्रसूतयः। ऋभुर्विष्णुपुराणे प्रसिद्धः। अङ्गो वेनपिता। उतेति ध्रुवसिद्धिः स्पष्टेति। इष्वाकुप्रभृतयो राजसाः। नाहुषो ययातिः। यदुप्रभृतय

आदिशब्देनोच्यन्ते मान्धात्रादिरन्तिदेवान्तैः सहितो देवव्रतो भीष्मः। एकवद्भावो वाऽनपुंसकश्च। सौभर्यादयस्तदनन्तरभाविनः। मत्स्यसङ्गादिना तथात्वम्। उतङ्को भारते प्रसिद्धः। पिप्पलादः कश्चित्। सारस्वतो दधीचिः। उपेन्द्रदत्तः परीक्षित्। पार्थोऽर्जुनः। अन्ये च यथायथं प्रसिद्धाः॥४३॥४४॥४५॥

SRI SUBODHINI: There are three types of devotees of our Lord. In these 3 verses, the names of devotees, who got devoted to our Lord are described - together! Through one verse, the names of the devotees, who were devoted to the “Bhakthas” of our Lord are mentioned. All these devotees have understood only one “part” of our Lord. Thus, various types of devotees, with many kinds of “deserving” nature, are described.

The highest deserving person is Lord Brahma, and at the end of everyone is Sri Sukadeva (Suka bird). Our Sri Mahaprabhuji says here, that at first, a devotee should attain the “deserving” nature of Sri Suka (by chanting our Lord’s holy names of Govinda, Raama, Krishna) and become “deserving” like Lord Brahma!

Lord Brahma got the refuge of our Lord’s holy feet. He worshiped our Lord’s feet with the holy Ganges water. Sri Sukadeva and other holy personages are symbols of our Lord’s “smile” (Hasitam). Our Lord’s “smile” is the quality of His face, and is wonderful and astounding! In the 10th canto, we have already seen, that the sages were seated on the branches of the trees in Brindavanam, and in this way, they had the “Darsan” of our Lord. This was their way of attaining NIRODHA, and service/worship of our Lord! Through “contemplation”, all the devotees referred to here, got “Bhakthi” to our Lord, and through

this "Bhakthi", they got the wealth of the greatest blissful love for our Lord. Though, some of them did not get the important authority of being the "smile" (face) of our Lord, all of them were blessed by our Lord, with a deserving "body", to serve/ worship Him. Our Lord has provided in this way, for everyone, from Lord Brahma to the blade of grass on the ground! HIS GRACE IS ALL PERVASIVE!

At first, the deserving persons of the highest "Satwika" quality, are described. After this, the "Rajasik" and the "Tamasik" devotees are described. Our Lord has declared, in the Gita that, "I am the Jnani Himself". As per this saying, after the dawn of "Jnana" only, our Lord's "Bhakthi" arises, and this stage wise growth of Bhakthi is considered as very important. Hence, the names counted here are Lord Brahma, Sri Naarada, Lord Siva - who are Bhakthas of our Lord coupled with the highest "Jnana". All these devotees are aware of only a "part" of our Lord's Gunas and divine nature. Hence their "Jnana" is not full.

Lord Brahma said to Sri Naarada, "Of all this, I am aware of only a few aspects of the Yogamaya power of our Lord Sri Purushothama (Parama)." When "Maya" is instructed by our Lord to do "creation", at that time, the name of this "Maya" is known as "Yogamaya", as she is the one, who is given the "first" order by our Lord. This Maya is celestial in nature i.e. She has the same capacity as our Lord has! The devotee, who is able to understand the nature of this Maya only, can hope to realize the true divine self and nature of our Lord. Our Lord manifests Himself in the world, through the power of Maya

only. Moreover, whatever we see, hear or know of this created world, are all done by this Maya of our Lord only.

Lord Brahma says here, that "I am aware" (AHAM VEDA) i.e. He is aware of the true divine nature of our Lord. This astonishing creation is made possible through the inter-mixture of various "qualities" (Gunas). Though, Lord Brahma is considered as "Rajasik", he is fully aware of all the "Gunas". Due to this, with a view to bring "fame" to our Lord's various auspicious qualities, He creates this vast Universe.

Lord Brahma says further, that "you and all others, like Sage Mareechi, the Prajaapatis are all aware of the Maya of our Lord - including "Bhava" i.e. Lord Siva. LORD SIVA IS THE HIGHEST DEVOTEE WITH JNANA! That, ignorant people should not regard Lord Siva as "Tamasik" here, special care is taken to mention the word "Bhagawan" for Lord Siva! In this way, Lord Brahma, Sage Naarada and Bhagawan Mahadeva (Siva) are the first (best) "Satwika Bhakthas"! The Sanakaadi brothers, who are deeply immersed in "Jnana", are counted as "one". From Sri Prahlaada up to Sri Dhruva - all of them have been regarded as "Jnana" immersed devotees only. Sri Prahlaada is regarded as the "highest" among these devotees.

Mother Sataroopa, wife of Manu, has been referred to, as the "first" - with a view to give the "first" importance to mothers - as in the "worldly" affairs, the ladies are given the "first" importance. Here, references are made to Priyavrata, son of Manu,

Uttanapaada, Akooti, Devahooti, King Pracheenabarhi, Ribhu (famous in Vishnu Puraana) the father of Vena viz. Angharaaja and Dhruva. Dhruva's status is well known (Uta). Dhruva realized the divine nature of Yogamaya and crossed over it too!

Now, the "Rajasik" devotees are counted. Ikshwaku, Yela, Muchukunda, Videha, Janaka, Gādhiraaja, Raghu, Ambareesha Sagara, Gaya and Yayāti! "Aadi" (such as) is used for King Yadu and others. Maandhata, Alarka, Satadhanwa, Rantideva and Sri Bheeshma. King Bali, who was endowed with celestial power and King Dileepa are referred to. Sage Soubhari, Uttangha, Sivi, Sage Devala and Pippalaada are also referred to. Sage Saraswata, Dadheechi, Rishi, Uddhava, Sage Paraasara and Bhoorishena are also referred along with Vibheeshana, Sri Hanumanji, King Parikshit, Arjuna, Arshrishena, Vidurji, Srutadeva — all these are referred as great Bhakthas! All of them are aware of the divine nature of our Lord's Maya power, and had also "crossed" over it! Not only this, even women, Soodras, Hunas, Bhila and other sinners too have crossed over this Maya. This is being told as under.

Now, the "result" for everyone, who is devoted to our Lord, is being told.

तेषां फलमाह—

ते वै विदन्त्यतितरन्ति च देवामायां

स्त्रीशूद्रहूणशबरा अपि पापजीवाः।

यद्यद्भुतक्रमपरायणशीलशिक्षा—

स्तीर्यग्जना अपि किमु श्रुतधारणा ये॥४६॥

VERSE 46 Meaning: "Those, who become aware

of this divine Maya also are able to go beyond this! Women, Soodras, Hunas, Sabaras and others who have done "sins", as also those, who eke out their living through "sins" only (they also go beyond). If all these have become the devotees and servants of our Lord, and have also got instructions on right conduct and character, then, including even animals, birds etc. also can go beyond this power of our Lord's Maya! Is there any wonder, then, that those great devotees, who have again and again heard and contemplated on our Lord's "Jnana", easily cross over the power of Lord's Maya?!"

श्रीसुबोधिनी : ते वै विदन्त्यतितरन्ति चेति। तां मायां ज्ञात्वा तामेव तरन्तीति। अस्मदादीनामपि तरणोपायमाह—स्त्रीशूद्रहूणशबरा अपीति। तामसेषु स्त्रियः सात्त्विक्यः। शूद्रो राजसः। हूणस्तामसः शबरादयस्ततोऽप्यधमाः। पापेनैव जीवन्तीति पापजीवाः। एते विदन्ति तरन्ति च। यदि अद्भुतक्रमस्य भगवतः परायणाः सेवकाः तेषां यदि शीलेन शिक्षिता भवेयुः। अद्भुतः क्रमः पादविक्षेपः क्रियाशक्तिर्यस्येति भगवतः सामान्यतः परायणत्वं यस्य कस्यचित्सुलभम्। तस्य परायणास्तु क्षणमात्रमप्यन्यचित्ता न भवन्ति। अन्यथाऽद्भुतक्रमत्वाद्भगवानन्यत्र गच्छेत्। तेषामपि न वचनमात्रेण शिक्षितं प्रयोजकं किन्तु शीलेन सह। यथा ते भगवत्परास्तथा चेत्तदाज्ञया तेऽपि भवन्ति। किञ्च। स्त्रियादिषु नासम्भावना कर्तव्या। यतस्तिर्यग्जना अपि मुक्ता भवन्ति। यथा नामादिपाठनेन शकादयः। श्रुतधारणाः श्रुतार्थालोचनसमर्थाः। तस्मादंशतो ज्ञाने सर्व एवाऽधिकारणः। सर्वथा ज्ञाने न कोऽपि भगवद्भक्तसङ्गाभावे तु न किञ्चिज्ज्ञानन्ति॥४६॥

एवमेकैकशो धारणस्य स्वरूपमुत्पत्त्या विनिरूप्य "जितं जितं स्थानमपोह्य धारयेदि" त्यस्याऽर्थमुत्पत्त्या विचारयति—शश्वदिति द्वाभ्याम्।

SRI SUBODHINI: Great devotees, having realized the nature of our Lord's Maya, cross over it. In this verse, the way to cross over this "Maya" power of

our Lord, is being told — as women, Soodras, Hunas, Sabaras (Bhils) have also crossed over this “Maya”.

Ladies are Satwik; the Soodras are Rajasik; and the Hunaas are Tamasik. All others like Bhils etc. are considered as “ordinary”. Those persons, who live only by committing “sinful” actions — even these, on knowing the nature of our Lord’s Maya, cross over it! These persons usually become devotees of Bhakthas!

Our Lord has wonderful capacities and potencies with unthinkable power of action. Those devotees, who get immersed in the Bhakthi of our such loving Lord, who is omnipotent, remain alert and avid, with their true Bhakthi to our Lord! Our Sri Mahaprabhuji says here, that IT IS EASY, INDEED, TO GET FULLY DEVOTED TO OUR LORD, FOR EVERYONE! BUT TRUE DEVOTEES, WHO ARE LOVINGLY ATTACHED TO OUR LORD, WITH THE MOST WONDERFUL LEELAS AND ACTIONS, DO NOT THINK OF ANYONE ELSE, EVEN FOR A SINGLE MOMENT! They have realized, that our Lord will go away (as He is of this wonderful “Leela” nature) somewhere else, if they do not remember Him, even for a split second! IN THIS WAY, DEVOTEES, WHO CONSTANTLY CONTEMPLATE ON OUR LORD ARE VERY “RARE”. Women, Soodras, the Hunas and others, who eke out their living, through committing “sins” and who follow the right conduct and character of such great devotees, also cross over our Lord’s “Maya”. They imbibe the instructions on our Lord’s wonderful Leelas, and also get to “contemplate” on our Lord. In this way, all these persons also can cross over the Maya of our

if they live, as per the advice of the true Bhakthas of our Lord, with humility and avid alertness.

Up to now, the crossing of the Maya power of our Lord by the "Human Beings" has been described. But even animals, birds, can cross over the power of our Lord's Maya, if they are able to follow the instructions of the true devotees of our Lord. The highest example here is the Suka bird! It is said, that these Suka and Saarika birds, had attained the highest status, by constantly singing the holy name of our Lord.

From this, it becomes very clear, that from the most prominent (big) "Jeevas", till the most "small" ones, if they surrender to our Lord, with humility and right conduct and character,, then, through the grace of our Lord, they would all cross over the Maya power of our Lord. Of course, none can ever know the full extent and nature of our Lord's Maya power. At best, they can know and cross over only one "part" of this Maya power. BUT THIS IS NOT POSSIBLE FOR THOSE, WHO DO NOT KEEP THE COMPANY OF THE BHAKTHAS!

In this way, after explaining the nature of "contemplation", on even one "part" of our Lord, now, the meaning of the words "gradually conquering one part after another of our Lord in complete concentration (contemplation)" is thought of, from the point of creation of this Universe — in 2 verses.

शश्वत् प्रशान्तमभयं प्रतिबोधमात्रं

शुद्धं समं सदसतः परमात्मतत्त्वम्।

शब्दो न यत्र पुरुकारकवान् क्रियार्थो

माया परैत्यभिमुखे च विलज्जमाना॥४७॥

तद्वै पदं भगवतः परमस्य पुंसो

ब्रह्मेति यद्विदुरजस्त्रसुखं विशोकम्।

सध्र्यडन्नियम्य यतयो यमकर्त्तहेतिं

जह्युः स्वराडिव निपानखनित्रमिन्द्रः॥४८॥

VERSES 47 and 48 Meaning: “Our Lord’s holy feet is ever existing! Without being affected (afraid) by the three Gunas; without any fear of any kind; of the exalted divine nature of non-dual knowledge; of blissful nature and form; of always of truthful actions; free from all causative restrictions; This holy feet of our Lord is called as the Aatma, (Paramaatma) as the principle behind every object and material! The Vedas are incapable of describing our Lord’s true nature! The power of Maya, on seeing this great principle, quietly goes away very far, getting bashful! This truth is the LOTUS FEET OF OUR LORD, WHO IS SRI PURUSHOTHAMA – WHO IS KNOWN, AS THE IMPERISHABLE BRAHMAN, BY THE VEDAS AND KNOWERS OF BRAHMAN! THIS IS THE “RESULT” (PHALAM = REPOSITORY) OF MITIGATION OF ALL SORROWS, AND OF THE FORM OF HIGHEST BLISS AND HAPPINESS!”

“These devotees and Saadhus, who have controlled their mind, always merge their mind, in the lotus feet of our Lord, who is the Imperishable Brahman. They, then, renounce the spiritual ways of attaining other results, happiness and joys (i.e. they do not desire anything else, than this “contemplation” of our Lord’s holy feet). These devotees are compared to Lord Indra, who is the king of clouds (rain) and it is said, that Indra will not keep instruments with him to

take out water from the earth! (as he has with him, at all times, the rain-laden clouds themselves!)”

[N.B. The purport is, that a devotee who has merged his mind, in the lotus feet of our Lord, does not seek or need anything else!]

श्रीसुबोधिनी : स एव भगवदंशः स्वाधीनो भवति यः स्वात्मत्वेन स्वयमेव स्फुरति। अन्यथा बुद्ध्या व्यवस्थापितस्तदपगमेऽपगच्छेत्। पादादीनां च स्वरूपमेतदेव। तत्र प्रथमं पादस्वरूपे विचारितेऽन्यत्स्वयमेव ज्ञास्यतीति लक्षणेन प्रथमं पादस्वरूपं निरूपयति—तद्वै पदं भगवतः परमस्य पुंस इति। दश धर्मा भगवतश्चरणारविन्दे निरूपिता दशलीलारूपाः। तथा सति प्रत्येकावयवे दशलीला उक्ता भवन्ति। तत्र भगवच्चरणारविन्दं कीदृशमित्यपेक्षायां यत्सर्वदा तच्चरणारविन्दं। यत्तु कदाचित्तत्र। अनेन कालेन भगवत्स्वरूपं निर्धारितं कालापरिच्छिन्नं तदिति यत्कालेन परिच्छिन्नं तत्र तत्। प्रशान्तं गुणत्रक्षोभरहितम्। सत्त्वस्याऽपि दयादिना क्षोभात्तदभावाय प्रशब्दः। एवं प्रेर्यप्रेरकयोरपरिच्छेदो निरूपितः। इदानीं सर्वपरिच्छेदकस्य कालस्याऽऽत्रा-परिच्छेदकत्वमाह—**अभयमिति**। भयरहितम्। एवं संसारधर्माभावनिरूपणेन दोषाभावमुक्त्वा स्वरूपमाह—**प्रतिबोधमात्रं शुद्धं सममिति**। प्रतिबोधमात्रमनुभवरूपम्। मात्रशब्देन प्रमातृप्रमाणप्रमेयसम्बन्धो निवारितः। त्रितयसम्बन्धरहिता या प्रमा तद्भगवत्पदमित्यर्थः। मात्रपदेनैव शुद्धताया उक्तत्वात् शुद्धमानन्दरूपम्। समं सद्रूपम्। एवं सच्चिदानन्दरूपमित्युक्तं भवति। अस्य पदस्य सर्वव्यवहारातीतत्वं वदति चतुर्भिर्विशेषणैः। व्यवहारोऽपि हि चतुर्द्धा भवति। प्रपञ्चत्वेन आत्मीयत्वेन शब्दत्वेन शब्दार्थत्वेन च। तत्र व्यवहारातीतत्वमाह—**सदसतः परमिति**। कार्यकारणभावात्परम्। प्रकृतेर्वा। आत्मीयो न भवतीति आत्मव्यवहारोऽपि नास्तीत्याह। आत्मनस्तत्त्वं परमार्थस्वरूपम्। व्यवहारस्तत्कृतस्तदन्यस्मिन्भवति। आत्मनः सिद्धत्वात् तत्र व्यवहारः। शाब्दिकं व्यवहारं निराकरोति। शब्दो न यत्रेति। भगवत्पदे कर्मत्वाद्यभावात् कारकत्वम्। अक्रियारूपत्वात् तदव्यङ्ग्यत्वाद्वा न धात्वर्थत्वम्। अप्रयत्नरूपत्वात् प्रत्ययार्थत्वम्। अनेन शब्दे प्रधानरूपत्वाभावे नामाख्यातार्थत्वाभावादुपसर्गनिपातार्थत्वं दूरादेव निवारितम्। कारकवान् क्रियार्थ

इति। नामाख्यातयोः सम्बन्धकथनाद्वाक्यार्थोऽपि न भवतीत्युक्तम्। भगवदाज्ञया मायाव्यवहार्यत्वे जीवानाभिवाज्ञानादिनिवृत्तिद्वारा व्यवहार्यत्वं स्यात्। तदपि नास्तीत्याह—**माया परैति** दूरादेवापगच्छति। तस्या गमने हेतुः—**विलज्जमानेति**। इयं चरणदासी। ज्ञानरूपत्वाच्च भगवतः। इयं मोहिका। अत एव तस्या जनव्यामोहकत्वं भगवान् जानातीति। ये वा अभिमुखाश्चकारादनुचराश्च ज्ञानिनो भक्ताश्च तत्र सर्वत्रैव विलज्जमाना। विशेषतो लज्जा अंशतोऽपि कार्याकरणं द्योतयति। एवं दशभिर्विशेषणैर्भगवत्पदं लक्षयित्वा तस्य प्रसिद्धिमाह—**ब्रह्मेति यद्विदुरिति**। यद्भगवत्पदं सर्ववेदान्तविचारका ब्रह्मेति विदुः। तस्मिन्नेव ब्रह्मणि ईश्वरत्वेन कश्चिदुद्गच्छेत्तदा स भगवान्। पूर्वोक्तं तु पदम्। स एव चेन्नियामको भवेत्तदा परमः। तत्पदम्। स एव चेद्भोक्ता तदा पुमान्। एवं विचारेण ब्रह्मविदोऽपि ब्रह्मेति तद्वदन्ति। एवं तस्य प्रसिद्धिमुक्त्वा तस्य सहजं फलमाह—**अजस्रसुखं विशोकमिति**। परभानन्दो दुःखाभावश्च फलं तदुभयरूपं तदित्यर्थः। तत्र साधनान्याह—**सध्र्यङ्नियम्येति**। सम्यगञ्जतीति सध्र्यङ्मनः। यदात्मानं संसारेऽञ्जति तादृशं मनो नियम्य। तद्भावं तस्य दूरीकृत्येत्यर्थः। इदमान्तरं साधनम्। बहिः साधनं संन्यासः। तदाह—**यतय इति**। एवं दोषाभावप्रभृति फलपर्यन्तं पदं निरूप्य विजितार्थो विचारितः। जितं जितं स्थानमपोह्येति विचारयति। तत्र जितानां स्वाधीनीकृतानां पदानां न परित्यागः। तथा सति पूर्वप्रयासवैयर्थ्यापत्तेः। किन्तु जितं स्थानं भगवच्चरणारविन्दाश्रयभूतं साधनसमुदायमपोह्य दूरीकृत्येत्याह। ससाधनस्य पदस्य जितत्वात्पदं स्थापनीयम्। साधनं त्यक्तव्यमित्यर्थः। नन्वस्य त्यागस्य किं प्रयोजनं तत्राऽऽह—**धारयेत्परम्परमिति**। अग्रिमावयवस्वाधीनीकरणार्थमुत्तरोत्तरसम्बन्धिनं धारणमिति दृष्टान्तेन स्पष्टयति—**स्वराडिव निपानखनित्रमिति**। यथा स्वराट् स्वर्गाधिपतिर्मैघादीनां स्वामी। निपानखनित्रं कूपखननसाधनं कुदालादि त्यजति। एवं भगवत्पदप्राप्त्यर्थं कृतानि क्षुद्राण्यपि साधनानि पदमाहात्म्यात् महाफलत्वेन पदे सम्पन्ने पूर्वमज्ञानात्क्षुद्रपदार्थसाधकानि संगृहीतानि त्यजतीत्यर्थः। स्वराट् साधकानि तु गृह्णात्येव। एवमुत्तरत्र सर्वांशे फले निष्पन्ने इन्द्रो भूत्वा परमैश्वर्यं प्राप्य संवमेव त्यजतीति भावः॥४७॥४८॥

एवमुद्देशाध्याये निरूपितस्य भगवत्स्वरूपस्योत्पत्त्या विचारमुक्त्वा

साधनाध्याये “अकामः सर्वकामो वे”ति वाक्ये तदेव स्वरूपं पुनः
फलसाधकत्वेनोक्तम्। तमंशमत्रोत्पत्त्या विचारयति—

SRI SUBODHINI: “We have already seen earlier the gradual steps in “meditation”. A devotee is supposed to “conquer” (go beyond) each of the holy “parts” of our Lord’s divine form, in the heart, and is expected to merge them in the original full form of our Lord. Then, after completing chanting of the holy names of our Lord, the devotee should see all “parts” of the Lord in one “form” only, at all times! This is correct and true nature of contemplation. In this way, A DEVOTEE SHOULD SEE OUR LORD AS EVERYTHING AND IN EVERYTHING! It is necessary to conquer the arguments and assertions of one’s intellect, and the devotee should regard our Lord, as His own Aatma! — so that, his contemplation becomes “stable”. Our Lord’s holy divine form, in the heart, from His holy feet, up to His holy head, is to be contemplated. This is what is explained.

The word “holy feet”, is used here, so that everyone is able to understand the “principle” easily! The Vedas have declared, that “from His feet, came the entire Universe, and all the beings” (PADOSYA VISWAA BHOOTANI). If, a devotee is able to lovingly contemplate on the lotus feet of our Lord, in the beginning, then, he is bound to successfully contemplate on all the other “parts” of our Lord’s holy form!- without any difficulty.

On a permanent basis, the 10 types of “Leelas” of our Lord, are present, in His holy feet. Our Lord Sri Purushothama has in Him, the ten types of

creation-manifestations etc. (Sarga – Visarga). The Vedas have also spoken about this. The “virtues” of our Lord’s Holy feet are explained below.

(1) “SAASWAT;- The first “virtue” (quality – Dharma) of our Lord’s holy feet is “Saaswat” i.e. it is always existing - permanently everlasting! Even the factor of “time” (Kaala) cannot measure our Lord’s holy feet (i.e. the holy feet are everlasting – beyond “time”). Hence, the reverse is also true i.e. that, which can be controlled or divided by “time”, is not the holy feet of our Lord!

(2) “PRASAANTHA”:- The second “virtue” of the Lord’s holy feet is “very peaceful” (Prasaantha). Our Lord Sri Purushothama, is both “peaceful” and “not peaceful”. But this imperishable holy feet is always “peaceful”! The “changes”, which one experiences, due to the three qualities of “Satwa etc.” are also called as “peaceful”, “Daya” or our Lord’s compassion is hailed as “Satwik”. In other words, both the qualities of Satwa and others, and the factor of “time”, cannot affect our Lord’s holy feet.

(3) “ABHAYAM”:- The third quality of our Lord’s holy feet is “Abhayam” (fearlessness). No fear can enter here. This world of life and death has three defects viz. impermanency, ever-changing nature and fear! But, all these three are absent, in the holy feet of our Lord.

(4) “ANUBHAVAROOPAM”:- The fourth quality of our Lord’s holy feet (it’s nature) is, that this can be only “experienced” (Anubhavaroopta). For any experience, there are three entities viz. (1) the experiencer, (2) the knowledge of experiencing, (3) the

object, which is experienced. All these three are absent here, with reference to our Lord's holy feet. IT IS ALWAYS OF THE NATURE OF BLISSFUL EXPERIENCE! The word "Suddha" (pure) used here, denotes 'bliss' (Aananda). The aspect of "bliss" only is our Lord's holy feet.

(5) "SAMAM":- The fifth quality of our Lord's holy feet, is "Samam" i.e. it is always of the form of "truth" (Satroopam). That is why, our Lord's holy feet is called as "Satchitaanaanda-roopa" i.e. Sat, Chit and Aananda combined! The "bliss", which is experienced at all times, unaffected by the three types of "time" is called, as the Imperishable Brahman, which is our Lord's lotus like holy feet.

(6) "SARVAYAVAHAAARATEETA":- The sixth quality of our Lord's holy feet is, that it is "beyond all activities" (Sarvavyavahaaraateeta). No one can deal with this holy feet, with a worldly motive. In this world, with all objects, usually two types of "activity" are done. (1) Truthful. (2) Untruthful. But, our Lord's holy feet is beyond, truth and untruth. It is not seeable as a "form", by everyone. Hence, it is truthful! But, no one can "deal" with it, like, we deal with a "worldly" object. Moreover, it is of the "form" of "experience" to everyone, and to itself. Hence, no one can "deal" with it, as an "untruthful" object either — as it is always an "experience". That is why, our Lord's holy feet is hailed as "Sad Sat Param".

(7) "TATWAM" (PARAM):- The seventh quality of our Lord's holy feet is, that it is not an "object" at all. In this world, we see two types of "objects" viz. (1) the task, which is completed, (2) the cause for

this task. The making of "pot" is a "task". The mud etc. are the "cause", for the "pot" making. ie The object and it's principle (Tatwam).

But our Lord's holy feet cannot be described, as an object or the principle, behind the object! It is not a cause; it is not a task, and it is not worldly (of the world); it does not belong to us (Aatmeeya). It is also not "Sabdam" (a word - sound). Neither, it is the meaning of a "word". Our Lord's holy feet is beyond "Prakruti" (nature) also. That, which is there, cannot be denied and, that which has become everything, can be also told to be "not there" - as a "thing", of it's nature, is not there to be compared to, or checked with! Moreover, it is everything! Hence, it can be called as "not a thing = nothing". Hence, our Lord's holy feet are considered as "beyond", both truth and untruth (Sadasat Param).

(8) "AATMAROOPAM":- The eighth quality of our Lord's holy feet is, that it is the "Aatma" of everyone! This "Imperishable Brahman" (Akshara Brahman) is the "Aatma" of everyone. It has no "Aatma", as it's OWN basis! Hence, this imperishable brahman is not the "Aatmeeya" of any other "Aatma" (i.e. belonging to). This imperishable brahman's "nature" is very unique. It is not just "Aatma" only - it is the "principle" (Tatwam) behind the "Aatma". It is the essence, (Saaram) and the most secret self (Gooda Roopam).

In this world, there are two objects viz. (1) The physical object and (2) the principle, behind this object i.e. it's basis. We deal with the "physical" object only at all times, and never with it's "principle".

We never understand this principle! Like gold, and the ornaments made out of gold. The ornament is an object. We can easily understand this. But, the basis and principle of this ornament is Gold, in which there is no difference (like in bangles, necklaces, rings etc. made of gold). In this way, the principles behind all these objects are many and limitless – like gold, mud, cotton, seeds etc. But in reality, all these “principles” and “basis” of all the objects, can also be regarded as “objects” only – as “gold” can be made into “ashes” (fine particles). IN THIS WAY, IN THIS WORLD OF BIRTHS AND DEATHS, EVERYTHING IS AN OBJECT (VASTU) ONLY AND NOT A PRINCIPLE (VASTU TATWAM).

(9) “AKSHARA BRAHMAN”:- The ninth quality of our Lord’s holy feet is, that this “Imperishable Brahman” is the highest principle. Then, what is the highest principle? (Tatwam). It is the “Aatma”, which is the “principle” behind every object. The scriptures are the proof and evidence for this. In the Bhagawad Gita, our Lord has explained this, with sound reasoning and logic! An object can be cut, can be burnt, can be wetted or can be dried up! BUT THE AATMA CANNOT BE CUT, DRIED UP, BURNT OR WETTED! This is the test! (NAINAM CHINDHANTI MAARUTAH) – GITA).

(10) “AGOCHARAM”:- The tenth quality of our Lord’s holy feet is, that it is beyond all “understanding”. No one can understand the “Aatma” by cutting it. Neither through burning it, wetting it or drying it! Due to all this, we have to realize, that the “Aatma” is the “principle”, behind (basis) of all objects, and not an “object”. The individual “Aatma”

indweller in the "body" (Dehi). This is understood as the "consciousness" (Chaitanyam). It deals with the "actions" of the word, with its "I", — but in reality however, this Imperishable "beyond" Brahman, cannot be understood by anyone! There is no change in this, nor does it become "part" of daily actions and dealings. This "Aatma" is everlasting and there is, in reality, nothing else than this "Aatma", "in" and "as", this Universe!

Our Lord's holy feet is neither the "doer", nor the "action" itself — with reference to the "activity" of "sound" (Sabdam). It has no "actions" of the "mental" nature (Manasik). In this way, this holy feet of our Lord is "untouched", by anything!

Can the "infatuating power of Maya" affect the holy feet of our Lord? It is said here, that this "Mohika" (infatuating) Maya runs away (flees away) from a very long distance itself. The reason for this "fleeing" is her "bashfulness" (Lajja). This "Maya" is a servant-maid of our Lord's holy feet! Our Lord is the treasure house of limitless 'Jnana', and this "Maya", which consists of other knowledge or ignorance, is after all, a "part" of our Lord's knowledge only! Hence, all types of "knowledge", are under the control of our Lord only. When this "Maya" tries to "infatuate" the Bhakthas of our Lord, our Lord comes to know about her intentions! Hence, being the servant maid of our Lord's holy feet, she gets "bashful" (due to our Lord's knowing her intentions) of our Lord, and runs away quickly, from that place! Not only this, she gets "bashfulness" in facing the Bhakthas of our Lord too, who serve and worship our Lord's holy feet! (VILAJJAMAANA - very bashful). The purport of

this is, that THE INFATUATING POWER OF OUR LORD'S "MAYA" POWER CANNOT HARM OUR LORD'S DEVOTEES, EVEN IN A SMALL WAY! She gets extremely bashful to come near to the devotees of our Lord.

In this way, we have seen the 10 virtues and qualities of our Lord's holy feet. Now, the "fame" of our Lord's holy feet, as described in the Upanishads and other Vedanta scriptures, is being told. It is said, that THE SAGES, DEVOTED TO THE "VEDANTA" SYSTEM HAIL OUR LORD'S FEET AS "BRAHMAN". This "Brahman" is all-pervasive! It's outside "manifestation" is as 'Ishwara' (the Lord) and during this "manifestation", Brahman is called as "Bhagawan", and as His holy feet. When this "Brahman" manifests itself, as the "controller" (Niyaamak), then, it is hailed, as "Param" (beyond - Hamsaroopam). When this "Brahman" manifests itself as the "enjoyer" (Bhoktha), then, it is hailed as 'Pumaan' (Purusha). At this time, this Universe, becomes the object of enjoyment for Brahman! HENCE, THIS IMPERISHABLE BRAHMAN IS HAILED, IN VARIOUS HOLY SCRITURES, AS BRAHMAN, BHAGAWAAN, PARAM, PUMAAN, HOLY FEET (CHARANAM), STHANA (ABODE), VIRAAAT (THE UNIVERSAL FORM), "BHOGYA", "CHARANĀBHARANA" ETC. But, as Brahman is "all-capable" and "all-pervasive", it is He, who becomes "everything". Our Sri Mahaprabhuji says, that he has, through many "Kaarikas", in his treatise titled "Sarva Nirnaya Nibandha" described this holy feet of our Lord, in many ways!

What is the "result" (Phalam) of getting associated, and attaining the lotus feet of our Lord?

It is said, in this verse, that the “result”, is the “highest bliss” (Paramaananda) and “ending of all sorrows” (Dukhaabhava). (AJASRA SUKHAM VISOKAM). In this world also, there are 2 “results”, which everyone tries to seek and attain viz. (1) not to have “sorrow” and (2) to enjoy limitless happiness. This holy feet of our Lord confers both of these “benefits” of the highest nature.

The scriptures also say, that this holy feet of our Lord is “different” from the activities of both the “worldly” and the “Vedic” nature. But, this is well known in Vedanta! Many persons regard the bliss of our Lord as “countable” (Ganitaananda). But, truly, it is the highest limitless ‘bliss’ (Paramaananda). It is of the form of “Jnana” and “Aananda”. Our Lord’s holy feet also follow the rule of being “opposite nature, at the same time”, like our Lord Sri Purushothama Himself (VIRUDHA DHARMAA-SRAYAM).

What is the spiritual practice (Saadhana) necessary to achieve this “result”? It is said, that an “unconquered mind” drags the “Aatma” away into “Samsaara” — of lives and deaths! It is necessary to bring the mind under one’s control i.e. sages and Bhakthas, after bringing the mind, to think always about the lotus feet of our Lord, give up the various instruments of Saadhana too! In fact, some scriptures say, that all these “spiritual practices” are told to be done, only to conquer the mind, and not to attain the “result”. When the “covering” of the mind gets removed, automatically, the results of “ending of all

sorrows" and the "enjoyment of the highest bliss" occur!

Making the mind "blemish-free", and making it "pure" (Nirmal) is the internal discipline, and renunciation or taking "Sannyasa" is the external spiritual discipline. In this way, a devotee should do the contemplation of our Lord's entire form after "conquering" contemplation (crossing over) each of His divine "parts".

Many persons, who profess the idea of "incontrovertible Samaadhi" (Asampragna Samaadhi), say that, it is indeed appropriate to meditate on the form of Sri Hari and others. But, after attaining intense concentration, the "parts" of the form, have to be given up, in meditation, so that the "union" with one "Aatma" takes place! Of course, in our analysis here, our Sri Mahaprabhuji says, that this is not the meaning given. Here, what is told is not "giving up" of the contemplation on these "parts" (ie which ever "part" is crossed over) but it is giving up of the dependence on the spiritual practice, through which this "crossover victory" has been achieved. If, a devotee gives up the contemplated divine parts of our Lord, then all his previous efforts will be rendered a "waste"!

Someone, may ask a question, as to why, this dependence on "spiritual practices" should be given up? Answering this, it is said, that this is done, so that, the devotee should become capable of "meditating" on the entire holy form of our Lord - especially, when one "limb" of our Lord, is related to the other limb! After completing "conquest" over one "limb", through deep absorption and contemplation, the

devotee should undertake to do "contemplation" of the other "limbs" of our Lord. Hence, the previous spiritual practice has to be given up!

Now, to clarify this further, an example is being given – LIKE INDRA, THE LORD OF "RAINS" DOES NOT KEEP WITH HIM THE VARIOUS INSTRUMENTS SUCH AS PICKAXE, COIRS ETC. WHICH ARE USED TO DIG A WELL FOR WATER! Indra does not need them, as He is the Lord of "rains" itself! In the same way, the spiritual aspirant, in the beginning, not knowing the glory of our Lord's holy feet, but with great eagerness to attain our Lord, gathers with him, even very petty and small "instruments of spiritual practice". But, gradually, on attaining due authority and deserving nature, through the power, grace and glory of the holy feet of our Lord, he attains the wealth of our Lord's holy feet. At this stage only, he realizes the "petty" nature of the spiritual practices, used by him and feels that "after all I have done all these, due to my forgetting, the true glory of our Lord's holy feet". Hence, having attained the "wealth" of our Lord's holy feet, he gives up the dependence on, all these "spiritual practices". In this way, he becomes a "Viraat Saadhak" (highest spiritual practicante) and he adopts the higher spiritual disciplines. At this time, he attains the entire and total "result" as a whole (i.e. not in "parts"). When this total and full experience of our Lord's highest glory is attained, he gives up both - the petty and the very big spiritual practices!

In this way, through this second canto, the "origination" of our Lord's true divine form has been

described. In the third canto, there will be the description of the glory of our Lord's "Bhakthi", by telling that the devotee, who is desireless or is desirous of attaining the "Aatma" only, should serve and worship our Lord (Purusha) through intense Bhakthi". Here, the Lord, who is to be attained, as the "result" of spiritual practices, is being described further (i.e. His glory).

स श्रेयसामपि विभुर्भगवान् यतोऽस्य

भावस्वभावविहितस्य सतः प्रसिद्धिः।

देहे स्वधातुविगमेऽनुविशीर्यमाणे

व्योमेव तत्र पुरुषो न विशीर्यतेऽजः॥४९॥

VERSE 49 Meaning: "Our Lord is the truthful basis of this truthful Universe, made out of the spiritual principles and nature, as willed by our Lord! It is our Lord, who has created and illumined this Universe! It is our Lord only, who is capable and gracious to bless everyone with the attainment of their goals in their lives (Purusharatha). When this body or the entire Universe, becomes aware of it's true material as well as the principles behind their existence, and when this body as well as the vast Universe begins to get destroyed, after being shattered and broken into pieces, then our Lord, who is birthless, Imperishable Brahman, like space (Aakaasa) itself, does not get destroyed or dissipated. He, neither gets broken into pieces and does not get destroyed either! HE REMAINS, AS HE IS, AT ALL TIMES, AS ALWAYS!"

श्रीसुबोधिनी : स श्रेयसामपि विभुरिति। स वस्तुतः स्वतः परमपुरुषार्थरूपः। एतादृशोऽपि यदि कश्चित्कामयते स्वर्गादिकमपि तदपि

प्रयच्छति। यतः सर्वेषामपि श्रेयसां फलानामयमेव विभुः समर्थ उत्पादयितुं दातुं च। यतोऽयं भगवान् परमानन्दरूपोऽपि षड्गुणान् बिभर्तीति। तत्र हेतुमाह। यतः अस्य जगतः भावस्वभावविहितस्य सतो भगवतः सद्रूपादेव प्रकर्षेण सिद्धिरुत्पत्तिः। सर्वमेव हि जगद्विरूपम्। एकं भावविहितमन्यत्स्वभावविहितम्। भावो धात्वर्थः क्रिया तदभिव्यङ्ग्यो वा। तेन निष्पद्यते किञ्चिज्जगत्। सामान्यक्रियाभावः। तद्विकाराः भावविकारा उत्पत्त्यादयः। तेन ये केचनोत्पद्यन्ते प्राप्यन्ते अभिव्यज्यन्ते वा ज्ञायन्ते वा ते सर्वे भावविहिताः। ये तु नित्यनिरतिशयादिरूपा अक्षरकालादयस्ते स्वभावविहिताः। तेषां स्वरूपमेव भावः क्रियादिरूपस्तेन विहिताः। स्वतः सिद्धा इत्यर्थः। एवं क्रियातः स्वतश्च सिद्धाः सर्वे ब्रह्मणः सद्रूपादेव प्रसिद्धाः लब्धसत्ताकाः। अन्यस्य सत्संपादकत्वाभावात्। तस्माद्भगवानेव सर्वफलानामुत्पादको दाता चेति युक्तम्। एवं स्वरूपादिफलान्त भगवत्स्वरूपं विचार्य फलदानप्रस्तावे फलं कस्येत्याकांक्षायां तच्चेत्फलं भगवत एव भवेत्तदा विचारप्रवृत्तिवैयर्थ्यापत्तिरिति जीवस्य फलमिति वक्तव्यम्। तत्र जीवो नाम कः पदार्थ इति जिज्ञासायां यो देहवान् स जीव इति लोकवेदप्रसिद्ध्या देहसम्बन्धी जीव इति निश्चीयते। तत्र सन्नियोगशिष्टत्वे देहेन सह उत्पद्यते। देहे लीयमाने विलीयत इति मन्तव्यम्। अन्यथा पृथगपि तस्य प्रतीतिः स्यात्। “अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशत” इति देहाभावे न कोऽपि पुरुषार्थः सिद्ध्यतीति देहान्वयव्यतिरेकानुविधानादस्मिन्नेव देहे यदात्मनः फलं तत्फलं नाऽन्यदिति मतं निराकरोति—देहे स्वधातुविगम इति। अयं हि देहो नाऽऽत्मा। किंत्वात्मन आवरणरूपः। तत्सम्बन्धेनैव तस्य सुखदुःखजननात्। “नित्यः सर्वगतः स्थाणुरिति वाक्येन तस्य सर्वगतत्वादिश्रवणाच्च। तस्माद्यथा घट आकाशपरिच्छेदकस्तथा देहोऽप्यात्मपरिच्छेदकः। एवं यथा नोत्पत्तिस्तथा देहनाशोऽपि न तस्य नाशः। तथा च यदाकदाचित्तस्य फलं फलमेव। देहस्तु स्वधातुविगमेन विशीर्यते। तस्योत्पादका ये धातवः संस्कृतभूतावयवाः। अत्रादयस्तु तदुपष्टम्भकाः। ते हि धातवः स्वसमवेतं फलं जनयित्वा कृतार्थाः सन्तो निवर्तन्ते तदा तैः सह जातो निवर्तते। तथाऽयमात्मा देहेन सह जातः। यथा देहो धातुभिः। तस्मात्फले न काऽप्यनुपपत्तिरिति॥४९॥

उक्तमर्थमुपसंहरति—

SRI SUBODHINI: OUR LORD, WHO IS IMPERISHABLE BRAHMAN, IN REALITY, IS INDEPENDENT, THE BIGGEST AND HIGHEST, OF THE “FORM” OF ALL GOALS AND RESULTS! HE, WHO ATAINS OUR LORD, GETS TOTALLY “FULFILLED” IN HIS LIFE! But, when a devotee is blemishful and seeks only the attainment of heaven or “worldly” enjoyments, then our compassionate Lord blesses this devotee, with whatever he desires to attain or prays for! WHY? IT IS OUR LORD ONLY, WHO IS THE “SWAMI” (MASTER) AND “GIVER” of all “worldly and supernatural” benefits. He is the “originator and giver” of all these benefits — both material and spiritual. HE IS ALL-CAPABLE! OMNIPOTENT! That is why, our Lord, in the scriptures, has been hailed as BHAGAWAAN! Though our Lord is the highest symbol of “Paramaananda”, He, using His 6 opulences of Aishwaryam etc. confers all other benefits also, on the devotees!

Why does our Lord confer these material and worldly benefits? (When He could give higher benefits?) Answering this, it is said, that He does this, as HE IS THE ORIGINATOR OF THIS UNIVERSE, WHICH HAS BEEN CREATED OUT OF “BHAAVA” (ATTITUDES) AND “SWABHAAVA” (NATURES). OUR LORD, WHO IS IMPERISHABLE BRAHMAN, IS OF THE FORM OF CHIT (CONSCIOUSNESS), SAT (TRUTH) AND AANANDA (BLISS). Due to this, from the Lord’s form of ‘truth’, this Universe, made out of the truth of our Lord (Satroopa) is created. In other words, our Lord, as the “Truth”, becomes this “Universe”, through His “all pervasive” nature. — LIKE GOLD BECOMES THE ORNAMENTS! This entire universe is respectively created, through the celestial and mental powers of

our Lord, through "Swabhaava" (nature) and "Bhaava" (attitude). The word "DHĀTU" is interpreted as "attitude" and this is also "action" (Kriya). This is limitless! "Action" is the nature and quality of "truth" (Sat)! Both "existence" and "movements" are actions only. Both of them, are the "qualities" of our Lord.

Many "actions" of our Lord, are permanent and many are "momentary" only. Though, this Universe looks like, in eternal "motion", in reality, it is stable! An example is given here. If a cotton stick is set fire to, and swirled "fast" round and round, then it will give the impression of a round wheel of fire, in motion!

This Universe is based on "attitudes" (Bhaava) and is seen, as both with permanent and temporary "actions". Hence, all the materials, which are created or attained, illumined, or known — all these are ruled and controlled by "attitudes". They are made out of "actions". Hence, they are only "changes" of a permanent substance! This Universe is made as "physical", and many a time, we get the illusion of the nature of "horn of a rabbit" in this Universe (i.e. seeing that, which is absent)!

The Universe is made out of "nature" (Swabhaava). This is both mental and celestial. The nature of "imperishable" status,time (Kaala),the actions of our Lord — all these are not governed by "nature". In other words, these are the different forms of our Lord only. The "form" of these "materials" is "nature" or "Swabhaava". These manifest themselves as the "actions" in this Universe. There is nothing else than these materials! - as all these are self-evident materials (self made). The "external" creation is done through these "materials" only. This is known as the "first creation".

All things are made out of "Brahman" only. Their basis and existence is caused by Brahman. THERE IS NOTHING ELSE THAN BRAHMAN! From this, it is also proved, that OUR LORD WHO IS THE IMPERISHABLE BRAHMAN IS THE "ORIGINATOR" OF ALL "RESULTS" AND "GIVER" ALSO! HENCE, HE IS THE HIGHEST GOAL (PARAMA PURUSHARTHAM).

In this way, we have described, our Lord's truthful nature from "His blissful divine self" up to "our Lord as the "result" itself (Swaroop and Phalam). When our Lord has become every thing, what and who will attain the "result"? and for what purpose, is this "result"? to whom is it given? If we were to say that this "result", is for the sake of our Lord, then whatever has been told up to now, becomes a "waste"! Our Lord is the result, and He does everything by Himself and for Himself. In this way, our Lord, in a way, is the "way and goal" too (Siddha and Saadhan). If we accept this proposition, then, there is no necessity to think further! Is this "result", which is our Lord Himself, belonging to someone else? Who is this other? Then, by force, we have to say, that THE "JEEVA" IS THE "OTHER", WHO GETS THE RESULT, IN THE FORM OF OUR LORD! This result is for the sake of "Jeeva". OUR LORD GIVES TO THE JEEVA, THE "RESULT" OF HIS OWN SELF!

Then, another question arises. What is the nature of this "Jeeva"? We have to, again, perforce say, that the consciousness, which has a body is the "Jeeva". This is also the view of the scriptures, and in this world. The "consciousness" has got "united" with a "body". Many persons are under the wrong understanding, that this "consciousness" is born, and it dies along with the birth and death of the body!

But, the truth is, that **THIS BODY ITSELF IS THE AATMA!** (i.e. the “Aatma” has become the body). Without the “body”, the knowledge or presence of the “Aatma” is absent. The Vedas say, that “the consciousness without the body, is not aware of the pleasant or the unpleasant things”. In other words, without the body, the “Jeeva” is not able to understand or realize, the four goals of one’s life or attain them! But the “result” belongs to the “Aatma”, and not to the “material” body. This body is the “covering” of “Aatma”. Because, the “Aatma” is present, in the body, there is the “cognition” of both joys and sorrows. The “Aatma” never gets destroyed. It is present everywhere! It is present in everyone and everywhere. In the Gita, the “Aatma” is said to be permanent (NITHYA), is present in everything (SARVAGATAHA) and stable (STHAANU) – like space (Aakaasa). Like space is permanent, all pervasive and stable, but it appears to be “broken and divided” through the various “forms”, like pots etc. Through this, it again appears, that these pots etc. have caused division in “space” – whereas in reality, it is these “pots” etc., which have caused the “seeming” division in the otherwise “one limitless” space! Hence, the “existence” of “bodies”, is like the existence of “pots” and the “bodies”, cause “division” – whereas **ONE AATMA CONTINUES TO REMAIN, AS ONE UNDIVIDED WHOLE ONLY!** Aatma gets illuminated because of the body, and it is not originated! Due to this, “Aatma” is not created or originated, and hence, it is not destroyed also. Only, the body gets originated, stays for a while, and gets destroyed!

Hence, the “result” of “Imperishable Brahman (our Lord’s holy feet) is given to this “Aatma”, in the body – nay “Jeeva” – whether there is a body or not!

Through, the astonishing mixture of the 7 principles, this body is made. But, due to "opposite" tendencies and conduct, when it becomes declined or dissipated, then this "body" gets disintegrated into it's original materials (which are the 5 elements). These 5 elements, through their "subtle atoms", create this "body", which gets sustained through food, and the process of "disintegration" takes place! This "Aatma" also is illumined along with the body. As such, through the disappearance of the body, "Aatma" also withdraws into the world of "unseen" (AVYAKTHAM). Hence, it is the "Aatma", which attains the "result" of Brahman, and this is but natural and appropriate!

Now, the above description is being concluded.

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः।

समासेन हरेर्नाऽन्यदन्यस्मात्सदसच्च यत्॥५०॥

VERSE 50 Meaning: "Oh Sri Naarada! I have, in a very detailed way, described our Lord, who is the symbol of all results and goals, and who is the creator and protector of this Universe! Now, to put it in a summarized way, the purport of what all I have told you so far, is this. "EVERYTHING IN THIS UNIVERSE, TRUTHFUL AND UNTRUTHFUL, ALL ACTIONS AND THEIR RESULTS ARE BORN OUT OF THIS IMPERISHABLE BRAHMAN (AND NOT FROM ANYONE ELSE). THE PART OF UNIVERSE, WHICH IS SEEN AND THAT WHICH IS UNSEEABLE - ALL THESE, FROM THE POINT OF VIEW OF REALITY, IS OUR BHAGAWAN SRI HARI ONLY!"

श्रीसुबोधिनी : सोऽयं तेऽभिहित इति। मयैतावता कालेन भगवानेव निरूपितो दशविधलीलायुक्तः। भगवत्त्वेन षड्गुणाः। विश्वभावनत्वेन चत्वार उत्पत्त्यादयो मोक्षश्च। धर्मादयो वा। तैरेव हि विश्वं भाव्यते। एवं विश्वभावानो भगवानेतावता प्रबन्धेन निरूपितः। श्रवणं तव सम्पादितमिति भावः। विस्तरेण

निरूप्य संक्षेपेण निरूपयति बुद्धिसौकर्यार्थम्—समासेनेति। यावानर्थो मया विस्तरेण निरूपितस्तस्याऽयं समासः सङ्क्षेपो भगवानेव सर्वं भगवत एव सर्वमिति। उपचारव्यावृत्त्यर्थं निषेधमुखेनाऽऽह—हरेर्नान्यत्। हरिरेव सर्वं हरेरन्यत्र। हरेरेव सर्वं नत्वन्यस्मात्। सदसत् उत्कृष्टमपकृष्टं च। चकारात्कालादिकमपि। यदिति प्रसिद्धम्॥५०॥

एवं संक्षेपविस्तराभ्यां निरूप्य शास्त्रमुपसंहरति—

SRI SUBODHINI: “Oh Sri Naarada! I have told you so far, the ten types of Leelas of our Lord, and His 10-fold divine nature! There is no one else than our Lord, who is connected, in this way, “as everything”! No one, and nothing else exists either. Our Lord’s primary “form” is SAT-CHIT-AANANDA (truth-consciousness-bliss), and this divine nature has 6 qualities of Aishwaryam (opulence), Veeryam (courage), Yash (fame), Shree (wealth), Jnana (knowledge) and Vairaagyam (detachment). It is our Lord, who has created this Universe, rules and protects it and finally destroys it too! He is the “liberator” also. He has become the 4 goals of one’s life viz. Dharma, Artha, Kaama and Moksha. Through the instruments/power of His divine nature and results, our Lord “runs” this Universe. He illuminates and protects (rules) this Universe. This is Sri Bhagavatam, which speaks out all these eternal truths and glory of our Lord! (Bhagavata Idam Jnanam). You have now listened to this up to now. Now, I will tell you, in a pithy and summarized manner, the gist and purport of what all I have spoken to you up to now.

The highest truth is that this Universe,, which is seen, and being heard by all of us, is our universal Lord only. No one else! Everything is made from our Lord, and not from anyone else! THERE IS NO ONE OTHER, THAN OUR LORD SRI HARI. OUR LORD SRI HARI HAS BECOME EVERYTHING!

FROM LORD SRI HARI ONLY, EVERYTHING HAS BEEN CREATED (BORN). NOT FROM ANYONE ELSE! BIG – SMALL, GOOD – BAD, THE FACTOR OF “TIME” (KAALA) AND ALL OBJECTS – NAY WHATEVER IS SEEN AND UNSEEN IS OUR LORD SRI HARI ONLY!

After telling the highest truth, in a summarized way, the glory of this Sri Bhagavatam is being spoken.

इदं भागवतं नाम यन्मे भगवतोदितम्।

संग्रहोऽयं विभूतीनां त्वमेतद्विपुलीकुरु॥५१॥

VERSE 51 Meaning: “This holy scripture is known as Sri Bhagavatam, which, our Lord Sri Hari, has given for my sake! – as a “Blessing”! This indeed is a summarized description of our Lords’ virtues, powers and grace! Please describe this, in a detailed way, to everyone!”

श्रीसुबोधिनी : इदमिति। यदिदं मया निरूपितं तद्भागवतम्। भगवता प्रोक्तं भगवत्फलकं भागवतं नाम। तत्र तृतीयार्थमाह—यन्मे भगवतोदितमिति। यन्मे मह्यं भगवता उदितं स्वयमिति। अस्माद्धेतो इदं भागवतं नाम। ननु भगवता हि स्वरूपं सर्वमेवोपवर्णितम्। तत्कथमेतावदेवेत्याशङ्क्याऽऽह—संग्रहोऽयमिति। अयं विभूतीनां संग्रहः संकोचः। संक्षेपविस्तरौ ह्यधिकारानुसारेण निरूप्येते। तत्र त्वमुत्तमोऽधिकारी। अतस्तुभ्यं संक्षेपेण निरूपितम्। त्वं त्वन्येषामर्थ एतद्विपुलीकुरु विस्तरेण वर्णय॥५१॥

विस्तारकथने हेतुः—

SRI SUBODHINI: “Whatever is told by me so far is Sri Bhagavatam. Our Lord Sri Narayana only has spoken about this. Our Lord is the “result” of listening and understanding this treatise! This is the knowledge of our Lord (Jnana)! Our Lord is both the ‘knowledge’ and ‘Jnana’.

This “Jnana” has been given to me by our Lord Himself, and as this is “given” by our Lord, this

scripture is known as "Bhāgavatam".

A question arises here. Sri Naarada may have felt in his mind, that our Lord would have spoken about Himself, in a very detailed manner, and how come, Lord Brahma has spoken, now, only "this much", about our Lord? Answering this, it is said, "in a summarized way", "I have spoken to you, about the powers, virtues and glory of our Lord, in a summarized way. I have spoken, about our Lord's incarnations in the various "aeons" also, in a succinct way only! Our ONE LORD has manifested in different "forms", at different times, taking different attributes! This is the summary of all this! Telling in a detailed or summarized way depends upon the authority and deserving nature of the hearer! You are the best of deserving persons! You deserve to be omniscient! Hence, I have told you everything in a summarized way! Now, you should, in a very detailed way, explain this holy scripture, to all the other deserving persons!"

Lord Brahma is now telling, as to why, this holy scripture should be explained and expounded, in a detailed way?

यथा हरौ भगवति नृणां भक्तिर्भविष्यति।

सर्वात्मन्यखिलाधार इति सङ्कल्प्य वर्णयाम्॥५२॥

VERSE 52 Meaning: "Oh Sri Naarada! Please explain and expound this holy scripture of Sri Bhāgavatam, with a firm determination in your mind, in such a way, that deserving devotees will get pure love and Bhakthi to our Lord Sri Hari, who is the basis of this entire Universe, and who has become all forms and names of this vast Universe!"

श्रीसुबोधिनी : यथा हरौ भगवतीति। माहात्म्यज्ञानपूर्वक-
सुदृढसर्वतोधिकस्नेहस्य भक्तित्वान्माहात्म्यज्ञानव्यतिरेकेण तस्या

अनुदयान्माहात्म्यज्ञाने विस्तारकथनस्य हेतुत्वान्माहात्म्यज्ञापनेन भक्तिजननार्थं विस्तारो वक्तव्यः। किं बहुना। यथैव भक्तिर्भविष्यति तथैव वक्तव्यः। अनेनाऽधिकारानुसारेण पदार्था वक्तव्या इत्युक्तम्। ननु निरूपितेऽपि माहात्म्ये सम्बन्धाभावात्कथं भक्तिर्भविष्यति। “आत्मनस्तु कामाय सर्वं प्रियं भवती” इति श्रुतेरात्मैव परमप्रेमाश्रयः। अन्यत्र तु तदुपाधिकं प्रेम। तद्भगवति कथं निरुपाधिकं प्रेमेत्याशङ्क्याऽऽह—**सर्वात्मनीति**। अयं भगवान् सर्वेषामात्मा। यथा सर्वात्मत्वं तदुपादितम्। एवमात्मत्वेन स्नेहविषयत्वं प्रतिपाद्य पुत्रादिसर्वविषयस्नेहप्रतिपादनार्थं भगवत्कृतमुपकारं दर्शयति—**अखिलाधार इति**। सर्वेषामाधारभूतो भगवान् सर्वप्रकारेण। अतस्तस्मिन्नुचितः स्नेह इति। यदा लोकेभ्यो भगवद्गुणा विस्तरेण वक्तव्यास्तदा फलान्तरं नोद्देश्यं किन्तु भगवद्भक्तिरेव सर्वेषां भवत्विति मनसि निश्चित्य गुणा वक्तव्या इत्याह—**इति सङ्कल्प्येति**। वर्णय। एकैकं पदार्थं बहुभिः प्रकारैः कथयेत्यर्थः॥५२॥

ननु विस्तारकथने तेषां भवतिः भक्तिः। मम किं स्यात्तत्राऽऽह—

SRI SUBODHINI: Our Sri Mahaprabuji has explained the nature of “Bhakthi” here. A devotee should have clear knowledge about the glory of our Lord. Then, he should have firm, unshakable and the highest love (Prema — Sneha) for our Lord! This attitude is Bhakthi. Usually “love and attachment” to our Lord gets originated and progressed through a clear understanding of our Lord’s glory. It is therefore necessary, to expound about the Leelas of our Lord, in a detailed way, so that a full realization of His glory is attained.

“Please expand this holy scripture, in such a way, that devotees attain pure and intense love (Prema and Sneha) for our Lord Sri Hari! You are the “best” of the deserving persons. Hence, I need not speak out specially to you! Whenever you see, in this world, the “deserving” persons, as per their nature, please expound this holy treatise, either in a summarized or in a detailed way! This is the purport.

A doubt may arise here, as to what is the

relationship of "people" as our Lord's glory can be always expounded, to everyone? This is answered by telling, that no one will get "Bhakthi" for our Lord, if they do not "realize" or understand the glory of our Lord. In the Vedas, it has been said, that "AATMANASTHU KAAMAAYA" i.e. for the sake of making ourselves happy and joyful, everything is loved! (i.e. only for one's joy and happiness "love" is given or accepted). NOW, OUR "AATMA" (OUR LORD) IS THE REFUGE AND THE HIGHEST SYMBOL OF LOVE! All other "love", except for the "Aatma", happens only due to the relationship of the "Aatma" (i.e. because there is "Aatma"). Hence, all other "love", is full of "Upadhi" or burdensome. Only after listening to the glory of the Lord, an ardent devotee will be able to realize the type of relationship, which the "Aatma" has with our Lord. Hence, the answer is given, by telling, that it is our Lord, who has become the "Aatma" of everyone!

Our Lord is the "Aatma" of everyone. He is the one, who is present in all objects! A person will definitely get unalloyed love for our Lord, as He is the "Aatma" of everyone! After telling this truth, with a view to expound the "basis" of one's love for husband, children etc. Lord Brahma is speaking about the "help and aid" given by our Lord. He says, "AKHILA DHARE" - OUR LORD'S LOVE IS ALL-PERVASIVE (WAVES OF BLISS). Husband, son, wife, body, house, wealth - love for all these is also due to the love for our Lord only (and of His bliss). Hence, our Lord's love and bliss is the basis of everything, which is joyful and blissful. HENCE, IT IS APPROPRIATE TO HAVE OUR LOVE FOR LORD ONLY - INSTEAD ON FOR ALL OBJECTS/DESIRES!

"Hence, Oh Sri Naarada! Whenever you expound

the glory of our Lord, then do not keep any other motive or result in your mind. But expound this holy scripture, so that the listeners may attain causeless and motiveless love for our Lord. Have this as the firm determination in your mind, as the goal! (YITI SANKALPYA VARNAYA). "Hence, please explain, in much detail, each and every word, and its meaning of this holy treatise of Sri Bhāgavatam, and in as many ways, as possible."

It is certain, that by expounding this holy treatise in a detailed manner, love for our Lord will get originated!

मायां वर्णयतोऽमुष्य ईश्वरस्याऽनुमोदतः।

शृण्वतः श्रद्धया नित्यं माययाऽऽत्मा न मुह्यति॥५३॥

VERSE 53 Meaning: "Those devotees of our Lord Sri Hari, who is the Ishwara of everyone, who describe the power and capacity of our Lord's Maya; who, at the time of speaking or listening to our Lord's glory, accept the glory of our Lord, with love and deep respect, who, on a daily basis, listen to the glory of our Lord, with avid interest (Sraddha) – the "Aatma", the "Jeeva" and the "mind" of these devotees will never get infatuated, with the Maya of our Lord!"

श्रीसुबोधिनी : मायां वर्णयत इति। एषा हि भगवतो माया। सर्वसामर्थ्यानामेव वर्णनीयत्वात्। दशविधलीलानां भगवच्छक्तित्वात्। मायां वर्णयत आत्मा न मुह्यतीति सम्बन्धः। ननु मायावर्णनेऽन्तःकरणस्य मोहो भवेन्न त्वमोह इति। तत्राऽऽह--अमुष्य ईश्वरस्य मायामिति। अन्येन वर्ण्यमानां वा अनुमोदतः। सम्यङ्निरूप्यत इति वस्तुतः शृण्वतोऽपि। यद्यपि मुख्यं फलं भक्तिस्तदभावे अन्तःकरणस्य मायया मोहस्तु सर्वथा न भवति तस्माल्लोकोपकारार्थं स्वार्थं च श्रवणादिकं कर्तव्यमिति सिद्धम्॥५३॥

इति श्रीभगवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-
विरचितायां द्वितीयस्कन्धे सप्तमोऽध्यायविवरणम्।

SRI SUBODHINI: All this Universe is caused by our Lord's "Maya" (His capacity). In the description of this Universe, our Lord's "omnipotence" is also realized. The origin and expansion of this Universe, His 10 fold Leelas of being permanent, peaceful nature etc. and His 10 qualities — all these are manifestations of our Lord's powers! Hence, a description of "Maya" does not make a mind really blissful! (i.e. a description of His creation). Hence, those devotees who describe the omnipotence of our Lord, who is the hidden Lord in everyone (although all-capable) and those, who listen to our Lord's glory, and those, who praise our Lord's "Leelas", when other hearers are present, will never attain the "infatuation" with the Maya power of our Lord! Though, the most important "result" of listening to or speaking about the virtues and Leelas of our Lord i.e. attaining pure love for our Lord, is difficult to attain, a sincere devotee will be blessed by our Lord, and he will never get infatuated by our Lord's "Maya" in his inner mind! Hence, with a view to render aid and help to the world, and for the sake of one's own welfare, a devotee should always listen to and sing the glory of our Lord, as contained in this holy scripture of Sri Bhāgavatam.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 7 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं - द्वितीय स्कन्धः - अष्टमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 8

एवं निर्द्धारभजनमुत्पत्त्या च विमर्शनम्।

द्वयं सिद्धं विराड्ब्रह्मरूपयोस्तत्त्वनिश्चये॥१॥

उपपत्त्या विमर्शस्तु त्रिभिरद्य निरूप्यते।

आक्षेपसिद्धांतफलैः सोपपत्तिस्त्रिधा यतः॥२॥

अष्टमे सन्दिहानस्य प्रश्न आक्षेपगर्भितः।

राज्ञो निरूप्यते प्रश्नास्तन्मूला अपरेऽपि च॥३॥

उक्तप्रकारकस्थूलसूक्ष्मरूपाक्षेपे सर्वानुपपत्तिर्भविष्यतीत्याशङ्कं वक्तुं कथायां प्रोत्साहयति षड्भिः— ब्रह्मणा चोदित इति।

KARIKAS 1 to 3 Meaning: “In this way, in the earlier chapters, and in particular, through the 7th chapter, a final determination was made of the “Best and highest” way and nature of rendering “service and worship” of our Lord (Bhagawan). From the 1st to 4th chapter, this service and worship of our Lord have been explained. It has been determined, that everything and everyone is an “incarnation” of our Lord, who is the Imperishable Brahman! There are, two highest incarnations viz (1) of the “mental” incarnation, (2) “physical” incarnation. Our Lord’s universal form

(Viraat Purusha) has become the indweller (Antaryaami) Lord, as also all the objects, which we see outside, from the primordial "Prakruti" (nature) till the blade of grass! (Including women, children and all others). Division, changes, impermanence - these are the "blemish" of the created Universe, and it is told, that service and worship of our Lord only should be done - treating this entire Universe, as the "parts" of the universal Lord! This is necessary, for the sake of understanding the glory of our Lord, who is Paramaatma. This is real service and worship of our Lord!"

"The indwelling Lord (Antaryaami) has two "parts". (1) As, the indwelling 'Purusha' (Lord) and (2) As, the Lord of 'Prakruti' or nature. We have already seen the explanation of the "Jeeva Purusha" in the 6th chapter, and this "Jeeva" has been termed as "VISUDHAM KEVALAM" (pure and single). All the incarnations of the celestial deities and their Lords are made by this "principle". As these "manifestations", also give divided and worldly benefits, an explanation about them, has been made in the 3rd chapter.

After the above, the 24 incarnations of our Lord who is "Aanandamaya" (who is the "indwelling Lord" (Antaryaami) have been explained. Moreover His 10 important incarnations are also explained. This was done in the 7th chapter.

In the 5th, 6th and 7th chapters, a consideration of the origin of the aforesaid manifestations (two) of our Lord has been done. In this way, determination of both the cosmic "subtle" and "gross" principles was made. It's spiritual practices, nature and results were also determined. The universal Lord is (Viraat 'Purusha) the "gross" principle, and the "indwelling" Lord (Antaryaami) is the "subtle" principle.

In the 8th, 9th and 10th chapters, the determination of the "Viraat Purusha", and the principle of "Brahman" will be made, through questions, answers and conclusions. In this way, the "result" of this holy scripture or it's real purport will also be explained. In the 9th and 10th chapters, the "principles, and it's results", are also explained.

In this 8th chapter, the questions of "pointing out" (Akshepa) of King Parikshit have been told. The king had "doubts", on the principles, spoken so far. Hence, he had asked questions, which are "complaining" in nature! Like, the question asked for by the king, there are several other questions also raised in this chapter.

King Parikshit had doubts, on both the "subtle" and the "gross" principles explained so far. With a view to generate more "interest and enthusiasm" in listening to this "story", King Parikshit asks the following questions.

राजोवाच—

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च।
यस्मै यस्मै यथा प्राह नारदो देवदर्शनः॥१॥

VERSE 1 Meaning: "King Parikshit asked, "Oh Brahman! Lord Brahma had ordered Sri Naarada, to expound the "virtues and qualities" (Gunas) of our Lord, who is essentially "without or beyond the qualities" (Nirguna). How did Sri Naarada, whose "Darsan" is holy and sacred, explain this divine nature and principle of our Lord and to whom? (i.e. the way and the people, for whom, this expounding was done). Oh Sri Sukadeva! You are fully aware of the inner meaning of all the Vedas! I am eager to know this!"

श्रीसुबोधिनी : पूर्वाध्यायान्ते त्वमेतद्विपुलीकुर्वित्युक्तम्। तत्संक्षेपश्रवणेनैव यदा महती भक्तिरुत्पद्यते तदा विस्तरे किं भविष्यतीति परमादरेण पृच्छति—**ब्रह्मन्निति** सर्वज्ञत्वाय सम्बोधनम्। ब्रह्मणा प्रेरितो नारदो भगवद्गुणकथनार्थं यस्मै यस्मै यथा प्राह तत्कथयेत्यग्रेण सम्बन्धः। अगुणस्य च गुणाख्याने। सूक्ष्मरूपं त्वगुणम्। चकारात्स्थूलरूपं च। तस्य गुणानामुत्कर्षबोधकधर्माणामाख्याने कथने कथनार्थं ब्रह्मणा नोदितः। नानाधिकारेण वर्णनीयत्वाद्यस्मै यस्मै यथा प्राहेत्युक्तम्। अन्यथा कस्मै प्राहेत्येव ब्रूयात्। तस्य तथा कथने सामर्थ्यमाह—**देवदर्शन इति॥१॥**

नन्वेनेन भवतः क्वोपयोगस्तत्राऽऽह—

SRI SUBODHINI: Towards the end of the last chapter, Lord Brahma had told Sri Naarada, to explain this 'holy scripture in a detailed way'. Lord Brahma meant, that he had explained the qualities, nature and form of our Lord, in the earlier chapters, only in a short and summarized way, and it was the desire of Lord Brahma, that Sri Naarada should explain all this, in a very "detailed" way!

King Parikshit had got determined, that he had got the rise of intense Bhakthi for our Lord, just after listening to a short and summarized version of our Lord's glory only! Now, what will be the limitless benefit, if he were to listen to our Lord's glory in detail!? He knew, that he would be blessed with limitless bliss! That is why, King Parikshit asked Sri Sukadeva, with great joy, "Oh Brahman!" — This addressal indicates, that "You are the form of Brahman! You are omniscient! No one can explain about our Lord, like you, in your truthful, sweet and detailed way! Hence, please tell me, as to what Sage Naarada did, on being ordered by Lord Brahma, and to whom did he speak, our Lord's glory, and in which way or manner?"

The subtlest form of our Lord is "Aguna" — NO "GUNAS". Before creation, our Lord remains in

this subtle form! All the "Gunas" also remain in our Lord, in their "subtle" form. Hence, the Vedas say our Lord as "Aguna". But, Lord Brahma had asked Sri Naarada to speak about the "Gunas" of such "Aguna" Lord! As the hearers will have different deserving natures (and authority), it was necessary for Sage Naarada, to speak differently to different persons! Sri Naarada is hailed as "Deva Darsanaha" – worthy of being seen by the celestial deities - to indicate his capacity to tell, all this.

Sri Sukadeva may say, "Oh king! What will you do, after listening to what Sri Naarada did? What use, will you make of the expounding of the principles, about our Lord, by Sage Naarada? What will be the benefit, which you will derive, on listening to these principles of our Lord and His glory? Answering all these quiries, it is said, as follows.

एतद्वेदितुमिच्छामि तत्त्वं वेदविदांवर।

हरेरदभुतवीर्यस्य कथा लोकसुमङ्गलाः॥२॥

कथयस्व महाभाग यथाऽहमखिलात्मनि।

कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम्॥३॥

VERSES 2 and 3 Meaning: "Oh, the greatest sage of all sages, who know about the purport of all the Vedas! I am eager to know all these!

"Oh! The most fortunate Brahman! Please tell me, all the wonderful Leelas and stories of our Lord Sri Hari, whose powers are remarkable! All these Leelas of our Lord confer auspicious welfare on this Universe. I am convinced, that I will very easily and peacefully, give up my body, by listening to His Leelas, by putting my mind, by giving up all it's attachments, in our Lord Sri Krishna, who is the "Aatma" of everyone, and who, has only manifested

Himself, in all these names and forms, in this Universe."

श्रीसुबोधिनी : एतद्वेदितुमिच्छामीति। इदं हि तत्त्वं कीदृशे अधिकारे कीदृशं वक्तव्यमिति। ज्ञातव्यं चैतत्स्वाधिकारार्थं परबोधनार्थं च। नन्वेतन्मया कथं ज्ञातव्यं, मया तु स्वाधिकारेण ज्ञातव्यमित्याशङ्क्याऽऽह—वेदविदां वरेति। वेदे हि स्वाधिकारेणाऽन्याधिकारेण च पदार्था निरूप्यन्ते। ते च सर्वे ब्राह्मणैर्ज्ञायन्ते। वसन्तादयः कालाः। यथर्ष्याधानमन्त्राः। अश्वमेधादयः क्रतवः। पुनः स्तोमादयश्च नैमित्तिकाः। तथैदतपि शास्त्रं सर्वाधिकारेण प्रवृत्तं तत्तदधिकारभेदेन पदार्थान्निरूपयति। वेदानुसारेण च तत्तदधिकारानुसारेण व्यवस्था। तत्सर्वं वेदविद्विर्ज्ञायत इति सम्बोधनम्। एवं पूर्वोक्तार्थसम्बन्धिप्रश्नमुक्त्वा स्वाभिप्रेतं प्रश्नांतरमाह—हरेरद्भुतवीर्यस्येति सार्द्धेन। हरेः कथाः कथयस्व। आत्मनेपदेन स्वार्थमपि तद्विविष्यतीति ज्ञापितम्। ननु सर्वदुःखहर्तुर्भगवतः कथाः सर्वपुराणप्रसिद्धास्तत्किमद्य विशेषकथनेनेत्याशङ्क्याऽऽह—अद्भुतवीर्यस्येति। न हि भगवच्चरित्रं सुगमम्। अन्यथा करोत्यन्यथा च सम्पद्यते। तस्मात्स्वरूपतः पर्यवसानतश्च नानारूपत्वाद् भगवद्गुणा विविच्य ज्ञातव्याः। किञ्च। भगवत्कथा लोकसुमङ्गलाः। किञ्चिद्वस्तु पुरुषमात्रं सुमङ्गलं भवति यथा रक्षाबन्धनं अलङ्कारा वा। किञ्चिद्गृहमङ्गलं यथा गृहालङ्काराः। किञ्चिद्वंशस्य यथा पुत्रजन्म। किञ्चिद्ग्रामदेशानां यथा रक्षा वृष्ट्यादिर्वा। कथास्तु सर्वलोकसुमङ्गलाः। प्राणिनां भुवनानां च परमकल्याणं कुर्वन्ति। **महाभागेति** सम्बोधनं। तवैवैतादृशार्थकथनेऽधिकारो न त्वन्यस्या। अन्ये तु भगवता तुच्छफलेऽधिकृतास्त्वं तु महाफल इति सम्बोधनम्। पूर्वं यथाधिकारेण वक्तव्यमित्युक्तत्वान्मैतादृशोऽधिकारोऽस्ति तत्र यदुचितं तद्वक्तव्यमित्यभिप्रायेण स्वाधिकारमवस्थाभिप्रेतयुक्तं निरूपयति—**यथाऽहमखिलात्मनीति।** मम मनो-रथ एतावान्। यदैहिकामुष्मिकसर्वविषयेभ्यो मन आकृष्य एकत्र भगवत्येव निवेश्य पश्चात्प्राणांस्त्यजामीति। एतस्मिञ्जन्मन्येतावत्कर्तव्यम्। एवं कृते यद्विविष्यति तदग्रे निरूपयिष्यति। नन्वेतत्सुलभं नाऽत्र शास्त्रमपेक्ष्यते। दृष्ट एव कृष्णो मनश्च महतां स्वाधीनमतः कृष्णे निवेश्यतां किं विलम्बेनेत्याशङ्क्याऽऽह—**अखिलात्मनीति।** कृष्णोऽस्माभिर्ज्ञातोऽप्यज्ञातोऽस्ति। परिच्छिन्नो वा ज्ञातः। स हि सर्वात्मना सर्वात्मत्वेन ज्ञातव्यः। तत्तु न पूर्वं वृत्तम्। “तं यथायथोपासते” इति श्रुतावुपासनानुसारेण फलस्योक्तत्वात्सर्वं फलं तदैव भवति यदि सर्वात्मत्वेनैवोपास्यते। अन्यथा त्वकृत्स्नो भवेत्।

“तद्धैतान्भूत्वाऽवती” ति च सर्वतो रक्षा च सिद्ध्यति। न केवलं साधारणं मनो भगवति निवेशनीयम्। तथा सत्यशुद्धमनसः अशुद्धमेव फलं भवेत्। तस्माद्यथा मनो निःसंगं भवति। यथा वाऽसम्भावना विपरीतभावनाव्युदासेन सर्वात्मकत्वं हृदये स्फुरति तथोपायो वक्तव्य इत्यर्थः॥२॥३॥

मनसो निवेशने अग्रिमं कार्यं स्वयमेव स्येत्यतीत्याह—

SRI SUBODHINI: King Parikshit says to Sri Sukadeva, “You are the “best” among the speakers! You are aware of the ways of expounding the principles of our Lord, in such a way, that I am able to realize the true glory of our Lord!”

“I will be able to understand only, as per my “deserving” nature and authority. As, in the Vedas, it has been prescribed, that it's rituals like sacrifices etc., have to be done, as per the “authority and deserving” nature of the participants, (Karthā) in the same way, this Sri Bhāgavata Sastra (scripture) also has become available, as per the “deserving” nature of the hearers. “You are a Vedavetha” - knower of all the Vedas! Hence, as I am eager to know everything; kindly tell me about all the “Leelas” of our Lord Sri Hari!”

Our Lord Sri Hari's “Leelas” are wonderful and remarkable. Our Lord Sri Hari removes the sorrow of everyone. This is well known, in every Leela of our Lord Sri Hari, as explained in the various stories /scriptures. Our Lord's “Leelas” are “Adbuta” — wonderful. Hence, these “Leelas” cannot be understood easily! Our Lord does enact His Leelas, in so many “opposite and other” ways too, and the “results” of His Leelas also, very often, seem to be the “opposite”! In fact, our Lord only is aware, as to why He does His “Leelas” in a particular way and the nature of it's “effects/results” also are known to Him only! Due to this,, our Lord's virtues, nature

and divine form (Swaroopa) i.e it's knowledge lead, to realize the true purport of our Lord's "Leelas".

"There is also another aspect. Our Lord Sri Hari's "Leelas" confer, always, auspicious welfare on this Universe. Individuals can confer or do auspicious actions like tying up "Raakhi" or giving "ornaments" to wear! Some materials also make our homes look "auspicious" - like hanging of paintings/pictures etc. Some objects, further the cause of the family traditions, like the birth of a son! Some others render yeoman service to the village and the state, in which one lives - like making arrangements for their defense or for good rains! BUT, OUR LORD'S GRACE AND HIS "LEELAS" CONFER AUSPICIOUSNESS ON EVERYONE! FOR ALL BEINGS - NAY - TO THE ENTIRE UNIVERSE, CONSISTING OF THE 14 WORLDS!"

King Parikshit has hailed Sri Sukadeva as "Mahabhāga" (most fortunate one) to indicate, that "you only have the authority to speak out our Lord's "Leelas", which are the highest! No one else has this deserving nature! Our Lord has made all others, as deserving to attain only petty worldly authorities. But you are deserving the highest status and result of having the realization of our Lord's divine self (Bhagawadroopam). That is why, King Parikshit has addressed Sri Sukadeva as "Mahaabhāga" (Oh! The most fortunate one!).

The king had told earlier, about his own "deserving" nature. Now he reiterates the same by telling that, "I am going to give up my body after listening to the Leelas of our Lord Sri Hari. Please tell me the Leelas of our Lord Sri Hari, as per you own will and estimation of my deserving nature! My desire is this much only. Let me be able to

नन्तश्च नित्यपदोच्यते। गुणतश्चेति चकारात्स्मरणादिकमपि संगृहीतम्।

withdraw my mind, from all the objects/pleasures of this world, and of the other, and get merged in our Lord Sri Krishna. After this, let me give up my body! This is the only duty, remaining to be done, in this life! I will tell later whatever may happen! But let me do this first!

If King Parikshit is told, that this "giving up of the body, is easy for you now! (Anyway, serpent Takshaka will come and cause your death in 7 days' time). What is the use, then, for listeing to this Sri Bhāgavata Sasta? "Oh king! You have had the "Darsan" of our Lord Sri Krishna, many times! Hence, why don't you, as a very devoted person, put your mind in our Lord Sri Krishna, now itself? (i.e. why wait, to hear from me, about our Lord Sri Hari's "Leelas"?) King Parikshit replies to these observations by telling, that "our Lord is the "Aatma" of everyone (AKHILAATMANI). Our Lord is known to us, day and night — nay — at all times! But, I have not realized His true glory at all! I have only a limited or measured knowledge, about His limitless glory! Whatever I have known, about our Lord is very far from His true reality and glory! Our Lord is the "Aatma" of everyone. He is all-pervasive! Knowing Him as the "Aatma" of everyone is the true knowledge (Jnana). I have not been able to attain this knowledge, up to now! I have lived in utter self-forgetfulness!"

In the Vedas, it is said, that those devotees, who do service and worship (Upaasana) to our Lord, are protected by our Lord, in the same way and manner of their worship! (TAM YATHA YATHOPAASANE). "I will be able to attain the result of my service and worship only, when I become capable of serving and worshipping our Lord Sri Hari, with the attitude of the Lord being the "Aatma" of everyone"

(Sarvaatmaroopam). I will get only an “incomplete result”, if I worship and serve our Lord, as “divided”!

OUR SRI MAHAPRABHUJI SAYS, HERE, A GREAT TRUTH. HE SAYS, “IT IS NECESSARY TO PLACE (MERGE) OUR MIND, IN AN ORDINARY WAY, IN OUR LORD – BUT ONLY AFTER MAKING IT “VERY PURE” (VISUDHA). When an “impure” mind is made to enter into our Lord, then the “result” also becomes impure! “Hence, my goal is to become unattached, and to make my mind very pure. I am interested to eradicate all the opposite views and thoughts from my mind i.e. other than about our Lord. I am deeply interested to get the “illumination”, in my heart, of our Lord’s true divine nature, of being the “Aatma” of everyone.” Kindly help me to achieve this!

ONCE, THE MIND IS MERGED IN OUR LORD, SRI HARI, ALL OTHER FUTURE “TASKS” WILL GET COMPLETED AND FULFILLED BY THEMSELVES (AUTOMATICALLY) - AS PER THE FOLLOWING VERSE.

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम्।

कालेन नाऽतिदीर्घेण भगवान् विशते हृदि॥४॥

VERSE 4 Meaning: “BY LISTENING TO OUR LORD’S “LEELAS” EVERYDAY, WITH DEEP INTEREST, (SRADDHA) AND BY “PRAISING” HIS STORIES, IN ALL WAYS, OUR LORD SRI HARI WILL ENTER INTO OUR HEART, IN A VERY SHORT TIME, BY HIMSELF!”

श्रीसुबोधिनी : शृण्वतः श्रद्धयेति। यदा यस्मिन् यस्य मनो भवति कामात्प्रेरणया वा तदा तं शृणोति कीर्तयति च। श्रद्धा च तत्रोत्पद्यते। अतः श्रवणादिनिर्वाहकं मनोनिवेशनम्। श्रद्धा हि श्रवणकीर्तनयोरङ्गम्। दीर्घकालादनैरन्तर्येण क्रियमाणस्यैव श्रवणादेः फलसाधकत्वात्। तदा दीर्घकालो नैरन्तर्यं च नित्यपदनोच्यते। गृणतश्चेति चकारात्स्मरणादिकमपि संगृहीतम्।

धर्मिव्यतिरेकेण धर्माणां प्रवेशाभावात्स्वगुणैः सह भगवान् शीघ्रमेव प्रविशति हृदयमिति। स्वानां यतोऽयं भगवान्। भगवतैव शास्त्रस्याऽस्य कृतत्वात्॥४॥

ततः किमत आह—

SRI SUBODHINI: When, a subject or a person gets fully enchanting to one's mind, then, a desire arises in our mind, to hear about the person/object, and many a time, we also sing it's/his "praise"! A deep committed interest also gets originated for the person/object. In this way, it is the mind's involvement, which originates hearing, singing etc. Faith or deep "Sraddha" is an important part of hearing and singing. After having got deep reverence and faith for our Lord, for a long time, when a devotee listens and sings, about the glory of our Lord, then, he attains the result, without fail. Only such hearing etc. lead to the desired results.

The word "Nithya" (every day - on a permanent basis) emphasizes "at all times, listening and singing about our Lord's glory", as also the actual "time" spent on this holy endeavor. The syllable "Cha" (and) is indicative of "remembrance" of our Lord's glory, Leelas and Mahaatmyam. THE DEVOTEE, WHO LISTENS, REMEMBERS AND SINGS ABOUT OUR LORD SRI KRISHNA'S GLORIOUS "LEELAS", FOR A LONG TIME, AT ALL TIMES, THEN, IT IS SAID, THAT OUR LORD SRI HARI COMES AND OCCUPIES HIS HEART BY HIMSELF! This singing and hearing of our Lord's glory are very important ways to please our Lord and our Lord is the recipient (Dharmi) for all these offerings. Without the "Dharmi", "Dharma" (attributes, qualities) cannot remain by themselves. Hence, when listening, singing and remembrance of our Lord's Leelas enter into our mind, then our Lord enters also into the heart of the devotee, along with these — as our Lord is the Swami (master)

of His devotees, their protector. It is our Lord only, who has created this Maha Bhāgavata scripture, for the sake of His devotees!

What will happen, when our Lord enters into the heart of the devotee. It is said.....

प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम्।

धुनोति शमलं कृष्णः सलिलस्य यथा शरत्॥५॥

धौतात्मा पुरुषः कृष्णपादमूलं न मुञ्चति।

मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा॥६॥

VERSES 5 and 6 Meaning: “Our Lord Sri Krishna, enters into the loving heart of His devotees, which is the holy seat made ready, for our Lord, with deep loving feelings, through their ears! Due to this, like the winter season cleanses the dirt of water, in the same way, our Lord also “cleanses” the dirt of the hearts of His devotees! When the devotees’ heart and inner mind get purified, then the devotee gets freed of all types of sorrows! Now onwards, the devotee never gives up the refuge of the lotus feet of our Lord Sri Krishna. Like a traveller who has suffered so much, in a foreign country, does not like to give up the comforts and happiness of his home, after having returned to his own home!”

श्रीसुबोधिनी : प्रविष्ट इति। कीर्तनेऽपि श्रवणस्य विद्यमानत्वात् मुखस्य गुणनिर्गमनहेतुत्वात्कर्णरन्ध्रेणेत्युक्तम्। रन्ध्रशब्दः प्रवेशहेत्वर्थः। एकवचनमतिसावधानश्रवणार्थम्। यतो लौके सावधानश्रवणे एकैव कर्णशष्कुली व्याप्रियते तदेन्द्रियमेकमुखमेव भवति। स्वानामिति कृतात्मनिवेदिनाम्। न केवलं हृदयमात्रे प्रविशति। किन्तु भावसरोरुहे। भावो रतिरिति केचित्। धातुसामान्यार्थः सत्तारूपो भगवानित्यपरे। कारणरूपस्त्वविनाशीभावः। स निरन्तरश्रवणेन हृदयरूपो जात इति। स चेत्युपनर्भक्त्या विकाशं प्राप्तः सरोवररूपो भवति। साधनरूपभक्तिः श्रवणसम्पुटिता यदि तस्मिन् बीजतामापद्यते। प्रेम्णा च हृदयं पूरितमेव तिष्ठति तदा बीजवृद्धौ श्रवणादिना कमलं भवति।

तदेव हि भगवदासनं गृहं च भगवतः। तदा तत्र प्रविष्टो भगवान् शमलं सर्वमेव धुनोति। यद्यपि पापक्षयः सर्वोऽपि पूर्वमेव जातस्तथापि शमलं तिष्ठति। शं अलं यस्मादिति शमलम्। ऐहिकामुष्मिकफलानि शंशब्देनोच्यन्ते शमादयश्च। केवलपुण्येन च भोगाभावात्तत्र नान्तरीयकपापसहितमेव पुण्यं भोगसाधनमिति तस्मिन् मूलभूते पापे विद्यमाने वैराग्यं कदापि न भवतीति तदा तद्भगवान् दूरीकरोति। ननु शमादिसाधकस्याऽपि गतत्वात् ज्ञानाभावे कथमग्रिमकार्यसिद्धिरिति। तत्राऽऽह—**कृष्ण इति**। सदानन्दरूपो भगवान् स्वयमेव पुरुषार्थरूपो न ज्ञानादिसाधनमपेक्षत इत्यर्थः। अत्र दृष्टान्तेन स्पष्टयति—**सलिलस्य तथा शरदिति**। सरः शब्देन यत्सलिलं तदत्रोच्यते। यथा शरदित्येव दृष्टान्तः। यथा लौकिकं जलं शरदा निर्मलं क्रियते न तु वर्षासु कथमपि निर्मलं भवति। तथा प्रेमरूपं यज्जलं तदपि भगवता निर्मलं भवतीत्यर्थः। यदाऽन्तःकरणं सर्वदोषरहितं भवति तदा नीरोगः पुरुषः कृष्णपादमूलं न मुञ्चति। न हि कश्चिन्नरीरोगः सदानन्दं त्यजति। तस्य ग्राहक आत्मैव नीरोगः। यथा बुभुक्षाऽन्नस्य। अत एव भगवानन्तःकरणस्य आत्मेत्येव नाम धृतवान्। अतः स तदेकग्राहकः दोषवशादन्यान् गृह्णाति। यथा चक्षुः। तदा भक्तिमार्गानुसारेणैव मनः पदार्थान् गृह्णातीति कृष्णपादमूलेति पदम्। मूलपदेन चाऽयं सर्वोऽपि विलासस्तन्मूलक इति ज्ञापयति। ततो व्यापिवैकुण्ठे श्रीकृष्णचरणारविन्दे तद्रसामृततृप्तः सुखेन तिष्ठतीति फलितम्। परावृत्तिशङ्का तु नास्ति मुक्तपरिक्लेशत्वात्। अविद्यादिवशादेवऽहरहर्ब्रह्मलोकं गता अपि निवर्तन्ते। परिशब्देन तत्रापि क्लेशशङ्का निवारिता। सर्वपदेन स्वाभीष्टसिद्ध्या नान्तरीयकोऽपि क्लेशो निवारितः। पन्थाः केवलमार्गदर्शी। शरणं गृहम्। स्वशब्देन पराधीनक्लेशो निवारितः। भगवदधीनत्वेन क्लेश इति शङ्का दृष्टान्तेन निवार्यते॥५॥६॥

एवं स्वार्थं मनोनिवेशनोपायं पृष्ट्वा सन्दिग्धान्साधारणानन्यापृच्छत्य-
सम्भावनादिव्युदासार्थम्—**यदधातुमत** इत्यादिभिः। अत्र पूर्वं पदार्थत्रयं निरूपितम्। भगवतो रूपद्वयं फलार्थं जीवश्च। तत्र जीवे एकः प्रश्नः। सूक्ष्मे भगवति निःसन्दिग्धं पदार्थानां निरूपितत्वात् विशेषतो बुद्ध्यगोचरत्वाच्च शंकैव नोदेति। स्थूले रूपे तु सर्वे प्रश्नास्तद्याथात्म्यज्ञापकाः। तस्मात्प्रश्नद्वयम्। अत एवोत्तरे अध्यायद्वयमेव। तत्रजीवे सन्देहात्पृच्छति—

SRI SUBODHINI: When the singing and praising of our Lord take place, then, our Lord's glory and

the Lord Himself enters into our "inside", through our ears! Why only "ears" have been referred to here as the "entry point" of our Lord's Leelas and Lord Himself? This is because, in all the three viz. singing, listening and remembrance, the main "Saadhana" of "listening" is present. For easy "entering", the word "Randhra" (hole) has been specified. It is necessary to hear about our Lord, with utmost alertness and interest. For this sake, the term "ear" has been specified in the "singular" sense — especially when we see, in this world, that for listening attentively to something, which we like, only one ear is used! The purport, is, that both the ears become 'ONE' at this time!

The word "Swanaam" means, those devotees, who have totally offered themselves, in complete surrender to our Lord. Our Lord, in turn, enters into their heart. He enters into the lotus of their heart, filled with love and devotion to our Lord (Bhaavakamal). Here, the word "Bhaava" (love) is synonymous with our Imperishable Lord, only, who is Sat - Chit - Aananda Swaroopa! This Lord (Purusha) only becomes our "heart", due to constant listening, about our Lord's glory. Constant listening and remembrance originates the "love" (Prema) for our Lord. Through expansion, this heart becomes a "Sarovar" - a lake! (Bhaavasarovar). In this lake, the constant loving remembrance, listening etc. assumes a "seed" form. In the lake of love of the heart, this seed of constant loving remembrance, with "Bhaava", becomes a fully blossomed lotus flower. This lotus flower becomes the "home and seat" of our Lord!

Our Lord Sri Krishna, comes and occupies such a "lotus flower" of our heart, filled with Bhakthi for Him. Our Lord removes all the other desires in our heart (including all internal "obstructions")

(Vighna)). These "obstructions" are Satwik, Rajasik and Tamasik natures. Our "sins", which form the Rajasik - Tamasik obstructions, get weakened and declined, even earlier, when our Lord had entered into our heart, through our listening and remembrance of His glory. But our attachment to the joys of this world and of the other remain (Sham). Usually "worldly" joys and happiness have some part of "sin" mixed with them! Even the scriptures speak, about this admixture of "sins", with all types of worldly pleasures.

Even those, who have done "good deeds" (Punyam) have to enjoy the benefits of their good actions viz. joys and happiness, with a trace of "sin" attached to this enjoyment - as this factor of "sin" is hidden! Hence, these persons never attain permanent "peace" or "detachment", through all these enjoyments. Even this type of "blemish" for people, who have done good deeds, can be removed only by our Lord! (Dhunoti).

The word "Krishnaha" is used here to indicate, that our Lord, who is of the eternal form of "perennial and permanent bliss" (Sadaanandaroupa) enters into our heart, as the highest result! He then occupies our heart. Hence, we do not need any other spiritual aid such as "Jnana" etc.

This "highest truth" of our Lord's "actual coming" into the heart is explained through an example. Like, the winter season makes the waters of river and lakes clean and pure, (as, during the "rainy season" the waters get unclean), in the same way, the "water of love", in the inner mind, gets cleansed of all dirt and the ideal devotee, never ever, gives up the refuge of our Lord's holy feet. He never is able to give up also, the "permanent bliss" of our Lord Sri Krishna. It is our cleansed and purified "Aatma", which is

the "receiver" of our Lord — like a hungry person only is the receiver of "food". No one else! That is why, our Lord has kept the name of "Aatma" for our inner mind! The inner mind now receives our Lord, as also many other "outside" objects, through the "eyes" etc. But, the inner mind, which has been purified by our Lord's "entry", becomes "blemish-free", and it will accept only those objects, which are appropriate for this path of pure devotion to our Lord. That is why, instead of telling the name of our Lord "Krishna" only, in this verse, reference is made to "Krishna Paada Moolam". Through the use of these words, the glory of our Lord, and the humble nature of the devotee are indicated. This also indicates, that this entire Universe, has the basis and root, in our Lord's holy feet only!

When, the Lord has entered into the heart of this devotee, then, this devotee lives and abides in the holy lotus feet of our Lord, which is the all-pervasive Sri Vaikuntam. He, now lives, in great joy, imbibing the nectarine bliss of our Lord, and becomes eternally satisfied. There is no issue of this devotee getting back to his former self of desires and delusion. He gets released from all his former ills and sufferings - like ignorance (Avidhya) and "latent tendencies of his own actions" (Karma Vaasana).

The Vedas have told, that the "Jeeva", daily in his sleep, goes to "Brahmmaloka". But due to "ignorance, and the difficulty caused by it's own latent tendencies", there is always "it's coming back" ! (Pariklesa). The word "Sana" (everything) indicates, that the 'Jeeva' attains, whatever it desires for! But, the "Jeeva" sees and seeks only, the pure path of intense love and Bhakthi to our Lord. (Paantha). The word "Saran" indicates the meaning of "home". The word "Swa" means "one's own". Here, the purport is, that

responsible, to cause this relationship with the body

the "Jeeva" does not get the unhappiness of living under the control of someone else, as he lives in his own "home" only viz. our Lord! In other words, coming under the loving relationship of our Lord Sri Krishna, there is no sorrow at all of any kind for the Jeeva! This is the purport.

In this way, the king had asked Sri Sukadeva, the ways and means for "his own" putting the mind, in our Lord! He, now begins to ask questions on the "subjects", wherein, he had few doubts. This was done, with a view to avoid wrong understanding (opposite understanding).

From the following verse, up to the end of this chapter, three factors of (1) our Lord's "subtle" form, (2) His "gross" form and (3) the "form" of "Jeeva", who will receive the "result"; will be again detailed, though all these three "subjects" have been dealt with, earlier. Now, from the above 3 subjects, the following question pertains to the "Jeeva". As regards our Lord's "subtle" nature, a very detailed description has been already given, with a view to settle all "doubts", once and for all! Moreover, this "subtle" form of our Lord, is beyond the understanding of the intellect of the "Jeeva". Hence, how can, any doubt arise on this? Now, remains the subject of the gross form of this Universe (Brahmaandam). There is the necessity to understand it's true nature. Hence, many questions have been asked on this subject. These are two in number, asked in a "summarized" way. (1) Pertaining to the "Jeeva" and (2) pertaining to the Universe. Hence, the answer to these 2 questions have been given in 2 chapters viz. the 9th and 10th chapters. Now, King Parikshit is asking his question, pertaining to the "Jeeva".

यदधातुमतो ब्रह्मन् देहारम्भोऽस्य धातुभिः।

यदृच्छया हेतुना वा भवन्तो जानते यथा॥७॥

VERSE 7 Meaning: "Oh Sree Sukadeva! This "Jeeva", in reality, is bereft of the elements of blood, bones etc (i.e the "body") Even then, how come, and when did this "Jeeva" begin to get this "body", made out of elements! Did this occur, on it's own or was it caused by the desire and will of our Lord? Please tell me, whatever you know about this, in whatsoever way - as per your will!"

श्रीसुबोधिनी : यदधातुमत इति। अयं जीवो वस्तुतोऽधातुमान् धातुसम्बन्धरहितः। धातवः पूर्वदेहसम्पादका निरूपिताः। तैः सहाऽस्य नाऽदृष्टद्वारकः सम्बन्धः। प्रथमसृष्टौ तदभावात्। अनादित्वे भगवच्छास्त्रविरोधात्। किञ्च। असङ्गश्रुत्या नाऽयं वस्तुतः सम्बध्यते। भगवदिच्छापक्षे हिताकरणादिदोषाः। तस्मात्केनाऽप्युपायेन धातुसम्बन्धनिरूपण-स्याऽशक्त्यत्वात्प्रश्नः। ब्रह्मन्निति सम्बोधनं तदुपादानोच्छेदकपरिज्ञानार्थम्। अस्य जीवस्य देहारम्भः। यदृच्छया भगवदिच्छया। अकस्मात्पक्षेण वा। हेतुना वा अनाद्यविद्यादिना वा। अत्र निर्णयो वक्तव्य इत्यर्थः। परमार्थे बहुवादिविप्रतिपत्तित्वाद्भवन्तो यथा जानते तथा वक्तव्यमित्यर्थः॥७॥

जीवस्य देहसम्बन्धः कथमिति प्रश्नार्थः। ईश्वरस्याऽपि देहसम्बन्धः किमर्थ इति। इच्छया देहग्रहणं तु सम्भवति। परं किमर्थमिति प्रयोजनप्रश्नं वक्तुं देहसम्बन्धस्थिरीकरणे कार्यहेतुकमनुमानं प्रमाणत्वेन निरूपयति-

SRI SUBODHINI: How did this "Jeeva", who was, in the beginning, without any connection with the elements, blood etc., which make up this body get a "body"? In what way, can we say, that in the beginning of creation, this "Jeeva" got related to the elements etc., which make up this "body"? In reality, this "Jeeva" has no relationship with these elements" (Dhatu). This fact is proved, through the references made in the Vedas, and the scriptures. If, we were to say, that "luck or unseen causes" were responsible, to cause this relationship with the "body"

to the "Jeeva", even this, seems to be not correct, as the question of, where was this "luck and unseen cause", will arise, when the first creation was done? Those persons, who regard the cause for the relationship of the "Jeeva" with the body, as "luck and the unseen" factors, accept the theory, that it is "actions", (Karma) which causes this "luck and unseen factors", and this "circle" gets completed, when all "actions" are again done, through the "body"! But, this theory is not right or possible. Why? When, during the first creation, where is the possibility of a "body", when the "Jeeva" was not related to the elements? Where are the "actions", and when were they done? How, can there be, the factor of "luck and unseen", when there were no "actions" at all? Hence, we cannot accept this theory.

If, we were to say, that this "luck and unseen factor" is "timeless" (i.e. we do not know it's origin, as it is ever existing — without a "beginning") and due to this, the "Jeeva" could have got related to the "elements", sometimes, then we have also to concede, that this theory contradicts the facts spoken in the scriptures viz. the Vedas, Gita, Brahma Sutra, Puraanas and Srimad Bhagavatam. IN ALL THESE HOLY SCRIPTURES, THE PURE "JEEVA" (CHAITANYA) HAS BEEN REGARDED AS "FREE AND INDEPENDENT", AND AS A "PART" OF "BRAHMAN" - THE HIGHEST TRUTH! The Vedas say, that "This Aatma (Purusha) is unattached" i.e. the "Jeeva" (Purusha) is told to be WITHOUT THE RELATIONSHIP OR BURDEN OF THE BODY, AT ALL TIMES!

Can we say, then, that the "Jeeva" got this "body", due to the will and desire of our Lord? We will confront, a lot of "blemish" in this theory also viz. (1) The "Jeeva" will become incapable of helping

itself, and it can, at best, do only those actions, which are not beneficial to it. (2) When our Lord Himself causes this "relationship" with the body, then the "Jeeva" should always do such actions, which are beneficial to it, as our Lord is omniscient, and does not have the blemish of "attachment and aversion" (Raaga - Dwesha) in Him! But this does not happen. From this, we may realize that, the relationship of the "Jeeva" to the "body", is not caused by the will and desire of our Lord.

King Parikshit has addressed Sri Sukadeva as 'Brahman' to convey his faith. He said, "Oh Sri Sukadeva! You are capable of removing the doubt in my mind, which is the root cause for my question! You only have the knowledge about this truth! The question is this. (1) Did this "Jeeva" get the "body", at the time of the first creation, "accidentally" or (2) did it get the "body", due to the will and desire of our Lord?

The question on "accidental origin" (Akasmaat) has 5 different "queries" intertwined with it viz. (1) Did this occur without any cause? (2) Did it occur, by the very nature of the "Jeeva"? (3) Did this occur, due to any other "related" factor? (4) Did this occur, due to the nature (Swabhaava) of it's own self? and (5) Did it get related, through a "false" way?

King Parikshit asks, in this verse, as to whether the "Jeeva" got related to the "body", due to "ignorance", (Avidhya) which is "Anaadi"? (without a beginning). In this way, there are 6 questions pertaining to King Parikshit's query. "Now, Oh Sri Sukadeva! Please determine all these 5 questions. The various scriptures have given different types of replies. Hence, I am of the view, that you may kindly

enlighten me, as per your own knowledge, and remove my doubts.”

How did the “Jeeva” get it’s relationship with the “body”? This question is now important to be considered. Why did our Lord adopt and become “this huge body” for Himself (Brahmaandam) as the Universe? This question is also to be considered. Though, our Lord is always free and independent, is omnipotent, even then, why did He take this “body” (i.e. created this Universe). He must have taken this “body” only through His independent free will and desire! But why? For what purpose? Hence, King Parikshit is now giving his view on the purpose of this ‘bodily’ relationship, and also it’s cause.

आसीद्यदुदारात्पद्मं लोकसंस्थानलक्षणम्।

यावानयं वै पुरुष इयत्तावयवैः पृथक्॥८॥

तावानसाविति प्रोक्तः संस्थावयववानिव।

अजः सृजति भूतानि भूतात्मा यदनुग्रहः॥९॥

VERSES 8 and 9 Meaning: “Our Lord protects this vast Universe, through the origin of the lotus flower, from His navel! Hence, please tell me the nature of “Brahmaandam” (Universe) and the Lord of this “Brahmaandam”. Please also explain to me, the measure and limbs of this seeable Universe (Viraat Purusha). Is our Lord, who is unseen, and is the imperishable “Purusha”, (Lord) the same, as described in the holy scriptures? (i.e. What is His nature). Is the highest truth, and it’s manifestation are of the same nature, as we see, with it’s various parts and the principles, which can be counted? Please do tell me also, as to how does Lord Brahma, make this vast Universe of gross and conscientious beings, and through, whose grace and blessings does he do, this vast creation?”

श्रीसुबोधिनी : आसीद्यदुदरात्पद्ममिति। प्रतिष्ठामात्रत्वं त्वस्य नाऽस्तीत्याह। लोकानां संस्थानमेव लक्षणं चिह्नं यस्य। लोकस्थित्यर्थमेव पद्मोत्पत्तिः। अनेन लोकस्थितिलक्षणस्य कार्यस्य विद्यमानत्वात्तदाधार-पद्मकारणत्वेन शरीरसिद्धिः। न च तत्साकारमेव ब्रह्म केवलमाविर्भूतमिति मन्तव्यमिति शङ्कां वारयति—**यावानयं वै पुरुष इति।** अयं प्राकृतः पुरुषो यावान् करचरणाद्यवयवैः यावत्परिमाणवान् तावानसावपि। यदि तस्याऽऽविर्भावस्तदा अस्याऽपि सङ्घातस्य तथात्वे सति तस्य तिरोभावे फलानुपपत्तिस्तदवस्था। इयत्ता एतावत्त्वं हस्तद्वयं पादद्वयमित्यादि। पृथक् देहात् अन्योन्यं ब्रह्मणो वा। तथा भगवतोऽपि देहः तावान् तावत्प्रमाणकस्त्वया निरूपितः। ननु सहस्रोर्वडिघ्रबाह्वक्षोऽयं निरूपितः कथं प्राकृतवद्भविष्यति। तत्राऽऽह—**इवेति।** यद्यपि बाह्यादीनां सहस्रं निरूपितं तथापि बाहुत्वान्नातिरिच्यत इति प्राकृततुल्यता। किञ्च। नाऽयं देहरूपः किन्तु देहाद्व्यतिरिक्तः। ब्रह्मणः प्रसादहेतुत्वात्। तदाह—अजो ब्रह्मा। यदनुग्रहः यस्याऽनुग्रहयुक्तः। अनुग्रहादेव भूतात्मत्वम्। व्यष्टिनामात्मा। भूतानि व्यष्टिरूपाणि सृजति॥८॥९॥

अस्य सामर्थ्यस्य स्वतस्त्वशङ्कां वारयति—

SRI SUBODHINI: With a view to make this Universe stay with stability, the “lotus” flower of our Lord, got originated from His navel! — as the three worlds of “Bhoo”, “Bhuvaha” and “Suvaha” (earth, space and heaven) cannot stay without a “basis” — especially, when all these worlds are made of objects, which have form and are “touchable” (Roopa — Sparsa). In the Vedas also, it has been said, that this earth is situated on a “lotus leaf”. Now a lotus flower cannot get originated from the “navel”, unless there is a “body”, and if there is a “body”, then, there should be a “person” also having this “body”! Then, the question will arise, “Is our Lord also, like the “Jeeva”, with a “body”? In this way, 8 questions have been made, seeking appropriate answers.

If, we were to say, that our Lord does not need an independent and different “body”, then, we

may assume, that this Lord is the "Brahman, with the form" (Saakaar) and it is Brahman, who has manifested as the 'Ishwara' (Lord) outside, and is not of the same nature of the "Jeeva". Now, the king is telling his view, which contradicts this, by telling, that the "Jeeva has equal nature with the Lord". But when we see, that the "Jeeva" gets or attains a "body" (i.e. it is originated), then the king says, that we have to, then, accept the attainment of results of "joy and sorrow" for the Jeeva. He says, that when we regard the "Jeeva", as being caused by the manifested Universe created by Lord Brahma, then, we have to concede, the prevalence of joy and sorrow also. But, when we consider the "Jeeva", as having manifested from our Lord (Ishwara), then joy and sorrow is for whom and why? Is the joy and sorrow for our Lord!- this, of course, cannot be true! But, we do see the occurrence of joy and sorrow, in this created world. This question being very vital, has to be answered.

If, we were to say, that the "Jeeva" is "Brahman" only, but it has got a "body", due to the coming together of elements, and this "body" is impermanent! Hence, there is no "blemish" in regarding the body as impermanent. In this way, there is "similarity" between the "Jeeva" and "Brahman"! But, this view does not seem to be right, as our Lord is said to be permanent (Nithya) and "blissful" (without sorrow). If, the "Jeeva" is considered, as equal to "Brahman", then the "Jeeva" also should have permanency, and absence of sorrow! Moreover the "Jeeva" has a "body". But the Lord is said to have, "thousands of heads, hands etc." Is He then, an ordinary person or "Jeeva"? But, a "Jeeva" viz. Saharaarjuna also had 1000 hands! Is He then, the "Purusha". (Lord of the Universe). King Parikshit, after raising all these doubts says, "In my understanding, this universal

Purusha (Lord) is not of the form of the “body”, made out of the elements, and He is different from the “body”. Why? It is this Lord, who blesses Lord Brahma (for creation). Through the grace of our Lord only, Lord Brahma has created this Universe. In this way, our Lord showers His grace on Lord Brahma. Through this grace, Lord Brahma becomes the “Aatma” of all the physical objects/materials/persons, and creates this vast concourse of beings, which we see in this Universe.

The power of Lord Brahma to create this physical Universe, is not self-evident or independent. This power is conferred by our Lord, through His grace. With a view to make this “fact” certain, King Parikshit, by himself, removes this doubt (that Lord Brahma does not have this power, on his own).

ददृशे येन तद्रूपं नाभिपद्मसमुद्भवः।

स चाऽपि यत्र पुरुषो विश्वस्थित्युद्भवाप्ययः॥१०॥

मुक्त्वाऽऽत्ममायां मायेशः शेते सर्वगुहाशयः।

पुरुषावयवैर्लोकाः सपालाः पूर्वकल्पिताः॥११॥

लोकैरमुष्याऽवयवाः सपालैरिति शुश्रुम।

यावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते॥१२॥

भूतभव्यभवच्छब्द आयुर्मानं च यत्सतः।

कालस्याऽनुगतिर्या तु लक्ष्यतेऽण्वी बृहत्यपि।

यावत्यः कर्मगतयो यादृशीर्द्विजसत्तमः॥१३॥

VERSES 10 to 13 Meaning: “Through, our Lord’s grace only, Lord Brahma, who was born out of the navel of our Lord, had the “Darsan” of our Lord. Please tell me as to how, this grace was bestowed, and in what way? Please also let me know as to where, does the various parts of our Lord Brahma, along with the protectors of the world, earth and all the “worlds”

of this Universe reside and stay, when our Lord Paramaatma, who is the creator, protector and destroyer of this Universe, who is the indwelling Lord and the master of all "Maya" sleeps, after withdrawing all his powers and potency! (ie where does He "sleep" and in what "form"?)

The "parts" of this Lord of the Universe are the various worlds of this Universe, along with it's protectors. We have heard about this. Please explain the true purport of this, further to me! What is the measure of aeons? What is their nature? How can a person identify the past, future and the present times? What is the "longevity" of this vast Universe, which has been created, from the aspect of "truth" of our Lord? Please also explain, the gross and subtle ways of the factor of "time" (Kaala). Oh! Best among the Brahmins! Please also explain the various "goals" achievable, through the performance of "actions"! "

श्रीसुबोधिनी : ददृशे येनेति। तस्य स्वकारणभूतस्य नारायणस्य रूपं येन प्रसादेन ददृशे। प्रसादादेव नाभिपद्मे समुद्भवो यस्य। एवं ब्रह्मण उत्पत्तिस्थिती भगवदनुग्रहेणैवेति निरूप्य तस्य शयनमपि तस्मिन्नेव रूपे इति प्रतिदिनमुदगमनतिरोभावाभ्यां तदनुग्रहस्तस्मिंस्थिर इति ब्रह्मणः शयनं निरूपयति। स चाऽपि ब्रह्माऽपि यत्र शेते तत्र ब्रह्मणो माहात्म्यमाह। विश्वस्य स्थित्युत्पत्त्यप्यया यस्मात्। पूर्वं भूतानां सृष्टिरेवोक्ता। इदानीं प्रलयान्ताः सर्वे भावविकारास्तत एवेति विशेषः। आत्मनो मायां सर्वकरणसामर्थ्यं निशायां तत् त्यक्त्वा शेते। निशा पुनस्तत्त्यागादेव भवति। तथा करणे हेतु—**मायेश इति।** मायाया नियन्ता। तस्या नियमनार्थमेव तां त्यजीत्यर्थः। पतिरूपत्वं वा ईशत्वम्। तथा सति कार्यावस्थां तां त्यक्त्वा तया सह क्रीडार्थं शेत इत्यर्थः। मायात्यागे वा सामर्थ्यं बोध्यते—**मायेश इति।** नियामकस्त्वन्तर्याम्येवेति कथमस्य मायेशत्वम्? तत्राऽऽह—**सर्वगुहाशय इति।** सर्वेषां गुहासु हृदयेषु आशयः स्थानं यस्य। अन्तःकरणप्रेरणं वा। तस्मात्सर्वान्तर्यामित्वान्मायेशत्वम्। तस्मात्तस्य देहसम्बन्धः किमर्थं इति प्रश्नः। सचाऽपीति वा नारायण एवोच्यते। यत्र प्रलयजले शेते प्राकृतवत्तस्याऽप्यवस्थानां विद्यमानत्वात्तस्य देहवत्त्वम्।

एवं जीवब्रह्मणोर्देहनिमित्तं पृष्ठा शुक्लब्रह्मवाक्ययोरवांतरवैलक्षण्यं दूरीकर्तुं पृच्छति—**पुरुषावयवैरिति “भूलोकः कल्पितः पदभ्यामि”**ति वाक्यात्पुरुषावयवैर्लोककल्पना निरूपिता। त्वया पुनः **“पातालमेतस्य हि पादमूलमि”**ति वाक्याल्लोकैस्मुष्याऽव्यवा निरूपिताः। तत्र निर्णयो वक्तव्य इत्यर्थः। यद्यपि भवतां ब्रह्मणश्च एकवाक्यतैव तथाऽस्माभिः श्रुतमिति स सन्देहो निवारणीय इत्युक्तं **शुश्रुम इति**। अतःपरं तदनुगुणा एव पदार्थाः पृच्छयन्ते—**यावान् कल्प इति**। कल्पः प्राकृतः। विकल्पो वैकृतः। यस्मिन् कल्पे ब्रह्मा उत्पद्यते यत्र च प्रतिबुध्यते तेषां प्रमाणं स्वरूपं च वक्तव्यमित्यर्थः। कालानुमानज्ञानं घटिकापरिज्ञानम्। यथा वक्ष्यति **“द्वादशार्द्धपलोन्मानमि”**ति। यावान्यथेति यथायोग्यं सर्वत्रैवाऽनुषज्यते। तेन भूतभव्यभवच्छब्दो यावान् यथेति वाक्यं भवति कालस्य विशेषणम्। **भूतभव्यभवच्छब्द इति**। भूतं भव्यं भवत् एते शब्दा यस्मात्स कालः कथमनुमीयत इति पूर्वणैव सम्बन्धः। भूतादिपदानां प्रयोगनिमित्तं स्वरूपं पृच्छयत इति वा। आयुषः परिमाणं यत्तद्वक्तव्यमित्यग्रेण सम्बन्धः। सतो देवतिर्यङ्मनुष्यादीनाम्। **सत इति** पदं विद्यमानत्वधर्मं सूचयति। अनेनाऽऽविर्भूतः कः कियत्कालं तिष्ठतीति प्रश्नः सङ्गच्छते। अन्यथा वैनाशिकप्रक्रियाया अनङ्गीकारात्सर्व एव कालः सर्वस्याऽऽयुर्भवेत्। प्रश्नांतरमाह—**कालस्याऽनुगतिरिति**। कालस्य अनु अण्वी गतिः बृहती च। अणुः कालो महान् कालश्च कथं ज्ञायत इत्यर्थः। स्वभावतः कालो न ज्ञायते किन्तु कार्यद्वारा। इदमिदानीमिति कार्यद्वारा। सैव कालस्याऽनुगतिः कार्यं गच्छति तदनुवर्तनम्। तत्र स्थूलसूक्ष्माणां कार्याणां नित्यत्वात्। अवान्तराणामनियतकालत्वात्। कालस्याऽनुगतित्या तां कथयेत्यर्थः। सूर्यगत्या तां वक्ष्यति। ननु कालस्य भेदा एव न सन्तीत्याशङ्क्याऽऽह—**या तु लक्ष्यत इति**। सर्वत्र इदानीमिति प्रतीतेः पदार्थानुवृत्तिः कालस्य लक्ष्यते। अन्यथा आकाशादिवत्तस्याऽप्यभिलापो न स्यात्। तस्या अण्वी बृहत्यपि। क्षणमात्रेण गतो महता कालेन गत इति। तथा च कालानुगतिरस्ति परं तत्र नियामकं वक्तव्यमिति प्रश्नः। कर्मणां नानाविधानां गतयः प्रवृत्तिप्रकाराः नानाविधयोऽनिसम्पादनेन सुखदुःखप्रदानेन च यावत्यो यादृशीरिति परिमाणप्रकारौ प्रश्नविषयौ। **द्विजसत्तमेति** सम्बोधनं महत्या कर्मगत्येति॥१०-१३॥

तज्ज्ञानावश्यकत्वं सूचयति—

SRI SUBODHINI: Lord Brahma had the “Darsan” of our Lord Sri Narayana (the Lord, who was his’

cause and origin), through the grace of our Lord only! Lord Brahma had got his birth from the navel of our Lord, only through the power of our Lord's grace! Lord Brahma also "sleeps" in our Lord only. Our Lord, in this way, puts efforts to make Lord Brahma, appear and disappear, everyday and in this "action" our Lord's grace is manifested. When a devotee is blessed, totally, with the grace of our Lord, then, the Lord blesses him, to become like Himself. In other words, the 6 virtues, which are always present in our Lord, come to get manifested in the devotee also! But, the devotee gets these virtues, through the grace of our Lord, and not through his own abilities! This is to be clearly understood.

Lord Brahma sleeps only in our Lord. Now, Lord Brahma's power is being explained, as he creates, preserves and destroys this Universe. The 6 changes which take place in the lives of all beings viz. (1) Getting birth, (2) staying, (3) growth, (4) changes, (5) decline and (6) death. This role of Lord Brahma is as explained in the "Padma" aeon! (Kalpa)

When Lord Brahma sleeps, he gives up all his powers. Because, he keeps his powers away from him, the night occurs. Why, does Lord Brahma give up this Mayik powers? Because, he is the master of this Mayik power - as a person, who is capable of giving up something, can also accept it (take it) back! As, he is blessed by our Lord, Lord Brahma becomes the "master" (Pati) of Maya, in this "aeon" (Kalpa). Hence, he gives up all activity, during the night, and revels himself, with "Maya"!

A question will arise here, as to why Lord Brahma, is called as the controller of "Maya", whereas, it is our Lord, who is the real "Antaryaami" (indweller), and who is the controller of Maya?

Answering this, it is said, that Lord Brahma resides in the heart of everyone, as the “Hiranyagarbha” (Sarva Guhasayaha). Alternately, during this “aeon”, Lord Brahma is appointed by our Lord, to guide and inspire the intellect of everyone! The real question is this; How did Lord Brahma get his “body”, as our Lord had blessed him, with so much of His grace and powers?

Perhaps the question may pertain to the body of Sri Narayana only, (Sa Chaape) as Lord Brahma’s sleeping place viz, the “body” of. Sri Narayana! Thus, the Lord, who is referred to here, is our Sri Narayana only. King Parikshit is asking, as to how this body has been made for Lord Brahma. Moreover the description of creation given by Sri Sukadeva, and by Lord Brahma, “appear” to be different! Hence, “please let me know, as to how, one “creation” has been explained, in two ways? Please let me know the actual truth! Though, I am certain, that your words and Lord Brahma’s words will not contradict each other, yet, please remove my doubt!”

Now, King Parikshit has asked the questions on the explanation given by Sri Sukadeva earlier. “Kalpa” is the term used for the original division of “time” (Kaala) at the beginning of creation. “Vikalpa” is the “length of time”, when the creation through “Prakruti”, is ongoing! King Parikshit has now asked Sri Sukadeva the question pertaining, to that Kalpa (aeon), when Lord Brahma was “born”, and got the “knowledge” from our Lord, to create this Universe. The king desired to know, the actual measure of this “time” (it’s length, nature, measure etc.). Though, the factor of “time” is not “seen” (only experienced), certainly we can assume, about it’s nature, and the king is interested to know, it’s “root cause”. How can we determine the various divisions of “time” viz. hour,

dawn, dusk, days, years etc.? In other words, "please tell me, about the length of that "time", as the past, the future and the present"!

"Please tell me the longevity of the "beings" like the celestials, animals, birds, humans etc., who have all been created, from the "truthful" nature of our Lord!" The word "Sat" is used for the Universe and not "Nithya" (permanent). The purport of this way of asking the question is, that the king was interested to know, about the nature of what is "visible", and not about the "unseen", or which has "ceased to exist"! In other words, he was interested to know, about the length of "time" of the existence of "beings and objects", which appear, as "seeable" from the "unseen" state! Our Sri Mahaprabhuji comments here, that what is being asked is not, as per the "Nyaya" (logic) system, wherein the "objects" are considered as "impermanent" (Anithya) - although this view is wrong! But, here, the questions are based on the Vedic system, wherein, the truth is, that everything has been created from the truthful nature of our Lord, everything is Brahman and everything is permanent (as it is Brahman, which has become everything).

King Parikshit is also interested to understand the "course and movement of time" too! - Which are both, very "subtle" and "very long". How can we realize the nature and attitude of "time"? (Swaroopam and Swabhaavam). Can "time" be realized only through it's actions? Or is it otherwise? Very "gross time" and very "subtle time" are both "permanent". Then, the time of the "in between middle nature" may be impermanent. If, all this is true, then, how does this factor of "time" affect the movement of life, objects, actions etc.? Sri Sukadeva, will reply

later to all these questions, by/ connecting the movement of “time”, with the course of the “sun”!

If, someone were to say, that “time” has no “parts” or “pieces”, on this, it is said, that everyone is aware of “now, when and then” pertaining to “time” only! Are these, then, the “imagined” parts or pieces of “time”, like those of the “space” as being divided by the vessels/space/places etc.? - though space is all-pervasive and in reality, it is these receptacles, which look, as though, they are limiting this vast limitless space! Even then, everyone speaks about “time”! People do say, “you have come very quickly! You have come late!” In other words, people break up “time”, as being “small and big”. Who is the real controller/organizer, behind this factor of “time”? Kindly tell me.”

“How does the “Gati” (movement of fate) of one’s actions of various types take shape and fructify? I see, that the effect of joy and sorrow occur only as a result of one’s actions! How, do we measure/ estimate the nature of the actions vis-à-vis it’s results? How many types of “actions” (Karma) are there? In other words, which type of “action” lead to which type of “result”? Kindly tell me about all these.”

It is indeed very necessary to understand all these factors/issues. Hence the king says further.....

यस्मिन्कर्मसमावायो यथा येनोपगृह्यते।

गुणानां गुणिनां चैव परिणाममभीप्सताम्॥१४॥

भूपातालककुब्ब्योग्रहनक्षत्रभूभृताम्।

सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम्॥१५॥

प्रमाणमण्डकोशस्य बाह्याभ्यन्तरभेदतः।

महतां चाऽनुचरितं वर्णाश्रममविनिश्चयः॥१६॥

अवतारानुचरितं यदाश्चर्यतमं हरेः।

युगानि युगमानं च धर्मो यश्च युगे युगे॥१७॥

नृणां साधारणो धर्मः सविशेषश्च यादृशः।

श्रेणीनां राजर्षीणां च धर्मकृच्छेषु जीविनाम्॥१८॥

तत्त्वानां परिसङ्ख्यानं लक्षणं हेतुलक्षणम्।

पुरुषाराधनविधिर्योगस्याऽऽध्यात्मिकस्य च॥१९॥

योगेश्वरैश्वर्यगतिर्लिङ्गभङ्गस्तु योगिनाम्।

वेदोपवेदधर्माणामितिहासपुराणयोः॥२०॥

सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः।

इष्टापूर्तस्य कामानां त्रिवर्गस्य च यो विधिः॥२१॥

यो वाऽनुशायिनां सर्गः पाषण्डस्य च सम्भवः।

आत्मनो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः॥२२॥

यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया।

विसृज्य वा यथा मायामुदास्ते साक्षिवद्विभुः॥२३॥

VERSES 14 to 23 Meaning: "Kindly tell me the nature of "action", whose adverse mixing (coming together) causes the changes in "qualities" (Gunas)! The three qualities of Satwa, Rajas and Tamas cause the attainment of the bodies of the celestial, human and animal natures, respectively. The "Jeeva", who is interested to attain these types of bodies, does both good and bad deeds, in so many ways. Please enlighten me, as to which actions and their "type" lead to the attainment of these "bodies"? I am desirous of knowing about this!"

"Earth, the Paataala regions, the quarters (sides), space, planets, stars, mountains, rivers, oceans and islands — how did they get originated? How were the "beings" living in all these places got created? Please tell about these also!"

“How big is this “Universe” – both in it’s “inside and outside”? Please tell about the lives of noble Mahaatmas! Kindly, explain the “four castes and the four Aashramaas” like Brahmacharya (celibate) and others! Please, also explain it’s qualities and duties! Please, explain our Lord’s various incarnations and the “wonderful Leelas” performed by Him! Please tell me, (1) the measure of “aeons” (Yugas), (2) what is the “ordinary” duty, and the “special” duties of the 4 castes and the “Aashramaas”? (3) The duties and qualities of various trades, which people adopt to eke out their living, as also it’s rules and behavior pattern, (4) The duty and qualities of “king-sages” (Raajarishi), and the duty, which can be adopted, when one meets with a danger. (5) The numbers of the principles of “Prakruti” (nature), it’s nature and signs. (6) The way to serve and worship our Lord (Purusha), the celestial deities, and the rules regarding the eight-fold Yoga. (7) The power and opulence (Aishwaryam) of the great Yogis and their spiritual journey. (8) How does the merger of the “causal body” of the Yogis, take place? (9) The nature of the Vedas, Upaveda, Dharmasastras, Itihaasa and Puraanas. (10) How do the “beings” meet with their daily “dissolution” and the great “final dissolution”? (Mahapralayam). (11) The origin and protection of all types of beings and species. (12) The Vedic and the “Smartha” duties (Karma), the rituals like Agnihotra, actions done for the fulfillment of desires, as also the nature of rules pertaining to the three goals of human life viz. “Dharma, Artha and Kaama”. (13) How, does the “Jeeva” which has already left it’s body” (Layam), gets a “body” again? (14) The origin of atheistic faiths, the bondage of the “Jeeva”, and it’s “liberation”, as also it’s attainment of the “pure consciousness” into “Brahman” – How do all these occur or happen? (15)

How does, our independent Lord, play with His own Maya power? (16) During the time of great dissolution, how does our Lord give up His own power of "Maya", and remains as a "witness", unperturbed? Please tell me, all, about the above."

श्रीसुबोधिनी : यस्मिन्निति। यस्मिन्कर्मसमावाय इति प्रश्नांतरम्। गुणानां सत्त्वादीनां परिणामं देवतिर्यङ्मनुष्यादिरूपं अभीप्सताम्। गुणिनां कार्याणां गुणसमुदायरूपाणां मध्ये। यस्मिन्कर्मसमावायः। कर्मणां शुक्ललोहितकृष्णानां समवायो मेलनमित्येकः प्रश्नः। शुक्लं कर्म देवेष्वेव। कृष्णं पातालवासिनाम्। अन्तरिक्षस्थानां वा। समावायो मनुष्येष्विति वक्ष्यते। किञ्च। यथा कर्मसमवायः किं गुणानां समशो मेलनं न्यूनाधिकभावेन वा। किञ्च। येन कर्मसमवायः। केन वा कर्माणि योज्यन्ते उपगृह्यन्ते स्वीक्रियन्ते। जीवेन भगवता कालादिना वा। गुणिनामपि परिणामभीप्सतामिति कथनार्थं गुणगुणिनोः सह निरूपणम्। यथा देवावतार इन्द्रावतार इति। भूपातालादीनां तदोकसां च सम्भवः यथा यावानिति प्रश्नः। अण्डकोशस्य प्रमाणं ब्रह्माण्डं कियत्प्रमाणकमिति कोशशब्देन पत्राणां विकाशाभावात् पत्रस्थानीय लोकपरिमाणमपि लोकानामुपर्यधोभावोऽपि निरूपणीय इति सूचितम्। बाह्यतः कियत्। आंतरतः कियत्। यथाऽन्तरप्रमाणं वक्ष्यति "सूर्याण्डगोलयोर्मध्ये कोटयः स्युः पञ्चविंशतिरिति" ति। "तथा बाह्यं दशोत्तरैरिति" ति। महतां सताम्। तेषामनुचरितं भक्तिः। चकाराज्ज्ञानिनाम्। विपरीतं वा। वर्णानामाश्रमाणां च विनिश्चयः आचारतः स्वरूपतश्च। अवताराणामनुचरितम्। तत्रापि यदाश्चर्यतमं कालियदमनगोवर्द्धनोद्धरणादि। युगानि कानि कियन्तीति। युगमानं संवत्सरभेदेन। नृणां साधारणो धर्मः सत्यवचनादिः। सविशेषः यागादिसहितः। श्रेणीनामेकशिल्पोपजीविनाम्। राजर्षीणां राजानो भूत्वा ये ऋषयः। यथा मन्वादयः। तेषां साधारणो धर्मो विशेषधर्मश्च कथनीयः। धर्मकृच्छ्रेषु धर्मसङ्कटेषु आपत्स्वित्यर्थः। जीविनां केवलजीववतां धर्मकरणासमर्थानां को धर्म इति प्रश्नः। तत्त्वानां प्रकृत्यादीनाम्। परिसङ्ख्यानं गणना। सांख्यमिति यावत्। तेषामेव लक्षणं व्यावर्तको धर्मः। तेषामेव हेतुपूर्वकं च लक्षणं तथात्वं तस्य कुत इति। पुरुषाराधनविधिः भगवत्परिचर्याप्रकारः। तथा योगस्य विधिः। योगविशेषस्याऽऽध्यात्मिकस्य च विधिः। योगस्त्वष्टाङ्गः साधारणः। आध्यात्मिकस्तु श्रवणमनननिदिध्यासनैरधिकः। चकाराद्राजयोगादीनां लक्षणं कथयेति प्रश्नः। योगेश्वराणामैश्वर्यगतिं यथा कर्दमस्य। लिङ्गभङ्गस्तु योगिनाम्।

लिङ्गशरीरस्य भङ्गः। यथा “न देहं बुबुधे गतम्।” “देहं तु तन्नचरमः स्थितमुत्थितं वे”ति। वेदाश्चत्वारः। उपवेदाश्चत्वार आयुर्वेदादयः। धर्माणि धर्मशास्त्राणि। इतिहासो भारतादिः। पुराणं ब्राह्म्यादि। एतेषां लक्षणं परिमाणं च वक्तव्यमिति प्रश्नः। सम्प्लवो नाशः। यावान् यथेति प्रश्नः। सर्वभूतानां महतां भौतिकानां च विक्रमः पराक्रमः। कार्यकरणं भूतानामेव। प्रतिसंक्रमः कारणेऽनुप्रवेशः पूर्ववत्। इष्टं यागादि कर्मरूपेण क्रियमाणम्। पूर्तं खातादि। तयोरेकफलत्वात्सहप्रयोगः। कामानां अन्येषां काम्यकर्मणाम्। अथवा। कामानां विषयाणां यो भोगप्रकारः सः विधिः के विषया भोक्तव्याः के नेति। त्रिवर्गस्य धर्मार्थकामाख्यस्य। स्वतन्त्रपुरुषार्थपक्षेण त्रिवर्गनिरूपणात् पौनरुक्त्यम्। एतेषां स्वरूपमुत्तरत्र वक्ष्यति। विधिः प्रकारः। नित्यनैमित्तिकादिविधयो वा। यश्चाऽनुशायिनां सर्गः। अनुशायिनो जीवविशेषाः। ये भगवच्छयनमनु शेरते त्रैलोक्यकर्मानुवर्तिनः। दैत्याः ज्ञानिनश्च तदनुवर्तिनश्च नाऽनुशायिनः। अन्ये जीवास्त्वनुशायिनः। अनुशायिनां यः सर्गः स यावान् यादृश इति प्रश्नः। पाषण्डस्य वेदमार्गविरोधिनः। चकाराद्विधमादेः सम्भव उत्पत्तिर्यादृश इति प्रश्नः। आत्मनो जीवस्य अनुशायिव्यतिरिक्तस्य बन्धमोक्षौ ज्ञानिनां मोक्षौ दैत्यानां बन्ध उभयमुभयेषामिति वा प्रश्नः। व्यवस्थानं स्वरूपतः। बन्धमोक्षव्यतिरेकेण आत्मा कथं तिष्ठति कीदृग्रूप इति प्रश्नः। अस्योत्तरं—“अशरीर वाव सन्तमि”ति भविष्यतीति। भगवान् वा अत्र ब्रह्मांडे अवतीर्णः स्वतन्त्रोऽपि यथा आत्ममायया विक्रीडति। अवतीर्य भगवान् कथं कीडतीत्यर्थः। अथवा। वैकुण्ठेऽन्यत्र वा कथं क्रीडतीति। मायासम्बन्धे कीदृशं भगवच्चरित्रमित्यर्थः। मायां विसृज्य वा यथा भगवानुदास्ते। साक्षिरूपं हि सर्वं पश्यत्युदासीनं साङ्ख्यसिद्धान्तगम्यं तदेकं भगवतो रूपम्। तद्वन्मूलरूपमप्याहोस्विन्नेति प्रश्नः। उभयकरणसमर्थत्वात्सन्देह इति विभुरित्यनेनोक्तम्॥१४-२३॥

एवमत्यन्तोपयोगिनः प्रश्नान्निरूप्य सामान्यतोऽन्यान्पृच्छन्नुपसंहरति—

SRI SUBODHINI: After joining the “actions” of various objects, our Lord creates all types of changes. The question is asked about this. The three qualities of Satwa, Rajas and Tamas affect the nature and form of all types of objects - both gross and subtle. As “actions”, along with these “Gunās”, are responsible for attaining the bodies of the animal,

celestials and the "human" etc., the question, as regards the nature of the actions and it's results are asked for. How do these changes take place i.e. from the human body to the celestial body, body of the animals etc.? Celestial deities such as Rudra and others are stationed in their "worlds". But, they are able to assume any "form", without being "born", from a woman! How come? E.g. Kripaacharya becoming the incarnation of Ruchagana; Guha took the incarnation of Saambha; who has arranged or controlled the effects of actions, which has led to these types of "births"! who is the "acceptor or receiver" of the effects of actions? Do, these changes occur in the "Jeeva", or in the "body" only?

"Actions" (Karma) and changes take place in "gross physical objects" also. Are these changes also taking place, due to the mixture of Gunas? Or, is there any other way or measure of effecting these changes? Who controls the union (joining) of the qualities, with the various objects? There has to be a "third entity", who does all these! Who is he? Is it the "Jeeva" only, who does all these? Or, is it our Lord, who causes this "union"? Or, is the factor of "time", responsible for joining the qualities with the objects? The "Jeevas" also desire "changes". Hence, this question, as to who effects these changes?

The incarnation of the celestials, Indra and others also occur. How do these "incarnations" happen? Who arranges all these, with what type of "qualities" and causes?

Our Lord had told, to all the celestial beings through a word from space (Aakashavaani) that, "Oh celestials! Please take births, along with your divine parts, among the Yadavaas!" Which, part of the "divine" nature of the celestials, got "born" among

the Yadavaas? Who, was responsible for the creation of these bodies viz. Jeevas, our Lord or "time"? All these various issues are related to "actions" (Karma). Hence, please give me, a detailed reply."

"How did this earth and Paataala world get originated? What is the "limit and measure" of this vast Universe? As this Universe is compared to an "Andakosa" i.e. an unopened lotus flower, are we to assume, that inside this Universe, there are 14 or the 7 Universes, separately functioning? As, the leaves of the closed lotus flower are, situated, one upon another, we have to assume, that the various "worlds" are one upon another! Then, what is the upper region and which world is lower, in it's placement? What is the distance and width of each of these worlds, both in it's inside and outside? At another place, it has been said, that the distance between the sun and the earth is 25 crores "Yojanas", and in it's outside, the area is 250 crores "Yojanas", wide and long!"

"Please also tell me, the divine devotional stories of our Lord's "Bhakthas", as also the way to do Bhakthi to our Lord. Explain also the way, the Jnanis worship and serve our Lord. Please also tell me the behavior and conduct of those, who do not serve or worship our Lord. I am eager to know the "Varna - Aashraman" duties and their nature."

"There are so many wonderful and divine "Leelas" of our Lord, enacted by Him, during His incarnation. Please explain to me these "Leelas" - especially our Lord's "Kaaliya serpent" Leela, His lifting the Govardhana mountain and others!"

"What are the divisions of the aeons (Yugas) and how many? Tell me regarding the division of "time" as "years" etc."

"There are 10 "ordinary" values, like speaking "truth" etc, for every human being. Kindly explain these, along with the special duties of performance of sacrifices. There are so many occupations for earning one's livelihood viz. sculpture etc. Kindly explain all these."

"So many kings, have become like sages, through their efforts, like Manu and others. Kindly explain their "ordinary" and the "special" virtues of glory. What is the "Dharma", a person meeting with a "dilemma" on "Dharma" or danger to his life itself, should perform or observe?"

What is the duty of all "Jeevas"? How many are the principles of "Prakruti" (nature) and other fundamental issues? Please explain the system of "Sāṅkhya" philosophy. Kindly explain the nature of these principles, as also the causes thereof!

What is the best method to serve and worship our Lord? Both, the "common" Yogic way, as also the "spiritual Yogic path". The eight-fold Yogic path is common. But, this very same Yoga becomes "special", through listening (Sravan), Manan (contemplation) and Nididhyaasanam (making it part and parcel of oneself) of our Lord's Leelas and glories! Explain the features of Raajayoga, and of other paths.

"What is the spiritual goal and journey of the master's of Yoga? - like Kardama Prajaapati experienced. The relationship of the Yogis with their 'body' is not like that of an ordinary "Jeeva". Please explain this "special" nature! It is said, that some Yogis did not even know, about their "bodies having been fallen"! and "some Yogis do not know, about the existence of their present bodies"! Kindly explain, as to how this is possible!"

"The four Vedas, Ayurveda system, the 4

Upavedas, all Dharmasastras (code of ethics), "Itihaasa" like Mahabharata, the Puraanas such as Brahma etc. — please tell me, about the nature and extent, of all these holy scriptures."

"How, does this entire Universe get destroyed? How, much time does this Universe exist? What is the power of the objects, both very small and very big, which are seen in the sky? What is the actual "task" performed by space, and all the objects therein? What is their capacity? How are there objects made, through coming together, with each other, and on their own?"

"Kindly tell me regarding the various "sacrifices" such as 'Ishta" and others. What are the objects, which can be enjoyed and which object are prohibited? Explain also, the three-fold goal of all human beings viz. Dharma, Artha and Kaama — as also the daily, and the other duties (as per time/place etc;) to be performed by the human being (for fulfillment of desires also). Please, also explain, about the nature of all other types of "beings", in this entire creation (persons who are both "Anusaayi" and "Anuvarti" to our Lord) i.e. those who follow the orders of our Lord, and who do not! How many are they, and of what nature?"

"Explain, also the system of atheistic faith opposing the Vedic Dharma, the "special duties" (Vidharma) of persons, the "Dharma" of others (Para Dharma), and about the various types of "faiths". How, did they occur, and what is their nature? How, does the bondage and liberation of persons take place? How does a "Jeeva" live, without both "bondage and liberation"?" (This is explained clearly in the Vedas, through the Lord's "living without a body" etc.)

"Our Lord is free and independent. Why does He manifest Himself in this Universe, and in what way, does He play His "games" with His own power of Maya? How does, He become, of the form of this Universe, and plays His "Leelas"? Please tell me regarding His "Leelas", in Sri Vaikuntam and Sri Gokulam, and other places. What is the nature of His "Leelas", done with the aid of His own "Maya" power, and those done, without the aid of this "Maya" power? i.e. when the Lord, stays put, "undisturbed" (Udaaseena), having withdrawn His creation unto Himself!"

"In the Sāṅkhya system, our Lord is hailed, as the "witness" (Saakshi). Though staying "equally" (Sama) in all, He sees everyone, being situated separately from everyone! The question asked is, as to whether, the "root-basis-form" (Moolaswaroopa) of our Lord is akin and same, as this "witness" form or is it different?" The word "VIBHUHU" has been used to describe our Lord, as he is "omnipotent" to be both! "Doubts" can arise due to this "dual" nature!

In this way, after asking, very "useful" questions, the king concludes his part of the dialogue by asking some more "common" questions.

सर्वमेतच्च भगवान् पृच्छतो मेऽनुपूर्वशः।

तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने॥२४॥

VERSE 24 Meaning: "Oh Lord! Oh great sage! You are fully capable of giving replies to my earlier questions, as also others, in a truthful and real way! I am certain and convinced, about your glory! I have totally surrendered myself to you! Hence kindly enlighten me with your valuable replies!"

श्रीसुबोधिनी : सर्वमेतच्चेति। एतत्पूर्वोक्तम्। चकारादपृष्टमपि। भगवन् भवान् पृच्छतो मे मम कार्यार्थम्। अनुपूर्वशः प्रश्नानुपूर्व्येण। यथाजिज्ञासमत्र

प्रश्नाः कृताः। क्रमेणोत्तरे तथा तथा चित्तं समाहितं भवतीत्यानुपूर्व्येणैव वक्तव्यमित्युक्तम्। अस्मदधिकारानुसारेण वा न वक्तव्यं किन्तु तत्त्वतः। अनेन मतान्तराण्यपि व्युदस्तानि। यद्यपि ममाऽधिकारो नास्ति श्रवणे तथापि त्वमुदाहर्तुमर्हसि। श्रोतुरप्यधिकारोऽपेक्ष्यत इति चेत्तत्राह—प्रपन्नायेति। प्रपन्नाय हि सर्वं वक्तव्यम्। नचैतदुपचारवचनम्। तद्भवानेव जानातीत्याह—महामुन इति। मुनिरन्त करणस्थितं जानाति। महामुनिस्तु भाव्यमपीति। मम यत्तत्त्वज्ञानं भाव्यं मम या वा प्रपत्तिस्तदुभयं भवान् जानातीति सम्बोधनम्॥२४॥

ननु सर्वे मुनयः। सर्वे च सर्वज्ञाः। ते च नानाविधवक्तारः। यथा तेषां पाक्षिकं प्रामाण्यं तथा ममाऽपि भविष्यतीति न शङ्कनीयम्। तदाह—

SRI SUBODHINI: “Please reply to my earlier questions, already asked, and also the questions which I have not been able to ask, up to now! Oh Lord! I am asking all these, for the fulfillment of my “task”. I have asked these questions, as per my interest and avidness, for knowledge! Hence, kindly enlighten me with your replies, step by step, as per the questions asked — as, I will become happy and satisfied in this gradual way! Please, do not be influenced, in giving replies, through my incapacities and also my “undeserving” nature! Please tell me the “truth” about all these, as they are!” In other words, through the exposition of the “truth” as it is, all other views and systems will get negated automatically. I do not have the authority to listen to anyone else, nor to yourself also! Even then, you are competent and all-capable. Hence please enlighten me!”

“If you were to tell, me that the “listener” also should be “deserving” in nature, and the replies to my questions will be given only, as per the “authority” of mine” - then, I will humbly pray to you, Oh Lord!, that I have totally surrendered to you! I know, I do not have any authority to ‘listen! Even then, I have surrendered to you! Nothing is hidden before a surrendered devotee! I am not telling this,

just to show up my pitiable state. But, I am telling this, as you are a great sage! You are omniscient! (A sage "Muni") who is able to realize the desires/ views of all the three "times"! (Kaala). You are aware of the things, I know of, and are also aware of my "surrender" to you!" That, Sri Sukadeva is aware of everything - to emphasize this only, the addressal of 'Mahamune' (Oh great sage!) has been made.

A doubt may arise here, that Sri Sukadeva may feel, that "there are other sages also present here. They are also omniscient! They are also great speakers in their own way! But, except for our Lord, no one else, including myself, can claim to have full evidence and proof. I am also "not-full or total" (Apoorna) i.e. my knowledge also is like all others! (This shows the "humility" of Sri Sukadeva). But, King Parikshit brings out the unique glory of Sri Sukadeva, in the following verse.

अत्र प्रमाणं भगवान् परमेष्ठी यथाऽऽत्मभूः।

परे चेहाऽनुतिष्ठन्ति पूर्वेषां पूर्वजैः कृतम्॥२५॥

VERSE 25 Meaning: "I consider you, Oh Lord! as the highest evidence and proof. You have all the qualities and virtues of our Lord! Like the most exalted Lord Brahma is regarded, in the eyes of everyone, as the ultimate proof (highest speaker of truth), in the same way, I hold you in high esteem! Not only me, all persons, who are much greater and higher than me, are following the path as expounded by you! Not only, they, but many ancestors also have followed the system of philosophy (Devotion) as being explained and prescribed by you!"

श्रीसुबोधिनी : अत्र प्रमाणं भगवानिति। प्रमाणशब्दः अबाधितज्ञाने वर्तते। बाधयोग्यव्यतिरिक्ते वा। तत्सम्बन्धी यः प्रमाता प्रमाकरणं वा प्रमाविषयो वा तत्सर्वं प्रमाणमित्युच्यते। केचित्तु प्रमाणशब्दं नानार्थमाहुः। तत्र येषां

ज्ञानप्रमाण्यं न व्यभिचरति उत्पत्तिप्रभृत्यामरणं ते प्रमाणशब्देनोच्यते। यथाऽस्मिन्नर्थे वेदव्यतिरिक्ते प्रमेये यथा आत्मभूः प्रमाणम्। यथा ऋषीणामन्योन्यं विरोधाः न तथा कस्यचिदपि ब्रह्मवाक्ये। तस्य परमप्रामाण्ये हेतुः—
आत्मभूरिति। परमेष्ठीति। परमे तिष्ठतीति। उत्पत्त्या स्थित्या च भगवत्पर इति तत्प्रामाण्यम्। एवं भगवानपि प्रमाणमित्यर्थः। ननु केवलं भगवद्वचनेन कथं प्रामाण्यं भविष्यति, जायमानं वा कथं सर्वजनीनं भविष्यतीत्याशङ्क्याह—
परे चेहाऽनुतिष्ठन्तीति। परे च मत्तोऽपि ये महान्तः अधिगतपरमार्थास्तेऽपि त्वदुक्तेऽर्थे विश्वासं कुर्वन्त्यनुतिष्ठन्ति च तं पदार्थम्। इह अस्मिन् भक्तिमार्गे। तेषामपि पूर्वेषां पूर्वजैः कृतम्। त्वदुक्तेऽर्थः सर्वैरेवाऽनुष्ठितः सर्वैरेव क्रियते। अतस्त्वद्वाक्यं सर्वत्र प्रमाणम्। अथवा अस्माकं साक्षाद्भगवानेव प्रमाणम्। परे अन्ये तु स्वपूर्वेषामपि ये पूर्वजास्तैर्यत्कृतं तदेवाऽनुतिष्ठन्ति। चस्त्वर्थे। न तु प्रमाणं किञ्चिद्विचारयन्ति। अस्माकं तु त्वदुक्ते न सन्देह इत्यर्थः॥२५॥

किञ्च। त्वक्षचनादेव जीवामि। अन्यथा मरणमेव स्यात्। तक्षकाख्यमहाभयस्य श्रुतत्वात्। तदाह—

SRI SUBODHINI: In this world, the way to make any other understand the principles and truth about creation etc. of this Universe, is through “Jnana” only! This Jnana is considered as proof and evidence. People will get faith only, when a person has his “unaffected Jnana”. The “Jnana” of noble Mahaatmas remain crystal clear and pure till their death — not affected, forgotten etc. “Oh Sri Sukadeva! In this path of “Bhakthi”, and in the path of the true Vedic meanings and purport, yourself and Lord Brahma, are considered, as the “evidence and proof”. Lord Brahma’s “words” are incontrovertible, as He speaks always, the highest truth! — as He is always stationed in “Parama” - our Lord (Parameshti). From His “origin”, till He lasts, Lord Brahma is deeply interested and loving to our Lord Sri Narayana only! That is why, He is regarded as the “final evidence and proof” (Pramaanam). “In the same way, Oh Sri Sukadeva!,

you also, are deeply, always, loving to our Lord. Hence, you are our Lord (Bhagawan) Himself, and the highest proof and evidence!"

"What is the evidence for my statement of faith? Even before me; great noble Mahaatmas, who had realized the highest truth, have reposed faith in the system of Bhakthi, as expounded by you, and they have also followed the same "path" and attained their desired "goals". Even, their "ancestors" of several generations before, have also followed this path of "Bhakthi". Even today, noble minded devotees and Mahaatmas follow this "path" joyously! Hence, your "words" are evidence and proof for everyone, at all places and times! I have no doubt, about the "truth", as contained in your "words", as I regard them as final "evidence", for myself to follow!"

"Especially, I am "living" through your words only! Otherwise I would have died, with the fear of serpent Takshaka, whose "coming" has been heard by me! " The king says about this, through the following verse.

न मेऽसवः परायान्ति ब्रह्मन्ननशनादमी।

पिबतोऽच्युतपीयूषमन्यत्र कुपितादद्विजात्॥२६॥

VERSE 26 Meaning: "Oh best among the Brahmins! I am drinking, through your mouth, the nectar of our Lord's Leelas and stories! Hence, despite my fasting (not eating anything at all), my "vital air" is functioning and has not yet gone out! Of course, it is another matter, that there will not be any change at all, in the happening of the curse on me, given by the angry Brahmin!"

श्रीसुबोधिनी : न मेऽसवः परायान्तीति। मे असवः प्राणाः अनशनादपि न परायान्ति नाऽपगच्छन्ति। ब्रह्मन्निति सम्बोधनं तज्ज्ञानाय। अनशनं हि प्राणनिवारकम्। अमीति बाधितप्राणानां प्रदर्शनम्। राजत्वादेकेनैवोपवासेन

क्लिष्टः। अगमने हेतुमाह—**पिबतोऽच्युतपीयूषमिति**। अच्युतस्य सम्बन्धि कथारूपं पीयूषम्। अच्युत एव वा पीयूषम्। अनेन स्वस्योत्तमाधिकारो द्योतितः। ननु यथेदममृतं क्षुधं निवारयति तथा शापमपि निवारयिष्यतीत्याशङ्क्याऽऽह—**अन्यत्र कुपितादद्विजादिति**। अनेन कथामृतेन सर्व एव प्राणोपघातका निवर्तन्ते। परं यः कुपितादद्विजात् तक्षकाख्यो यः प्राणोपघातकः स न निवर्तते। अन्यथा स कोपस्तमेव द्विजं नाशयेत्। मृत्युना ह्याक्रांतः कोप एकं सर्वथा नाशयति। तत्र ब्राह्मणमरणापेक्षया स्वमरणमेव वरमित्यस्मत्कामनया सर्वनिवारकमपीदममृतं तत्र निवारयिष्यतीत्यर्थः।

एवमापाततः प्रश्नार्थो निरूपितः। अस्याऽध्यायस्य विमर्शमध्यपातात् विमर्शोपयोगी कश्चन पर्दार्थो वक्तव्यः। तत्रोपपत्तिविमर्शस्योप-
क्रांतत्वादुपपत्तेस्त्रिरूपत्वादाक्षेपसिद्धांतफलेषु प्रथममाक्षेपो वक्तव्यः। स सर्वाक्षेपकश्चेत् श्रोतुरधिकारं प्रच्यावयेदिति सप्ताध्याय्यां यत्प्रमेयं निरूपितं तत्र सम्मतस्य पर्यवसानपर्यन्तं स्वबोधं निरूप्य यत्रैव पर्यवसानज्ञानं तद्यथाश्रुतमाक्षिपतीति पूर्वपक्षाध्यायोऽमिति मन्तव्यम्। अन्यथा पूर्वाध्यायानां स्वस्य वा वैयर्थ्यमापादयेत्। प्रश्नैतावत्त्वं चाऽसङ्गतं स्यात्। अनन्ता एव प्रश्नाः कर्तव्याः स्युः। ते आक्षिप्यन्ते। अन्ये च पर्यवसितार्थकथनेन स्वबोध-
विषया जाता इति बोध्यन्ते। अन्यथा शृण्वत इत्यादिश्लोकैर्निरूपितं प्रमेयं शुकेनाऽनिरूपितमित्यप्रामाणिकं स्यात्। गुरोर्वा शङ्कामुत्पादयेत्। तस्मात्सप्ता-
ध्याय्येवात्र पूर्वपक्षेण विचार्यते। तत्र प्रथमं श्रोतव्यादीनीति श्लोकत्रयेण-
साधारणाधिकारं निवार्य अभयमिच्छतां य उपायः कथितः सोऽनुपपन्नः। ब्रह्मणा नानाधिकारेण प्रमेयवक्तव्यत्वोपदेशात्। तदाह—**ब्रह्मणा नोदित इति**। इदमेव हि तत्त्वमधिकारभेदेन सर्वं निरूपणीयमिति। अतः केषाञ्चिदधिकारः केषाञ्चिन्नाऽऽधिकार इति पक्षो न सम्भवति। “**सर्वेऽधिकारिकणो ह्यत्र विष्णुभक्तौ यथा नृपे**”ति वाक्यविरोधश्च। अतः **एतद्वेदितुमिच्छामीति**। वचनम्। यदप्युक्तं केवलं भगवान् श्रोतव्य इति। तदप्यनुपपन्नम्। अद्भुतवीर्यस्यैव श्रोतव्यत्वात्। अन्यथेदं वक्ष्यमाणं फलमनुपपन्नं स्यात्। चरित्रमात्रत्वे भगवान् स्वभावत एव प्रविष्ट इति कस्याऽपि संसारो न स्यात्। शास्त्रवैफल्यं च। तदाह—**हरेरद्भुतवीर्यस्येति**। अद्भुतवीर्यस्य कथा अद्भुतवीर्यरूपाः। तथा सति श्रवणादीनां दृष्टमेव द्वारं स्यात्। अन्यथा त्वदृष्टकल्पना प्रसज्येत्। दोषाणां प्रतिबन्धकत्वाच्च न फलम्। “**गुणानुषक्तं व्यसनाय जन्तोरिति**”ति वाक्यविरोधश्च। तदाह—**यथाऽहमखिलात्मनीति**। श्रवणादिना भगवति

मनोनिवेशने अस्मिन् जन्मन्येतावदेव फलम्। जन्मान्तरे त्वन्यत्। यदुक्तं
 अल्पेनैव कालेन कार्यं सिद्ध्यतीति। तदप्यसङ्गतम्। दृष्टोपाये भगवतो
 बहुकर्तव्यत्वात्। तदाह—**शृण्वत इति** स्वार्थं तु मनोनिवेशनमेव। अत एव
 निर्धार्य वदति—**त्यक्ष्ये कलेवरमिति**। ततो भगवान् मनसा गृहीत इति
 जन्मान्तरे भगवत्सेवौपयिकं शरीरं निष्पादयति तदानीं स्वानामिति भविष्यति
 भावसरोरुहत्वं च। बहिः स्थितस्यैवाऽन्तः प्रवेशने कार्यसिद्धिर्न त्वन्तःस्थितेन
 कार्यम्। यथा दार्वग्नना। तदाह—**विशत इति**। अन्यथा प्रक्रियान्तरे रागाभावो
 जन्मशतेऽनापि न स्यात्। शरीरेन्द्रियाणां गुणकार्यत्वात्। अस्यां प्रक्रियायां तु
 प्रकर्षेण आग्रहेण प्रविष्टः शमलं धुनोति। तदा च शिथिलावयवत्वे
 मूलबन्धात्प्रच्यावे गुणैरेवाऽग्रिमकार्यं स्यात्। अतो धुनोतीत्येवोक्तम्। तदा
 द्वितीयमभयं भवति। न भयं यस्मादिति अभयरूपो भगवान् मनसा प्राप्तः।
 अतो मृत्युगृहीतशरीराद्यभावात् न विद्यते भयं यस्येति द्वितीयं फलति।
 सिद्धांतफलैरग्रिमदशमस्कन्धार्थेऽवगते न भयमस्मादिति भयनाशक एव स्वयं
 भविष्यति। तद्वक्ष्यति—**“मृत्यवो नैव धक्ष्यन्ति मृत्युनां मृत्युमीश्वरमि”**ति।
 अन्यथा प्रथमपक्ष एवं पर्यवसाने गुरोरप्रयोजकता स्यात्। तस्मादेतस्यैव त्रयं
 भवति। यदप्युक्तं जीवानां स्वभावक्रिययाऽनर्थो भवतीति। तदप्यसङ्गतम्।
 जीवानां किं स्वभावत एव देहादिसम्बन्ध ईश्वरेच्छया वेति। आद्ये
 सर्वेषामेवाऽनिर्मोक्षप्रसङ्गः। द्वितीये न ते पर्यनुयोगमर्हन्ति। भगवतैव तथा
 सम्पाद्यमानत्वात्। एतदभिप्रेत्याह—**यदधातुमत इति**। यदप्युक्तं श्रोतव्यं
 भगवद्विशेषणचतुष्टयं सर्वात्मा भगवान् हरिरीश्वर इति। तदप्यसङ्गतम्।
 तदाह—**आसीद्यदुदरात्पद्यमिति**। सर्वात्मा, भगवान् श्रोतव्यत्वेन निरूपितः।
 तस्योदराच्च पद्मजननं निरूपितम्। पद्माधारत्वेन तस्य पद्माद्भिन्नत्वात् जगतश्च
 पद्माधारत्वात् सर्वात्मत्वं नोपपद्यते। औपचारिकप्रयोगस्तु न फलजनक इति
 सिद्धम्। किञ्च। भगवत्त्वं च नोपपद्यते। तदाह—**यावानयं वै पुरुष इति**।
 प्राकृततुल्यत्वादित्यर्थः। हरित्वं च नोपपद्यते। तदाह—**अजः सृजतीति**।
 भगवदसनुग्रहमपि प्राप्य यतोऽयमजः सर्वभूतजातं सृजति। महति कर्मणि
 व्यापृतोऽतिखिन्नः। भूतात्मा च जायते तत्तत्स्वभावं प्राप्नोति। एतदेवाऽग्रे
 वक्ष्यति।—**“शयानो बहुचिन्तये”**ति। ईश्वरत्वं च नोपपद्यते। तदाह—**स
 चाऽपि यत्र पुरुष इति**। अस्याऽपि प्राकृततुल्यत्वं जगत्कार्यव्यापृतत्वं
 मायाग्रहणपरित्यागक्लेशः शयनं गूढस्थानस्थितिरिति। यदप्युक्तं
 पातालमेतस्येत्यादि। तदप्यसङ्गतम्। तदाह—**पुरुषावयवैरिति**।

अन्योन्यविरोधादुभयमप्यसङ्गतमिति भावः। यदप्युक्तं इन्द्रादयो बाहव आहुरिति। तदप्यसङ्गतम्। कल्पभेदानां विद्यमानत्वात् प्रतिकल्पमिन्द्रादीनां नानात्वात् बाहूनामनियतत्वापत्तिः। अधिकारशब्दत्वेऽप्यधिकृतानां भेदात् स दोषस्तदवस्थः। इन्द्रत्वधर्मस्याऽबाहुत्वात्। यदप्याहुरित्युक्तं प्रमाणं। तदप्यसङ्गतम्। विकल्पानां विद्यमानत्वात्। विकल्पा युगभेदाः। ब्रह्मकल्पान्तरकल्पा वा। उभयेषामपि प्रतिकल्पं भिन्नत्वात् बाहुप्रमाणयोर्व्यवस्था। किञ्च। यदप्युक्तं कर्णौ दिश इति। दिशामव्यवस्थितत्वात्कर्णत्वं नोपपद्यते। दिशस्तु सूर्येण क्रियन्ते। “सूर्येण हि विभज्यन्ते दिशः” इति वाक्याद्यत्रोदेति सा प्राचीत्यादि। अतः कालानुमापके सूर्ये विचार्यमाणे दिशो न सन्त्येव कुतस्तासां कर्णत्वम्। व्यवहारस्त्वौपचारिकैरपि भवति। पदार्थनिर्णयस्तु नैवविधः। यदप्युक्तं श्रोत्रममुष्य शब्द इति। तदपि नोपपद्यते। कालभेदेनैव शब्दानां प्रवृत्तत्वात्। तदाह—भूतभव्यभवच्छब्द इति। एते ह्येकदा न प्रवर्तन्त इति श्रोत्रं नियतं न स्यात्। शब्दविशेषस्य श्रोत्रत्वे तु सर्वरूपत्वमुपसंहियमाणमसङ्गतं स्यात्। यदप्युक्तं नासत्यदस्रौ परमस्य नास इति। अश्विनीकुमारयोरायुर्वेदप्रवर्तकत्वं वक्तव्यम्। तदाऽऽयुषः स्वरूपं विचारणीयम्। किं भगवद्दत्तमायुः प्राणिनां नियतमनियतं वेति। उभयथाऽपि नासत्ययोरप्रयोजकत्वम्। अतः स्वत आयुर्माने विचार्यमाण अश्विनयोरेवाऽनिरूप्यत्वात् नासिकात्वं दूरे। एवं घ्राणोऽस्य गन्धो मुखमग्निरिद्ध इति। गन्धश्चाऽग्निश्च त्रिक्षणावस्थायां। अतः कालस्याऽनुगतिः स्थूला वा सूक्ष्मा वा यदि विचार्यते तदा गन्धाग्नी द्यौश्च न सङ्गच्छन्त इत्यर्थः। किञ्च। चक्षुरभूत्पतङ्गः पक्ष्माणि विष्णोरहनी उभे चेति पूर्ववत्। यतः कर्मगतिषु विचार्यमाणासु केनचित्कर्मणा सूर्यस्य परावृत्तौ सूर्यानन्तत्वे च दिनरात्रिव्यवस्थायाः सूर्यगतिकृतत्वात् तस्याश्च कर्मरूपत्वात्। भगवच्चक्षुरेव नोपपद्यते न वा पक्ष्माणि। यादृशीरिति तस्येवाऽवान्तरभेदः। किञ्च। यदुक्तं तदभ्रूविजृम्भः परमेष्ठ्यविष्ण्यमिति। तदपि कर्मसाध्यमेव। तदाह—यस्मिन् कर्मसमावाय इति। अयं ब्रह्मा गुणानां गुणिनां च कर्मसमावाय उक्तः। तत्र का भगवद्भ्रूविजृम्भा। एतेनैव आपोऽस्य तालू रस एव जिह्वेत्याक्षिप्तमेव। अनेन यानि कानि गोलकत्वेन निरूपितानीन्द्रियत्वेन च तानि सर्वाण्याक्षिप्तानि वेदितव्यानि। किञ्च। आपोऽस्य तालू इत्यारभ्याऽसुरानीकवर्य इत्यन्तेनोक्ताः पदार्था विशेषसामान्यविचारेण गतार्था भविष्यन्तीति विशेषपदार्थाना- धाराधेयभावापन्नान् दशपदार्थान्निरूपयति—भूपातालेति। एतेषां दशपदार्थानां स्वकार्यसहितानां विचारे क्रियमाणे सामान्यतो ब्रह्माण्डे च विचार्यमाणे

ब्रह्माण्डंमेवाऽऽयाति। न भगवान् भगवदवयवा वा केनाऽपि प्रकारेण सङ्गच्छन्ते। तस्मात्सिद्धं ब्रह्माण्डं दूरीकृत्य पुरुषत्वकल्पना व्यर्थेति भावः। असुरानीकवय इत्याक्षिपति—**महतां चाऽनुचरितमिति**। ब्रह्माननमित्यादि वर्णाश्रम, विनिश्चयेन। यदुक्तं नानाभिधाभीज्यगुणोपपन्न इति। अत्र यो यज्ञो निरूपितो भगवत्कर्मत्वेन तस्याऽप्राकृतत्वान्नित्यत्वाच्च पूर्वोक्तदोषसम्बन्धाभावात्तदेकमुपपद्यत इत्याशङ्क्य नवपदार्थविचारेण तदपि प्रत्युक्तं भविष्यतीति नवपदार्थान्पृच्छति—**अवतारानुचरितमिति** द्वाभ्याम्। यागो हि देवतोद्देशेन द्रव्यत्यागात्मकः। तत्र देवता द्रव्यं क्रिया चेति त्रयं देशादयः षडङ्गानि एवं नव। तत्र देवता भगवदवतारेण विचारिता भवति। स चाऽवतारो लोक इति लौकिकः। युगानि तु विचारणीयानि। तेषु विचारितेषु द्रव्यमपि निराकृतं भविष्यति। यथा “**यज्ञवास्त्वभ्यवायन् ते पश्यन् पुरोडाशं कूर्मभूतं सर्पन्तमि**”ति। एतत्कर्म कदा। युगेषु वा युगेभ्यो भिन्नकाले वा। युगविशेषे चेत्ततः पूर्वं द्रव्याभावाद्यागो न स्यात्। एवमन्यत्राऽपि। युगमाने च विचार्यमाणे यागानामन्यथात्वात्क्रियैव न सङ्गच्छते। यथा त्रेतामुखे यज्ञोत्पत्तिः। किञ्च। युगधर्मः कालः। नृणां साधारणो धर्म इति देशः। सविशेषो यादृश इति द्रव्याणि गुणभेदभिन्नानि द्विधा निरूपितानि। श्रेणीनामिति कर्तारः। राजर्षीणामिति मन्त्राः। धर्मकृच्छ्रेष्विति कर्माणि। अतः एव षट्सु धर्मप्रयोगोऽङ्गत्वख्यापनाय। यदप्युक्तं इयानसावीश्वरविग्रहस्येति। तदपि तत्त्वविचारेण प्रत्याख्यातं भविष्यति। तत्त्वानामेकदेशेन ब्रह्माण्डनिर्माणम्। तत्र “**न यतोऽस्ति किञ्चिदि**”ति वचनमनुपपन्नं स्यात्। अतः परं द्वितीयाध्यायारम्भः। तत्रादावेव यदुक्तम् एवं पुरा धारणयेति। तदसङ्गतम्। तत्त्वानां लक्षणविचारेण। लक्षणं तेषां सृष्टिकरण-सामर्थ्यम्। तस्यैवाऽसाधारणधर्मत्वात्। तस्मिन् ज्ञाते तदशैरेव ब्रह्मणि प्रविष्टैः कार्यसिद्धेस्तस्य ज्ञानादीनां वैयर्थ्यापत्तिः। यदपि शाब्दस्य हि ब्रह्मण एष पन्था इत्यादिभिवैराग्यपुरःसरं स्वचित्ते स्थितं भगवन्तं चिन्तयेदिति। तदपि तत्त्वानां हेतुपूर्वकलक्षणे विचार्यमाणे पूर्ववद्भविष्यति। तत्र चित्तस्य महत्तत्त्व-रूपत्वान्महति विद्यमान एव भगवांस्तत्र भवतीति स्वचित्ते कः सिद्धः। आत्मनश्च सिद्धिस्तत्र दूरापास्ता। “**चित्तं तन्महदात्मकमि**”ति हेतुलक्षणम्। यदप्युक्तं केचित्स्वदेहान्तर्हृदयावकाश इति। तदपि पुरुषपूजायां विचार्यमाणायां “**मनोमयी मणिमयी**” ति वाक्यान्मानसी मूर्तिः स्या। स कथं भगवान् भवेदिति। स्थूलसूक्ष्मधारणासिद्ध्यर्थं योगद्वयं निरूपितम्। तदपि योगस्वरूपे विचार्यमाणे चित्तवृत्तिनिरोधत्वादसङ्गतमेव भविष्यति। यदप्युक्तं स्थिरं सुखं

चाऽऽसनमास्थितो यतिरिति। तदप्यसङ्गतम्। जीवत एव योगिनः सर्वलोकगमनसम्भवात् किं मरणेन। यथा कर्मस्य ऐश्वर्यपदेन चाऽर्जुनादयोऽप्यनेनैव देहेन स्वर्गं गताः परिगृहीताः। यदप्युक्तं आनन्दमानन्दमयोऽवसान इति। तदपि योगिनो लिङ्गभङ्गे विचार्यमाणे असङ्गतं भवति। यदप्युक्तं भगवान् ब्रह्म कात्स्न्येनेति। तदपि वेदविचारे क्रियमाणे असङ्गतं भवति। यदि भगवानात्मा। सिद्धमेव तस्मिन् प्रेमा उपदेशश्च व्यर्थः। नाऽस्ति चेत्प्रेम तदा न स आत्मा। अज्ञानादात्माप्यात्मत्वेन न ज्ञात इति चेत्परात्मवत्। तदाप्यात्मत्वमेवोपदेष्टव्यम्। न च प्रेमार्थं यत्नः कर्तव्यः। यदपि कामानाभेदेन देवतान्तरभजनमुक्तं तदपि वेदादिविचारे असङ्गतमिति तृतीयादिः। वेदे हि तदर्थमन्यदेव साधनं निरूपितमिति। भक्त्यर्थनिरूपणं तु भक्तिनिराकरणेनैव निराकृतम्। यदप्युत्पत्त्या विमर्शनमुक्तं तदपि सम्प्लवादिविचारेण निराकृतं भविष्यति। यदिदं जगत् प्रलयं यास्यति प्रवृद्धं वा भविष्यति कारणे वा लीनं भविष्यति। तदा किं भगवतः सकाशादुत्पत्त्या। स्वत एवोत्पद्यतां अन्यथा वा। विशेषाभावात्। यदपि यज्ञादीनां स्वरूपनिर्वाहार्थं भगवदवयवकल्पना निरूपिता। सापि इष्टापूर्तादिविचारेण निवारिता भवति। लौकिकैरलौकिकर्वा पदार्थयोगे निष्पन्ने भूतसंस्कारे आत्मसंस्कारे वा भगवत्संस्कारे वा फलतो वा न कश्चिद्विशेषः। भगवदीयत्वादेस्त्वन्यथैव सिद्धेः। यदप्युक्तमात्मानं सृजतीति, तदप्यनुशायिनां सर्गे विचार्यमाणे निराकृतं भविष्यति। यतस्ते भगवद्विलक्षणा वक्तव्याः। यदप्युक्तं तत्त्वं परं रूपवदस्वरूपमिति। तदपि पाषण्डधर्मे विचार्यमाणे निराकृतं भविष्यति। दैत्यानां व्यामोहनार्थं पाषण्डोत्पत्तिः। दैत्याश्च के भगवानन्यो, वा। भगवांश्चेत् सापि भगवल्लीलेति पाषण्डत्वमेव न स्यात्। भक्तिरपि निराकृता भवति। पाषण्डत्वेऽपि स्थिरीभूते न दैत्यानां भगवत्त्वम्। यदप्युक्तं कर्णकषायशोषानिति। तदप्यसङ्गतम्। चिदात्मनो बन्धमोक्षौ विचार्येते। बन्धो भगवदिच्छया मोक्षश्च। तत्र किं कर्णाकषायशोषणं। भिन्नतया चाऽवस्थाने निरूपिते सर्वमेव साधनं व्यर्थं स्यात्। भगवद्रूपत्वात्तस्य। अवतारवर्णनं च व्यर्थम्। भगवतो मायायां क्रीडनमेव तादृशमिति सर्वमेव जगदवतारो भवति किं विशेषेण। मायापरित्यागे अवतारलीलामपि परित्यजेत्। यदप्युक्तं त्वमेतद्विपुलीकुर्विति। तदपि न वक्तव्यम्। यथा भवान् भक्तिरसेन वदति तत्किं कस्यचित्प्रेरणाया। प्रामाण्यं च त्वय्येव सिद्धम्। तदाह—अत्र प्रमाणमिति। यदप्युक्तं मायां वर्णयत आत्मा न मुह्यतीति। तदप्यल्पमसङ्गतं च। यतो मम प्रायेणाऽपि प्राणा न गच्छन्ति

श्रूयमाणमपि तक्षको भक्षयिष्यति॥२६॥

एवं पूर्वपक्षे कृते भगवन्माहात्म्ये स्थिरीकृते शुकस्य सन्तोष एव जातो न क्रोध इत्याह—

SRI SUBODHINI: “Oh Brahman! Even though, I have not eaten for two days, my vital air (Prana) is still staying and functioning! You are omniscient! Hence, you will be able to appreciate this factor!” But, King Parikshit avers, that the stress and difficulty to his “life”, have indeed occurred! - especially when, he was a “king”, and even a “short-period” of fasting has made him sorrowful! But, his vital air (life-force) is still strong, and he says the reason for this viz. “I am drinking through your mouth, the life saving “nectar” (Sudha) of our Lord Achyuta’s Leelas and stories - AS OUR LORD ACHYUTA - SRI KRISHNA IS “NECTAR” HIMSELF!” Through these words, the king has also indicated his “deserving” nature.

Will this “Leela” of our Lord, which is “nectariane” (Sudha) in nature, remove the “death threat” also, as it has, up to now, quenched his hunger? Answering this, the king says, “THIS IS NOT POSSIBLE. NEITHER I DESIRE FOR THE SAME!” Why? If the anger of the serpent Takshaka is averted on me, then this anger will attack the Brahmin only, who gave the curse! Either of us has to die! In this event, it is better, that I die, instead of the Brahmin! Hence, I am desirous, that this “all destroying nectar” of our Lord’s “Leelas”, does not destroy the anger of serpent Takshaka! I am certain, that this “anger” of the serpent, will not get remitted or destroyed.”

Sri Sukadeva did not get “upset” with the words

of King Parikshit. Instead, he got very pleased with the king! Because, the king, while raising several "questions", had taken care to stabilize and settle, the glory of our Lord, at each step. Hence, Sri Sukadeva got immensely pleased, and began to speak.

TRANSLATORS COMMENTS

The Commentary from "YEVAMAPPAA TATAHA and upto "BAKSHAYISHYATI" is not translated, as some regard this as interpollation. But with deep respect to Sri Mahaprabhuji, the same in Original is included. It expounds the arguements of the "opposingviews" (Poorva Paksham)

सूत उवाच—

स उपामन्त्रितो राज्ञ कथायामिति सत्पतेः।

ब्रह्मरातो भृशं प्रीतो विष्णुरातेन संसदि॥२७॥

VERSE 27 Meaning: "Sri Soota said, "King Parikshit, protected by our Lord, in this way, prayed to Sri Sukadeva, inspiring him to speak, about the Leelas of our Lord, who is the Lord and master of all noble saints and Mahaatmas! Due to this, Sri Sukadeva, who was seated in this Assembly, got very much pleased with King Parikshit!"

श्रीसुबोधिनी : स उपामन्त्रित इति। स शुकः। उपामन्त्रितः प्रार्थितः। "उपामन्त्रयन्त राज्येन पितरो यमि"त्यत्र तदर्थनिर्द्धारत्वात्। इति एवं प्रकारकथायाम्। युक्तिपूर्वं भगवद्गुणा निरूपणीया इति। तथा सति भगवतो महत्सुखं भवति। सत्पतित्वात्। तथा सति निःसंदिग्धो भगवल्लीलाप्रत्ययो भवतीति भगवत्तोषहेतुरयं प्रश्न इति भावः। तत्राप्ययं ब्रह्मरातः ब्रह्मणा वेदेन रक्षितः। अस्मदर्थं युक्तिमयं कथयिष्यतीति। अत एव भृशं प्रीतः। मम जन्मसाफल्यं जातमिति। राजा च विष्णुरातः। विष्णुना एतदर्थमेवाऽयं संरक्षितः। यदयं क्षोदपूर्वं निःसंदिग्धं मां ज्ञास्यतीति। अत एव स्वजन्मसाफल्यार्थं सभायामेव पृष्ठवान्॥२७॥

एवं युक्तिपूर्वकं भगवत्कथायां वक्तव्यायां लौकिकी युक्तिरप्रयोजिकेत्युपपत्तिरूपं भागवतमेवोक्तवानित्याह—

SRI SUBODHINI: The king prayed to Sri Sukadeva in this way, for speaking about our Lord's "Leelas". "Please expound the Leelas and virtues of our Lord, in such a way, as our Lord is the true "husband", and Lord of His devotees! Our Lord attains great happiness and comfort, when an ideal devotee of our Lord, explains His glory and "Leelas". The devotees also experience the clear understanding of the purport of our Lord's "Leelas", without any "doubts" arising! **SRI SUKADEVA IS PROTECTED BY THE VEDAS.** Usually, the Vedas expound the highest truth, in a summarized and "hidden" way! Sri Sukadeva will explain these "truths" in a proper "advisory" way! Due to this, the Vedas have protected him fully!

Sri Sukadeva was a "liberated one", while having his "body", (Jeevan Muktha) and it was the meaning of the Vedas, which was protecting his life! Sri Sukadeva, now, thought, that the king had made his own life get fulfilled, by asking the questions, pertaining to the glory of the "Leelas" of our Lord! Due to this, he became very happy and pleased.

King Parikshit is hailed here as "VISHNURAATA" — a loving devotee of Lord Sri Krishna. Our Lord Sri Krishna had protected the king, so far, only with a view to enable the king, to listen to the Leelas of our Lord Sri Krishna. Our Lord was aware that, "THIS KING PARIKSHIT WILL REMEMBER HIM AGAIN, AND AGAIN AND WILL ATTAIN "JNANA"! The king also had asked these questions, with a view to get his life "fulfilled".

As "worldly" considerations or motives, will not be appropriate for the rendition of our Lord's "Leelas" and stories, Sri Sukadeva began to tell the Leelas of our Lord, as per the holy scriptures

(Sri Bhāgavatam).

प्राह भागवतं नाम पुराणं ब्रह्मसम्मितम्।

ब्रह्मणे भगवत्प्रोक्तं ब्रह्मकल्प उपागते॥२८॥

VERSE 28 Meaning: "When, it was the time of "Brahma Kalpa" (one division of time), at that time, our Lord Sri Narayana spoke about this Sri Bhāgavatam to Lord Brahma. Now, Sri Sukadeva spoke the same Sri Bhāgavatam to King Parikshit. Though this Sri Bhāgavatam has been expounded, in the form of a "Puraana", as it is equal, in measure and depth, to the highest meanings of the Vedas, this Sri Bhāgavatam is regarded as "equal" to the Vedas!"

श्रीसुबोधिनी : प्राह भागवतं नामेति पुराणमिति प्रमाणम्। ब्रह्मसम्मितमित्युक्तिसहितम्। ननु कति भागवतानि सन्ति। बहुषु स्थलेषु भिन्नप्रकारेण भागवतकथनाच्छङ्का। तत्राऽऽह ब्रह्मणे भगवता प्रोक्तमिति। विषयात्मकं तु भागवतमनेकधा। विमर्शात्मकं तु द्वेधा। तत्रोत्पत्तिप्रकारेण निरूपितं ब्रह्मणा नारदायोक्तम्। उपपत्तिप्रकारेण तु ब्रह्मणे भगवता प्रोक्तम्। अत्र स्थूले भागवते सर्वे प्रकारा उपनिबध्यन्ते। भागवतप्रवृत्तेरनेकधात्वज्ञापनाय। तत्राऽन्यस्य पदार्थस्य ब्रह्मणा स्वयमेव ज्ञातत्वादुपपत्तिः परं वक्तव्या नान्यदिति वक्तुं ब्रह्मकल्प उपागत इत्युक्तम्। ब्रह्मकल्पे समागते। तत्र हि शब्दब्रह्मण एव सर्वोत्पत्तिः। या उपपत्तिर्भागवते वर्तते॥२८॥

ततोऽन्यविषयोऽपि प्रश्न इति भागवतात्पृथगेव तं परिहृत्य पश्चाद्भागवतोपपत्तिं वक्ष्यतीत्याह—

SRI SUBODHINI: The word "Puraana" is used with a view to emphasize, that this scripture instills deep faith in our Lord, and is also proof and evidence of our Lord's Leelas! The word "Brahmasammitham" indicates, that this scripture is very appropriate to be listened to, as it contains scriptural (Vedic) truths based on Vedic references.

A question arises here. Our Lord's "Leelas" and stories are many, and they have been enacted by our Lord, at different times, and at different places/in different ways! When, this is the actual situation, which are the Leelas and stories about our Lord, which are expounded in this Sri Bhāgavatam? Answering this, it is said that this Sri Bhāgavatam, which was expounded by our Lord Sri Narayana Himself to Lord Brahma is being spoken. He, who has the exact "Jnana", about the divine nature of our Lord, is called as a "Bhaagavata".

The "Bhāgavatam", which Lord Brahma expounded to Sri Naarada, is of the nature of the "origin of creation" etc. The Bhāgavatam, which was told to Lord Brahma, by our Lord Sri Narayana Himself, is of the different nature of "Upapathi" (of ideas and ideals) i.e. of the "contemplative" (Vichaararoopa) nature. Now, Sri Sukadeva will tell King Parikshit, the "Bhāgavatam, which belonged to the "Paadma Kalpa" (Paadma aeon). This is the third category of Sri Bhāgavatam. In this Bhāgavatam, all the stories, Leelas, ideas and ideals etc, expounded in the earlier 2 categories of Sri Bhāgavatam, would be retold!

Lord Brahma, creates all the materials in this Universe, and due to this, he has, with him, the full knowledge, about all these materials. In other words, he has the knowledge of the Sri Bhāgavatam, which explains creation of this Universe etc. Now, he has to speak, about the ideas and ideals (Yukthi), which our Lord Sri Narayana Himself had spoken to him, during the "Brahma Kalpa". That is why, in this verse, reference is made to this "aeon" (Kalpa) (Brahma Kalpe Upagata). During this "aeon", everything i.e. the entire Universe is created from the "Brahman of sound" (Sabda Brahman) — the "Brahman of sound" means the Vedas

— the ideas and ideals of the Vedas have been incorporated in this present Sri Bhāgavatam, and some of these can be clearly seen!

The king had asked the question regarding the “other subjects” in the “Brahma Kalpa” Bhāgavatam. In view of this, the answer on these “subjects”, will be given first, and later, the ideas and ideals of Sri Bhāgavatam will be told.

यद्यत्परोक्षिदृषभः पाण्डूनामनुपृच्छति।

आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे॥२९॥

VERSE 29 Meaning: “With a view to answer, step by step, all the questions asked for, by King Parikshit, Sri Sukadeva began to expound this treatise of Sri Bhāgavatam.”

श्रीसुबोधिनी : यद्यत्परोक्षिदिति। पाण्डूनामृषभः भगवद्भक्तानां मध्ये मुख्यः। यद्यदनुपृच्छति पूर्वोक्तहेतुप्रश्नादिरूपम्। आनुपूर्व्येणैव तत्सर्वं वक्तुमुपक्रमं कृतवान्। यथाकांक्षमुत्तराणि दत्तवानित्यर्थः। चकारादधिकामपि युक्तिमुक्तवानिति भावः॥२९॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-
विरचितायां द्वितीयस्कन्धे अष्टमाऽध्यायविवरणम्।

SRI SUBODHINI: The king was the “best” among the devotees. Sri Sukadeva now began to answer all the questions, asked for by the king. In other words, Sri Sukadeva gave answers, as per the desire of the king. The syllable “Cha” (and) indicates, that Sri Sukadeva also spoke about other subjects, which are appropriate for this expounding!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 8 of Canto II of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभ्याय नमः॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः॥

॥ श्री भागवतं - द्वितीय स्कन्धः - नवमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 9

नवमे तूत्तरं प्राह जीवब्रह्मस्वरूपयोः।

सन्देहवारकं पूर्वकथनस्याऽपि वस्तुताम्॥१॥

पारम्पर्यकथा चाऽस्य शुद्ध्याधिक्यवगम्यते।

नाऽन्यथेत्यस्य सन्देहनाशनाय निरूपिता॥२॥

अन्येषां सन्देहानां जीवब्रह्मसन्देहमूलत्वात्प्रथमं जीवसन्देहं वारयति—आत्ममायामृत इति त्रिभिः। यत्तेनोक्तं यदधातुमतो ब्रह्मत्रिति। अस्य जीवस्य देहसम्बन्धः कथमिति। जीवत्वं कथमिति अन्यशब्देन प्राप्तम्। तत्र जीवत्वे जाते बहवो हेतवो भविष्यन्ति देहसम्बन्धे इति प्रथमं जीवत्वमुपपादयति—

KARIKAAS 1 and 2 Meaning: “In this 9th chapter, the question asked for, with a “doubtful” mind, on the nature of “Jeeva and Brahman”, will be answered, with a view to remove the “doubt”, in the mind of King Parikshit. The truthful nature, of whatever has been told earlier, also will be explained now.”

“In this 9th chapter, the “lineage”, as to how, this “Sri Bhagavatam” was attained to, also will be

explained, such as the origin of Lord Brahma, as also the "authority" of Lord Brahma and others, by specifically referring to their quality and virtue of "purity"!"

"Lord Brahma was originated, specially, from our Lord Sri Narayana. It was our Lord Sri Narayana, who had given the "Upadesa" of Sri Bhagavatam, to Lord Brahma. All this, has been explained, with a view to show, that those "Jeevas", who get purified through "birth", and also through "spiritual practices" (Saadhan), become the special "deserving" devotees, to realize and understand, the divine nature of our Lord, His virtues, Leelas as contained in this Sri Bhagavatam, by listening to it! In this way only, these "instructions on Sri Bhagavatam" will get successful and fulfilled (as the "listeners" have to be "pure and deserving"). These devotees, with such purity and virtues only, will listen to, and absorb our Lord's "Upadesa" properly!"

"Other traditional stories have been also told, only with a view to ensure, that the king does not get, any more "doubts" in his heart. The king should feel, that "whatever, I have told, is the actual Sri Bhagavatam, as it is (Samoolam) blessed and originated, from our Lord Sri Narayana only (Bhagawanmoolam)." Sri Sukadeva desired, that the king should realize this, without any doubt!

The basic thoughts of these "doubtful" questions, pertain to the nature of both "Jeeva" and "Brahman". If, the doubts pertaining to the "individual soul" (Jeeva) and the "universal soul" (Brahman) get removed, then, automatically, "doubts" on other "subjects" will get mitigated automatically. At first, therefore, Sri Sukadeva

removes the “doubts”, pertaining to the “Jeeva”, through Verse No.1 below.

The king had asked, “Oh Brahman! This “Jeeva” is without the relationship of the “bodily elements” originally. When did it get related to this body, made out of elements? (i.e. How did the “Jeeva” get this body?) How did the universal soul (Brahman) attain the status of (or become) a “Jeeva”? (Individual soul) The word “Jeeva” came to be called, no sooner the ‘pure consciousness’, began to “wear” the “vital air”, (Praana) and secured a “body”, made up of 5 elements!

Hence, Sri Sukadeva answers the fundamental question, as to how the “conscious being” (Chetan) got the “Jeevatwa” Bhaava — became the “embodied conscious being” i.e. How, he got the body?

श्रीशुक उवाच—

आत्ममायामृते राजन् परस्याऽनुभवात्मनः।

न घटेताऽर्थसम्बन्धः स्वप्नद्रष्टुरिवाऽञ्जसा॥१॥

VERSE 1 Meaning: “Like in a dream, the “seer” has got no relationship at all, with the “objects”, seen during the “dream”, in the same way, the “Aatma”, which is of the form and nature of divine experience, and which is beyond the ken of body etc., cannot get related to the “seeable objects”, without the controlling nature of Maya (our Lord’s power of creating “illusion”).”

श्रीसुबोधिनी : आत्ममायामृत इति। तत्र सदानन्दरूपो भगवानेककोटिनिविष्टः। चिद्रूपश्चाऽपरः। तस्य माया द्विविधेति पूर्वं निरूपितम्। तत्र चिद्रूपस्य माया व्यामोहिका। सा स्वपुरुषं व्यामोहयित्वा जीवतामापादयतीति। जीवतीति जीवः केवलं प्राणधारणप्रयत्नवान्। स हि मायया व्यामोहितो

व्याकुलः सन् सदानन्दकृतसृष्टौ यः सूत्रात्मक आसन्यो दशविधप्राणरूपस्तमवलम्ब्य तिष्ठति तदा जीव इत्युच्यते। “जीव प्राणधारण” इति धातोः कर्त्तरि अच् प्रत्ययः। बोधरूपोऽप्ययमानन्दरूपस्य पृथग्भूतत्वादानन्दार्थं तथा व्यामोहितत्सम्बन्धादानन्दो भविष्यतीति बुद्ध्या तथा सम्बध्यते। अयं च विभागो “बहु स्यां प्रजायेये” तीच्छया। इच्छाऽपि सर्वभवनसमर्थं स्वरूपमेव धर्मरूपेण भवत् इच्छारूपेणाऽपि भवति। तत्र सदंशस्य क्रियारूपा शक्तिः। चिदंशस्य व्यामोहिका माया। आनन्दरूपस्य जगत्कारणभूता। एतन्नितयरूपा शक्तिः सच्चिदानन्दरूपस्य भावत्वतलादिवाच्या। तथा भगवतो भावस्तु स्वरूपादेव निर्मितात्। न च सर्वदा भवतीति शङ्कनीयम्। आपादकहेतुभूतस्य कालस्याऽभावात्। जाते पुनः काले तस्यैव नियामकत्वात् सर्वदा भविष्यति। पूर्वमेव जातत्वात् तत्सङ्गे इच्छादीनामपि जातत्वादिच्छादयस्तदंशभूतास्तान् सदैकरूपान् स्थापयन्ति। तथा च तस्या अंशं परिगृह्णाति भगवानिच्छारूपम्। स एव कामः “सोऽकामयते”ति श्रुत्युक्तः। तथा कृत्वा भेदरूपया सच्चिदानन्दा धर्माः स्वयं भिद्यमानाः स्वाश्रयमपि भिन्दन्ति। तदा स भगवान् सर्वतः पाणिपादान्तो भवति साकारतां चाऽऽपद्यते। भिन्नोऽपि तथा मिलितः अभिन्नः इवाऽखण्डो भवति। तदपेक्षया कार्यरूपस्याऽल्पत्वात्। तानि त्रीण्यपि रूपाणि पूर्णशब्देनोच्यन्ते। अत एव सद्रूपस्य कार्ये प्रत्येकपर्यवसायित्वम्। “प्रजायेये” तीच्छया उत्कर्षापकर्षरूपेण जाताः। तत्र आनन्द उत्कृष्टः। तदेतरौ तं सेवमानौ जातौ। ततश्च तयोर्धर्मौ ज्ञानक्रिये भगवच्छक्तिरूपे जाते। तदा स आनन्दो ज्ञानक्रियाशक्तिमान् जातः। तदा चिदंशस्य शक्तिरानन्दे गतत्वात् ज्ञानधर्मस्य तं व्यामोहयति तदा तस्य जीवत्वम्। सदंशस्तु क्रियाशक्तेर्गतत्वादव्यक्ततामापाद्यते। पश्चान्मूलभूत-क्रियांशाभिः क्रियाभिर्यथायथमभिव्यज्यते। पश्चात्तस्यां तत्कृतधर्मे वा तिरोभूते स्वरूपमपि तिरोभवति। तदा तस्यां मूलेच्छया जातः शब्दोऽभिव्यक्त एव तिष्ठति जीवभगवदबुद्धिषु। जीवे भगवति वा। एवं चिद्रूपोऽपि ज्ञानशक्त्यंशभूतैर्ज्ञानैरभिव्यज्यते तिरोभवति च। प्रयत्नस्तु तस्याऽपराधीन इति स जीवग्रहणार्थं सर्वदा तिष्ठति। स चेद्भगवांस्तस्मै तां पूर्णां ज्ञानशक्तिं प्रयच्छेत् तदा तां मोहिकां मायां त्यजति। प्रयत्नं च त्यजति। स्वरूपे चिद्रूपे चाऽवतिष्ठते। अपराधीनश्च भवति। जगत्कर्तृत्वं तु न भवति। तस्य सा

माया शक्तिर्न भवति। उत्कर्षोऽपि न भवति। आनन्दस्यैवोत्कृष्टत्वात्। हीनता त्वापाततो वर्तते। आनन्देन सह मिलितस्त्वानन्दोऽपि भवति। स चेत्स्वधर्मेण संगृहीयात्। इयं प्रक्रिया सर्वश्रुतिवाक्यानुरोधेन श्रुतार्थापत्तिसिद्धा सर्वत्रैवोपयुज्यते। अन्यथा प्रक्रिया तु वाक्यानि बाधते। जीवभेदं त्वग्रे निरूपयिष्यामः। एतदेवाऽऽह—आत्ममायां आत्मनः स्वस्य चिद्रूपस्य मायां व्यामोहिकामृते। अस्य चिद्रूपस्य। **राजन्निति** सम्बोधनं राजसत्त्वात्तव स्वरूपाज्ञानमिति दयां बोधयति। व्यामोहानन्तरमेव देहसम्बन्ध इति तादृशं विशेषमाह—**अनुभवात्मन इति**। वस्तुतस्त्वनुभवात्मा परं सामर्थ्यं भगवति गतमस्ति यतो व्यामोहो भविष्यति। अन्यथाऽर्थसम्बन्ध इव व्यामोहोऽपि न भवेत्। व्यामोहव्यतिरेकेण केवलशक्त्यभावेनार्थसम्बन्धो निरूपयितुमशक्यः। सहजशक्तिश्च सा। तस्या दोषत्वेन पर्यवसानं हीनभावात्। जीवस्य सामर्थ्यलाभेऽपि तस्या हीनभावापगमः पृथग्भूताया न भविष्यति। तया व्यामोहे तु अर्थेन देहादिना सम्बन्धः सुखेन घटते। मोहितस्याऽर्थसम्बन्धं दृष्टान्तेन स्पष्टयति—**स्वप्नदृष्टुरिवेति**। निद्रया व्यामोहितो भगवत्कृतां मायिकीं सृष्टिं पश्यत्यभिमन्यते च। निद्रायाः। सर्वत उद्गामाभावात् मूलभगवन्मायया कृत्वा सा शीघ्रं तिरोभूता भवति तदा स जागर्ति। एवं स्वप्नदृष्टान्तेन तस्य व्यामोहं निरूप्य दार्ष्टान्तिके विशेषमाह—**अञ्जसेति**। सामस्त्येन। स्वप्नकोटयोऽत्र मध्ये भवन्ति। इदं त्वेकमेव जन्मकोटिष्वनुवर्तते॥१॥

एवं तस्याः सम्बन्धमात्रं निरूप्य कार्यं निरूपयति—

SRI SUBODHINI: From the Vedas and other holy scriptures, it is proved, that OUR LORD PARABRAHMAN IS PARAMAATMA, AND HE IS OF THE FORM AND NATURE OF SAT — CHIT — AANANDA (TRUTH — CONSCIOUSNESS — BLISS). In this highest Absolute Brahman, our Lord, who is of the nature of eternal bliss, (Sadaanandaroopa) is one "side", and the "truth-consciousness" Lord, is the other "side" (we should see here, the division between the "bliss" aspect of our Lord, from the first two aspects of truth and consciousness — Satchitroopam).

“Brahman’s” form of “truth” and “qualities” are connected with His “bliss” and “conscious” nature! The meaning of “Sat” (truth) is Nithya — permanent — whatever is in existence! In other words, we have to realize, that “Brahman” is always “blissful”, and full with “Jnana” (knowledge). This is the inner meaning of the above words of (1) Sadaananda and (2) Satchitroopa- like the two “sides” of the same coin!

There are two types of “Maya” power, for the above two “divine forms” of our Lord. Our Lord, who is “Chitroopa” (of the nature of consciousness) has a “Maya” power, which is “infatuating” by nature (VYAAMOHKA). ITS MAIN TASK IS TO MAKE EVERYONE “FORGET”! This “Maya”, puts the “CHETAN” (pure conscious being) into a stupor and ignorance of “forgetting”, and makes it into a “Jeeva”! (i.e. CHETAN + MAYA = JEEVA). Thus, the “Jeeva” becomes, through the power of “Maya”, very keen and interested, only to have a body and “vital air” (Praana). This “Jeeva”, under the power of “Maya” becomes, so much afraid, that it begins to treat “Maya” as it’s “best friend”, whereas in reality, it is this “Maya” power, which has infatuated it, and made it “forget” it’s real “pure consciousness” nature (divine). Due to this, the “Jeeva” develops deep attachment to all objects/ things! The “Jeeva” now begins to regard, due to it’s infatuation, that his “real life”, (existence) is due to the 10 vital “airs” (Praana) created by our Lord, for the sake of sustaining His vast creation. It regards this “10 fold vital-air” (Praana) as it’s own! — especially, when this important “Praana” (“Aasaanya” Praana) is present in all the 10 “sense organs”. In this way, this “pure conscious being”, which is infatuated, through

our Lord's power of "Maya" attains the status of "Jeeva". THUS, IT IS SAID, THAT "BRAHMAN" HAS BECOME THE "JEEVA"!

How, did this "conscious" Jeeva, get infatuated with "Maya" power of our Lord? We have to say, answering this, that, though this "conscious" being is of the nature of pure consciousness (Chitroopa) and is full of "awareness", (Bodhaswaroopa) it is "bereft" (without) of it's "blissful" aspect (Aananda). i.e. it has got "separated" from it's original "blissful" state. Hence, with a view to attain this "bliss", once again, (to get back the lost "bliss"), it resorts to "Maya", and through this, attains the state of "forgetting" itself! The "Jeeva" thinks that "I WILL CERTAINLY GET THE "LOST BLISS", DUE TO MY ASSOCIATION WITH "MAYA". Understanding in this way, this "Aatma" (conscious being), gets related to "Maya". Thus, due to this "desire", repeated, many a times, the "Jeeva" does not give up this deep relationship with "Maya"! Everyone is aware of this!

The split or division, between the "blissful" aspect and the "consciousness" aspect of our Lord is told, in the Vedas, through the words, "I am ONE, let me become the many". When our 'ONE LORD, (BHAGAWAN)' who is of the nature of "truth-consciousness-bliss" (Sat-Chit-Aananda) desires to become the "MANY", then, it is He, who makes His' ONE UNDIVIDED FORM INTO TWO PARTS.(Please see above). This "desire", depicts the all-encompassing capacity or omnipotency of our Lord! When, our Lord wants to become the "many", then, He takes the form of "desire", which is different from

His original status. This “desire” is always present in our Lord, like the presence of the “power to see” in our eyes! The “Maya” power and others required for becoming the “many”, are also merged in our Lord only! Before, all these “merged” powers begin to get divided/separated, they are all stationed in a “merged” state in our Lord, although, having different types/kinds of powers.

The power of “action” (Kriya) is present in the “truth” (Sat) aspect of our Lord. In the “consciousness” (Chit) aspect of our Lord, is present the “infatuating Maya” power of our Lord! The power of becoming the “many”, in endless varieties, and His omnipotency (Sarva Bhavana Saamarthyam) is present, in the aspect of “bliss” (Aananda) of our Lord! All these are the reasons and cause for this Universe!

Our Lord has this power, to make His divine self, into anything and everything! This power is inherent and present in our Lord at all times. Our Lord has also created, from Himself, the factor of “time” (Kaala), and which, on it’s manifestation, takes over the control over this created Universe, after our Lord has hidden His omnipotency, or having withdrawn the same! Due to this, we do not come across, at all times and everywhere, the divine nature (Bhaava) of our Lord - although, it is our Lord, who has become all this! Our Lord’s “desire” is illuminated and manifested by “time” (Kaala). In this way, “Prakruti” or nature, which is the manifestation of our Lord’s “desire” to become the “many”, is only a “part” (Amsa) of our Lord. All the objects/desires / everything, which exist in this Universe are a “part” of our Lord - Para Brahman only (AS HE ONLY EXISTS)

and our Lord keeps them always in His own divine self — although, in different and separate “forms”. IN OTHER WORDS, WITHOUT THE WILL AND DESIRE OF OUR LORD, NOT A SINGLE BLADE OF GRASS, CAN MOVE IN THIS UNIVERSE!

In this way, it is the “desire and will” of our Lord, which “manifests” itself, into this “many”! This is, what is told in the Vedas, as “He had a desire” etc. The “desire” (Kaama) referred to, in the Vedas, is our Lord’s “desire”. There are several references to this “desire” of our Lord. (1) “He wanted a second one”. (2) He “saw”. (3) “Let Me, become the many” etc. In this way, endless “desires” of our Lord, enables the Lord to separate, His three fundamental “natures” of “Sat — Chit — Aananda”, and manifest Himself in endless “permutations and combinations” of these three factors. OUR LORD, THUS, BECOMES THE LORD WITH “HANDS AND FEET” EVERYWHERE! (SARVATAHA PAANIPAADA) — thus, attaining endless “forms” (Saakaara). In this way, our Lord, with the virtues of “Sat — Chit — Aananda”, becomes the LORD, WHO IS ACTIVE — OMNISCIENT (ALL KNOWING) — BLISSFUL! He envelops this entire Universe, with His “all pervasive” form also! The Vedas say, that “from our Lord’s holy feet, came the Universe and beings” — in this way, this “Universe” with endless “divisions”, is only a part “Amsa” of this “all pervasive” Lord! IN FACT, THIS ENTIRE UNIVERSE IS HIS HOLY FEET ONLY! The remaining “body” (parts) of our Lord is, at all times, in a “merged” state in this Universe! The purport is, that this Universe is only a very small part of our Lord!

The word "Poorna" (total) is used here to describe this Lord, who is ACTIVE – OMNISCIENT (SAT – CHIT) – BLISSFUL! i.e. "Brahman" is "total" – being all-pervasive, though "hidden". He has all the powers in Him. Our Lord, who is "total", and full of bliss, is the one, who blesses. His devotees, with bliss and removes their fear and He is our Lord Sri Purushothama, who is to be worshiped and served by everyone! In other words, through Jnana and spiritual endeavor, our blissful (Aananda) Lord becomes the "result" (Phalam) for the devotees, to attain! In this way, this "blissful" Lord is worshipped by the other two factors of our Lord viz. "truth and consciousness" (Sat – Chit). That is why, in the Upanishads, these two aspects of "Sat – Chit", are called as of the form of a "tail" (PUCHHAROOPAM) of our "blissful" Lord! This "effect and result" of the attainment of "bliss", is referred to, in the latter part of the Vedas (the Upanishads).

Through, the grace of the highest Lord, who is "Poorna" (total) viz. Sri Purushothama, our Lord, who is called as "Ishwara" (Bhagawan) attains omniscient "Jnana", and other virtues, and He remains as "total", as the Lord of the Universe. He has, now, the three virtues of SAT – CHIT – AANANDA! This is the Lord of "truthful" divine nature, who is present in each and every object/person, as He is the one, who has become this Universe.

Up to now, our Lord's desire "to become many" (YEKOHAM BAHUSYAAM) has been described. Now, we shall explain the second step viz. "Let Me be born and become" (Prajayeya). Whereas, the words "Let Me, the one, become the "many" denotes, that

the Lord manifested Himself into "many forms", the second step of "Prajayeya" (let Me, be born and become) indicates His manifestation, in the big/small, best/lower etc. forms. The Lord manifested Himself in endless forms and actions. Our Lord's "Jnana" (knowledge) became the "Jeevas", and the types of "knowledge" also became many, and the many "varieties" etc. Our Lord's virtue of "bliss" created the "heavens" as also the "supernatural" bliss, which He confers on His devotees. In this particular manifestation of our Lord's bliss, the aspect of "bliss" became predominant, with His two other aspects of "truth" (Sat) and "consciousness" (Chit) playing complementary roles only. In fact, "bliss" of our Lord, is the "result", (Phalam) and both "Jnana" and "Karma", (action) do service and worship of our Lord of bliss! Hence, "Jnana" and "Karma" become instruments (and not the goal or result). The qualities and virtues (Dharma) of "Sat" and "Chit" viz. "action (karma) and Jnana" (knowledge), become the "power" of our blissful Lord!

When, the Lord decided to divide the above "qualities" with His own divine will, using the factor of "time" (Kaala), then the "prime" power of the factor of "consciousness", got merged with the "blissful" aspect of our Lord. Due to this, the "infatuating" power of "Maya" belonging to the aspect of "consciousness" (Chidamsa), enticed and infatuated it's quality of "knowledge" (Jnana). As a result of this, this "infatuated" aspect of "consciousness", got into a "forgetful" situation, caused by the Maya power, and it attained the status of a "Jeeva". Likewise, the "power of action" of the aspect of "truth" (Sat) of our Lord had got merged with the "blissful" aspect

of our Lord. Due to this, this part of our Lord's "truth" became, the "unseen and hidden" (Avyaktha). In other words, it took the form of "Prakruti", (nature) and it's "principles"! The "Jeeva" nature of our Lord's part of "consciousness", became the principle of "Purusha". The virtues and qualities of this "Purusha" is told in Sri Bhagavatam, as "Jnana Maatram Param Brahma"!

Later, in the beginning of creation, this "truth" aspect of our Lord, manifests itself, into endless ways and kinds of "actions". This is the manifested Universe! The "Jeevas", then get "manifested" from this "Purusha" in endless "forms"! This "Jeeva" nature lasts, till it attains "liberation". The cause for this "nature" is the "infatuation" caused by "Prakruti" (nature), which is a part of "truth" aspect of our Lord only! E.g. Like the "pot" is made through an "action"! But our Lord's vast creation is Vedic in nature.

In the beginning of the third canto, the 'Puraanic' way of creation has been described. - The Universe coming out of the "navel" lotus of our Lord Sri Narayana, through Lord Brahma. This is one of the ways of describing the "stage by stage creation" only.

A question may arise here, as to why, in the Vedas, the desire to "create" only has been expressed, (as seen by us earlier) and why there is no description of the "desire to protect and destroy"? Here, the answer is given by telling, that there are only two processes viz. (1) Manifestation and (2) disappearance. Manifestation includes protection and "disappearance" denotes "destruction" also. Here, on the disappearance

of both the quality and action of our Lord's aspect of "truth" (Sadamsa), "disappearance" of the Universe also takes place! In this way, the disappearance of the earlier forms, and the manifestation of the new (other) forms, always takes place, and this "play" takes place, at all times, in the holy feet of our Lord. It is never ended. Both of these depend either on the grace or otherwise of our Lord's will and desire.

Our Lord and the "Jeeva" have the "original desire", of all the earlier creations in their "intellects". This is the "internal knowledge", intricately intertwined in them! When, once again, our Lord "desires" to do creation, then this "knowledge" (Veda) manifests itself, as the new creation of everything! In this way, the "basis" (Aadhar) of creation is "knowledge", and this 'knowledge' is based on "sound" (Sabdam). This "sound" remains, as before, at all times, and in this way, the entire previous "knowledge", is also retained with it!

This is also true, of the aspect of "consciousness" (Chidamsa) of our Lord. The "Jeeva", partaking this aspect of "consciousness", getting infatuated, through the part of "Jnana", of the highest Brahman (from it's "Chit" aspect) gets manifested. Aspiring and accepting the "objects", and also getting the sense of "mineness", for them is the manifestation of the "Jeeva" nature. Forgetting all this is death! When, there is this "complete disappearance of knowledge" at death, the "Jeeva", should have got "liberated". But why does not this happen? Answering this, it is said, that the "Jeeva" has freedom to put efforts, both of the inside and outside nature. At the time

of the disappearance of his knowledge,, he continues to put efforts "outside", and is eager to take another "Jeevatwam" (body) and does not get "liberation"! This is caused, by the "Maya" power's "hold" on the "Jeevas"!

But, if our Lord Himself forgives the transgressions of the Jeeva, and blesses him with the total power of "Jnana", then this "Jeeva", is able to give up, our Lord's power of infatuating "Maya". In this way, he gives up his efforts to attain "Jeevatwam". (body after body — death after death). Then, this "Jeeva" returns back, and stays in his own real divine self, and gets free. But he will not have the power to do "creation of Universe", as it lacks this all-encompassing omnipotency, which is present only in our Lord, who is of the "blissful" form! If our Lord desires to bestow His own bliss on this "Jeeva", then this "Jeeva" also becomes "blissful, and the best" of all. But this depends upon the will and desire of our Lord only!

This is the nature of creation based on the Vedas. The Vedas declare that, (1) "At all times, the Aatma was there, even from the beginning". (2) "Only "Aatma" was present, even from the beginning" - from these Vedic sayings, it is clear, that BEFORE CREATION THERE WAS ONLY ONE PARABRAHMAN AND PURUSHA! Then, this "Brahman opened His eyes and saw and desired". Then, He desired to create (Prajayeya).

The Vedas say further, that this "Brahman" became the cause for the creation of this Universe (Tadaatmaan Swayamakuruta). It is said, that the three virtues of SAT-CHIT-AANANDA are present in their "fullest" measure in "Brahman". Both the types of "creations"

— instant and ‘stage by stage’ — are also referred to, by the Vedas (“SARVA YEVA-ATMANO” AND “TASMADVAA”). Through the Vedic saying of “NAMA ROOPE VYAAKARAVAANI” — the endless varieties of creation are indicated. Through the Vedic saying of “PADOSYA VISWAA BHOOTANI”, it is proved, that everything is “part” (Amsa) of Brahman. Through the other two Vedic references respectively, the “bondage” of the “Jeeva”, and it’s liberation through our Lord’s grace also have been explained. (“MUHYATEEVA LEELAAYATEEVA” AND “TAMAKRATUM PASYATI VEETA SOKAHA DHATU PRASAADAAT”).

From the above copious references, it is proved, that the entire system is Vedic. Any other explanation will be non-Vedic. (Vedas are accepted as incontrovertible evidence, as they are “heard” by sages in deep meditation, and not made, through their intellects).

The above truth is spoken of in this verse — that, except through the power of Maya, belonging to the factor of “Chit” (consciousness), this Lord, who is of the form of consciousness cannot get related to a “body”. The addressal of “Oh king!” has been made, to say, “You are Rajasik! You too have been infatuated by Maya! You are ignorant of your own divine nature! Hence, you are a fit recipient of compassion!”

Only after “infatuation”, the “pure consciousness” gets a “body”. The “Jeevatma” is also a “pure Aatma”, which can be experienced only!(i.e not to be seen). But, the capacity to experience viz. the aspect of “bliss”, has gone back to our Lord. That

is why, the "Jeeva" has got infatuated, through the Maya power. How does this "infatuation" take place? It is due to the power of the infatuating power of Maya! It's power is immense!

By "infatuation", we mean the "opposite knowledge" (Vipareeta Jnana), which is the cause, for the "Jeeva", getting related to a "body". The power of experiencing bliss, is a natural power, in the Jeeva. When this "power" goes back to our Lord, immediately, the "Jeeva" gets "infatuation"! The word "Prajayeya", (let me create) indicates the "desire of our Lord", and it is this "desire", of our Lord, which made the "Jeeva" regard itself as "low", and due to this, the power of Maya overpowered it! This "Maya" power has been given, the power to "bind", by our Lord only. Hence, it is necessary to put efforts, to "cross over" this Maya power, with the grace of our Lord!

When the "pure conscious being" (Chetan) gets infatuated, through the Maya power of our Lord, then the Jeeva feels, that it is pleasant and beautiful to get related to a body etc. This pleasure and happiness of having a body becomes natural, and most welcome. This is being explained through an example, here in this verse. LIKE IN A DREAM!; like one sees the various events in a dream, and also "owns" them! In the same way, the "Jeeva" gets the feelings of "me" and "mineness", to the objects of the world! Is "Maya", so easily conquerable or crossable like "dreams in sleep" - as coming out of one's "sleep", ends the joy and sorrow of the events seen and felt in a "dream"? Here, the comparison between "dream" and "Maya" is not appropriate. Sleep is a

product of one's intellect. It is limited to one place only. Hence, through a short "time", this "sleep" can be ended. But "Maya" is our Lord's own "power. IT INFATUATES EVERYONE ONLY THROUGH THE ORDERS OF OUR LORD! This "Maya" power is all-pervasive. "Time" cannot end it's control! ONLY, OUR LORD'S "GRACE" CAN END THIS!

Like, in a "dream", the "Jeeva" sees various things as different from itself i.e. separate, but claims all of them, as it's own, in the same way, through the infatuating Maya power of basic factor of "CHIT" (CONSCIOUSNESS) of our Lord, this "Jeeva" SEES OUR LORD'S CREATION, MADE OUT OF HIS PART OF "SAT" (TRUTH) AS A PRODUCT OF "MAYA". THIS WRONG PERCEPTION, CAUSED BY HIS FORGETTING OF OUR LORD, WHO IS THE CAUSE AND BASIS OF CREATION, MAKES HIM FEEL, THAT THE CREATION IS HIS OWN! (I.E. GETS ATTACHED AS "MINE" AND THINE"). This is what exactly happens in a dream state, wherein also, everything, which is shown by our Lord, is claimed as "one's own"! This "Maya" is the same one, which continues during crores and crores of births of the Jeeva!

In this way, after telling, that this "Jeeva" gets related to the "Universe-infatuating Maya", now it's "task" (Kaaryam) is being spoken of.

बहुरूप इवाऽऽभाति मायया बहुरूपया।

रममाणो गुणेष्वस्या ममाहमिति मन्यते॥२॥

VERSE 2 Meaning: "This "Jeeva", due to infatuating power of this Maya, sees everything also as of

many “forms”! When it begins to enjoy the objects (qualities) of this “Maya”, then, it begins to regard all this, as “this is myself” and “this is mine only”!”

श्रीसुबोधिनी : बहुरूप इवेति। सा ह्याभासमूलमाया बहुरूपा भवति। तया सम्बद्धोऽयं स्वयमपि बहुरूपो भवति। इवेति वचनं तस्याः सम्यक्स्वरूपसमर्पकाभावात्। तदा आनन्दार्थं तस्या गुणेषु रममाणः। तस्याः गुणान् गृहीतुमिच्छुः। ममाहमिति। ममेति गुणेषु। अहमिति मायायाम्। सम्बन्धप्रतिपादकावेतौ शब्दौ तस्य स्वरूपेऽर्थं समर्पयतः॥२॥

एवं तस्याः कार्यमुक्त्वा तत्परित्यागोपायमाह—

SRI SUBODHINI: This infatuating Maya has the power to SHOW AN OBJECT AS SOMETHING ELSE! This Maya cannot create the objects in the Universe. (The Maya, which creates the Universe is different). The essential difference between this “infatuating Maya”, and the “Universe-creating Maya”, has been made clear, in the “Nrisimhottara Tapini” scripture. Thus, this infatuating Maya has 3 qualities viz. (1) Showing “Darsan” of something else. (2) Creating opposite knowledge. (3) Creating wrong knowledge.

Here, this “infatuating” power of Maya, can only “show”, and not “create” - as the power of creation rests with our Lord only. Later, it will be told, that OUR LORD (PARAMAATMA) ONLY TAKES THE FORM OF MAYA, AVIDHYA (IGNORANCE) AND JEEVA! AND HE IS THE “BASIS” OF ALL THESE THREE ALSO!

This infatuating Maya has many forms. It can show several forms, with endless varieties! When the “Jeeva” gets related to this “Maya”, then, the “Jeeva” also comes to be seen, as of “many forms”, and

he assumes, that he also, has many "forms"! e.g. "I am a patient, I am strong, I am poor, I am wealthy" etc! The word used here is, "Yiva" (like only). This "Jeeva", desiring for getting "Aananda", (bliss) thinks and decides to get related to someone or something by imagining that, "I will get joy through this relationship!" In this way, he seeks and indulges in his pursuit of joy! He tries to imbibe the qualities of this infatuating Maya, and for this sake, he nurtures the feelings of "me" and "mine", with reference to every person/object! To the "qualities" which belong to "Maya", the "Jeeva" joins the attitude of "me and I" with all objects, and he begins to feel, "mine, thine and myself" etc. Hence "I" and "mine" – these two words always are related to "Maya"!

After, explaining the "task" of Maya, through the next verse, the way to "renounce it" is being told (i.e. to give up).

यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः।

रमेत गतसम्मोहस्त्यक्त्वोदास्ते तदोभयम्॥३॥

VERSE 3 Meaning: "Through the grace and will of our Lord, when this "Jeeva" begins to get joy in the service and worship of our blissful Lord, whose glory consists, in keeping under His control, the factor of time (Kaala) and Maya, by giving up his "infatuation", then only, he is able to renounce the attitudes of "myself" and "mine", and attains great peace, and rests in our Lord. He becomes liberated from "Maya" and becomes GUNATITA – goes beyond the three Gunas!"

श्रीसुबोधिनी : यर्हि वावेति। यर्हि कदाचिन्मूलभूतस्य इच्छावशात्।

वावेति निश्चयेन। स्वे महिम्नि स्वस्य महिमरूपे भगवति आनन्दे। गुणक्षोभककालस्य मोहिकाया जगत्कर्तृकाया मायाया नियन्तरि। तयोः कार्यं स्वेच्छया दूरीकृत्य प्रसन्नतया स्थिते यदि रमेत। तत्रापि भगवानेनं प्रति सर्वथा स्वमाहात्म्यं न बोधयतीति तस्य स्वामित्वे यदि सन्देहं न कुर्यात्, तदा गतसन्देह उभयं त्यजति। व्यामोहिकां मायां, गुणान्, तत्कार्यं देहादिकं वा, ममाहमिति भावं वा त्यक्त्वा उदास्ते तस्यामासक्तिं न करोति तदा निस्तार इति भावः॥३॥

एवं जीवसन्देहं परिहृत्य ब्रह्मसन्देहं निवारयति— आत्मतत्त्व-
विशुद्ध्यर्थमित्यारभ्य न विमुह्यति कर्हिचिदित्यन्तेन—

SRI SUBODHINI: The redemption of the “Jeeva” can take place only, when our Lord’s desires for the same! **ONLY THROUGH OUR LORD’S DESIRE, EVERYTHING HAPPENS. THIS IS A CERTAIN TRUTH!** Our Lord is the controller of all the three viz. (1) The “bliss” of our Lord, to be conferred on the “Jeeva”. (2) The factor of “time”, (Kaala) which controls the functioning of all the qualities, such as “Satwa” etc. and (3) the capacity of Maya,, which is the creative force of this creation! Our Lord, who is “Aanandamaya” (blissful) always remains stable (in His own self) after leaving the “tasks” of both “time” and “Maya” — from a very long distance! When the individual “Jeeva” begins to get bliss and joy through service and worship of our Lord, who is always blissful, without ever getting a doubt, on the omnipotency and gracious compassion of our Lord, (i.e. our Lord is the “master and Lord” of everyone), then, our Lord blesses him in such a way, that he is able to give up the restricting ideas of “me” and “myself” (mine). He “crosses over” them! In this way, when he has secured unassailable love and joy

to our Lord only then, the Maya of the infatuating nature, gets removed, along with his attachments, and he lives absolutely detached! He attains "liberation", while living in the "body" (Jeevan Mukta) and gets "fulfilled" in his life!

In this way, after giving up his "doubts", now through the next verse, up to verse 36, of this chapter, all "doubts" pertaining to our Lord, who is "Para Brahman", are being removed.

आत्मतत्त्वविशुद्ध्यर्थं यदाह भगवानृतम्।

ब्रह्मणे दर्शयन् रूपमव्यलीकव्रतादृतः॥४॥

VERSE 4 Meaning: "Our Lord got very much pleased, with the "penance" done by Lord Brahma, and gave him the "Darsan" of His divine form! For the sake of instructing Lord Brahma, in the principles of "Aatma", our Lord gave him His "Upadesa" (instruction) on the highest truth of Para Brahman. I am going to tell you about this. Please listen!"

श्रीसुबोधिनी : अत्रापि मुक्तिरस्माभिः प्रक्रियया निरूपितैव। स्वरूपमेवाऽग्रे निरूप्यते। तत्र प्रथमं ब्रह्मणोऽपि देहसम्बन्धाज्जीवतुल्य इति यद्वृषणं सर्वात्मकत्वानुपपत्तिर्वा तदत्र निराक्रियते। आत्मनस्तत्त्वं यथार्थं रूपं तस्य विशुद्ध्यर्थम्। लौकिकानां ज्ञानेन लौकिकभावेनाऽन्यथा प्रतिभानलक्षणां शुद्धिं दूरीकृत्य विशेषशुद्धिं सम्यग्बोधलक्षणां जनयितुम्। यदाह। न केवलं वचनं किन्तु ऋतं सत्यं स्वस्याऽऽनन्दरूपं ब्रह्मणे प्रदर्शयन् यदाहेति सम्बन्धः। प्रदर्शने कथने च हेतुः—अव्यलीकव्रतादृत इति। निष्कपटव्रतेन आदृतः सेवितः सन्तुष्टो वा॥४॥

एवं भगवद्वचनं वक्तव्यत्वेनोपक्षिप्य सन्तोषार्थमव्यलीकव्रतं ब्रह्मणो निरूपयति—

SRI SUBODHINI: "I have told you the way for

attaining “liberation”, for the Jeeva, which is in a state of ignorance, having got fully attached to the body. If “Brahman” also gets related to a “body”, then it will remain like a “Jeeva”. At this situation, this “Brahman” ceases to be the “Aatma” of everyone and all-pervasive. We have to remove all these types of “blemish”, and this is done, through the ensuing verses.

It is said, that our Lord, with a view to explain the true principle and form of the “Aatma”, and for it’s “highest purity”, gave “Darsan” of His own divine form, along with His servants! He also gave him “Upadesa” (instructions) on this “Aatma” principle. The word “Visuddhi”, is used for the understanding of an “object” through it’s “special” quality! “Worldly” persons’ “knowledge and search” are based on “worldly” attitudes. When, these persons begin to search for the principle of “Aatma”, then this “search” is called as “Suddhi”. But the understanding of the principle of “Aatma” of the “Jeevas” will be always “worldly” – at best, very “superficial”. Hence, our Lord out of His grace, removes this superficial understanding, by showing to Lord Brahma, the real nature of the principle of “Aatma”, and also gave him the necessary instructions. This is the “highest purity” (Visuddhi) of the principle of “Aatma”. With this instruction, Lord Brahma was able to understand the principle of “Aatma” very clearly. Not only, our Lord gave him “instructions” (Upadesa), but also gave Lord Brahma the “Darsan” of His own “blissful form” (Aanandaswaroopam). The reason for this is being told, that our Lord was so much pleased, with the respectful service and worship rendered by Lord Brahma., that the Lord showed him His own “divine form”

(Avyaleekavratadirtam).

After specifying that, later, our Lord will give "instructions", through "His own words". Now, a description is being given on the guileless observance of vow of penance, done by Lord Brahma, for the sake of pleasing our Lord Sri Narayana.

स आदिदेवो जगतां परो गुरुः स्वधिष्यमास्थाय सिसृक्षयैक्षत।
तां नाऽध्यगच्छद् दृशमत्र संमतां प्रपञ्चनिर्माणविधिर्यया भवेत्॥५॥

VERSE 5 Meaning: "The primordial Lord and the best "teacher" of the Universe, Lord Brahma, was seated on his seat, and contemplated on the task of originating creation of this Universe! He, asked himself, as to how, should he originate and create this Universe? But, even after much contemplation, on the ways and means of effecting the creation of this Universe, he could not realize or get to know, the most appropriate way of completing this task! In this way, Lord Brahma, did not get the correct way or idea to create this Universe!"

श्रीसुबोधिनी : स इति। नियमविशेषे व्रतशब्दः प्रवर्तते। सत्त्वत्र सर्वेन्द्रियाणां प्राणस्य च सर्वविषयपरित्याजनेन निरोधात्मकः। स चेत्स्वरूपतः फलतश्चैकविषयो भवति तदा निर्व्यलीकः। अयं च ब्रह्मा भगवदर्थं सृष्टिं करिष्यामीति संकल्प्य पश्चात्साधनान्यालोचयितुं प्रवृत्तस्तानि साधनानि भगवदात्मनि भगवदिच्छानुसारेण कार्यं कुर्वन्तीति यादृशमयं चिकीर्षति तादृशं भगवतो नाऽभिप्रेतमिति ते पदार्था न स्फुरिताः। तदा सन्निकर्षाभावात्तद्विषयकः साक्षात्कारो न जात इत्याह—स ब्रह्मा। यतोऽयं स्वयमेव प्रसिद्धः। तस्मात्प्रसिद्धस्याऽन्यस्याऽभावान्न ततः सन्देहनिवृत्तिः। आदिदेव इति देवतान्तरोपासनापि निवारिता। गुरुरप्यन्यो नास्ति यतस्तदुपदेशेन वा कार्यं सिद्ध्यति। यतोऽयमेव सर्वस्याऽपि गुरुः। तीर्थाद्याश्रयणमपि नाऽस्तीत्याह—स्वधिष्यमास्थायेति। अथवा। सर्वैरैतैर्विशेषणैरहमेव महान् किं ममाऽन्येन

साधनेनेति मङ्गलादिकमप्यकृत्वा केवल सिसृक्षया स्रष्टुमिच्छया साधनान्यैक्षत तदा पूर्वोक्तन्यायेन साधनोपस्थित्यभावात् तादृशं नाऽध्यगच्छत्। आलोचनादिकं त्वनुमानतर्कादिरूपं प्रकृतोपयोगि न भवति। उपादानगोचरापरोक्षज्ञानस्यैव साधनत्वात्। तदाह—**प्रपञ्चनिर्माणविधिर्यया भवेदिति** यया दृशा प्रपञ्चस्य निर्माणमुत्पादनं तत्र विधिः प्रकारो यया भवति तां न प्राप्तवानित्यर्थः॥५॥

प्रकारः सर्वोऽपि ज्ञानेनैव सम्पाद्यते तदा तमेवाऽर्थं चिन्तयामास। यथा भगवच्चिन्तया भगवान् प्रत्यक्षो भवति तथा साधनचिन्तया साधनान्यपि प्रत्यक्षाणि भविष्यन्तीति। अनेन यः साधनमेव चिन्तयति न तु साधनसाधनं स भ्रान्तो भवतीति ज्ञापितम्। तदा भगवान् मदर्थमयं प्रयासं करोतीति तस्मै साधनमुपदिष्टवान्। तद्भगवन्मुखनिर्गतं वाक्यं मन्त्ररूपमिति मन्त्रोद्धारप्रकारेण तन्निरूपयति—

SRI SUBODHINI: A specific penance is called as a “vow” (Vrata). Lord Brahma took the vow of doing penance. This has been made clear in the previous verse. Lord Brahma did motiveless and guile free penance. He gave up attachment of his senses, from all objects/pleasures, and stopped his “vital air”, along with the senses — so that, they get one-pointed! Lord Brahma’s penance was not one-pointed as regards the “oneness” of it’s nature and effect. Hence, our Lord was not satisfied, and He did not bless him, with the “intellect” to create this Universe.

In the heart of Lord Brahma, there was still a “divided outlook” between our Lord and the Universe. Lord Brahma knew only the “partial truth”, and due to this, he had decided, that “he will create the Universe for our Lord’s sake”! With this idea in mind, he began to search, for the various ingredients for creating this Universe. But, all the instruments and ingredients of the Universe are of the nature and

form of our Lord only - as our Lord is the instrument, and as He is the result also - and as all the ingredients for making this Universe, were situated, in the divine "parts" (limbs) of our Lord only, all these instruments necessary for creation were used, to act, as per the will and desire of our Lord only. Our Lord did not like the way, Lord Brahma desired to create this Universe. Hence, Lord Brahma's "penance" did not please our Lord! The various ingredients, for creating this Universe, did not get inspired, in the intellect of Lord Brahma at all!

There were three "obstacles" in the way of Lord Brahma - as to why, he could not get to know, the "ingredients" necessary for creating this Universe! (1) Lord Brahma was the primordial deity! The first "Guru" of this Universe. Due to this, there was no one greater than him, to teach him or remove his "doubts". Hence, he could not get to know the real facts. (2) He was known as "Brahma" i.e. "Brahman" (highest truth) itself! As there was no one, apart from him, through whom, he could get his doubts removed! Hence, Lord Brahma did not attain the "pure Jnana", especially when he was the only primordial Lord, at that time! (3) As, he was the only "Lord", he could not serve any other Lord, and get due enlightenment! There was no teacher for him either! He was the best teacher for himself! He did not seek the companionship of a greater person, as there was none. Moreover, he was seated in his own place, and contemplating!

The purport of telling this is, that Lord Brahma did have the feeling that, "I am the best of all! I am the biggest! What use is there for me from

any other supernatural objects for creating this Universe? With this "pride", LORD BRAHMA DID NOT SURRENDER TO OUR LORD! HE DID NOT DO ANY OTHER AUSPICIOUS HUMBLE SPIRITUAL SAADHANA EITHER! He, just kept his desire to do creation, and wanted to know the various ingredients, for creating this Universe! When this was his state of mind, naturally, Lord Brahma did not come to know, the ways and means of creating this Universe!

In this way, Lord Brahma could not get to know the way to create this Universe!

Lord Brahma, now began to contemplate deeper on the ways to create this Universe. Like, a devotee is able to attain our Lord, through deep meditation, done on our Lord's divine form and name, Lord Brahma thought, that he would get to know, about the ways and means of creating this Universe, by "thinking" about them! But, this attitude was not appropriate, as he was immersed in thinking, about the "means", but not the "basis" of all "ways" viz. our Lord! In this way, he got into delusion, and his efforts were not successful.

Our Lord now saw, that after all, Lord Brahma was putting efforts, though unwittingly, to get the direct experience of Himself (i.e. the Lord) only! Due to this, out of His compassionate and loving grace, our Lord told him the "way" to attain His direct "vision". THESE WORDS ARE THE HOLY "CHANTING" (MANTHRAAS) WHICH HAVE GOT MANIFESTED FROM THE HOLY MOUTH OF OUR LORD! In view of this, Sri Sukadeva is also describing this, in the same way.

स चिन्तयन् द्व्यक्षरमेकदाऽम्भस्युपाशृणोद्विर्गदितं वचो विभुः।
स्पर्षेषु यत् षोडशमेकविंशं निष्किञ्चनानां नृप यद्धनं विदुः॥६॥

निशम्य तद्वक्रदिदृक्षया दिशो-

विलोक्य तत्राऽन्यदपश्यमानः।

स्वधिष्णयमास्थाय विमृश्य तद्धितं-

तपस्युपादिष्ट इवाऽऽदधे मनः॥७॥

VERSES 6 and 7 Meaning: “Lord Brahma, with a deeply concentrated mind, was seated on the “waters” of the time of dissolution. At this time, very near to him, he heard one or two syllables being uttered successively for two times! These syllables represented the numbers of 16 viz. “Ta” and 21st viz. “Pa”. In other words, he heard the word “Tapa” (do penance). And Oh king! You are aware, that this “penance” only is considered, as their highest wealth, by noble saints, who have renounced everything, with a view to have “Bhakthi” to our Lord!”

“On hearing the words “Tapa, Tapa” (“do penance, do penance”). Lord Brahma, had a desire to see the face of the person, who spoke these words! He began to search, on all the four sides, to see this face! But, he could not see anything or anyone! He could see, as before, only the “water” and Himself! He came back to his original seat, and became totally silent. Realizing that someone, for the sake of his benefit, had instructed him to do “penance”, he now engaged himself in doing intense “penance”.”

श्रीसुबोधिनी : स चिन्तयन्निति। पूर्वोक्तप्रकारेण स ब्रह्मा चिन्तयन्। अम्भसि जलमध्ये लीनो यथा वदति तद्वाक्यमिव द्व्यक्षरमुपाशृणोत्। द्वे अक्षरे यस्मिन् पदे तादृशमेकं पदमशृणोत्। तदपि द्विर्गदितं वारद्वयमुच्चारितम्।

अनेन पदभेदो निवारितः। पदनित्यता च निरूपिता। तदा द्विरुक्तं पदं वाक्यरूपं जातमिति वच इत्युक्तम्। ननु व्याकुलशिचन्ताकुलितश्च कथं जल उत्पन्नं तं शब्दमर्थादिपुरस्सरेण निर्धारितवांस्तत्राऽऽह—**विभुरिति।** अक्षरद्वयस्योद्धारमाह—**स्पर्शेतु यत्षोडशमेकविंशमिति।** स्वराणां द्विरूपता। स्वतन्त्रता इतरप्रधानाङ्गता च। तत्राऽक्षरद्वयस्य स्वतन्त्रतया निरूपणात्साङ्गमेव स्पर्शद्वयं भवति। तत्रापि प्रथमातिक्रमे कारणाभावादकारसहितं भवति। तत्रकादयो मावसानाः स्पर्शाः पञ्चविंशतिः पञ्चवर्गात्मकाः। तत्र चतुर्थपञ्चमयोरादिवर्णौ षोडशैकविंशरूपौ भवतः। तकारपकारावित्युक्तं भवति। तत्र साच्चकस्यैवाऽर्थसमर्थकत्वात् निर्णायार्थं तदर्थमाह—**निष्किञ्चनानामिति।** अदृष्टजनकतापस्य कृच्छ्रदेस्तपधात्वर्थत्वात्तज्ज्ञापकाऽस्पृत्ययाभावेऽपि धातुमात्रं लक्षणयाऽर्थपरमित्यभिप्रेत्याऽऽह। न विद्यते किञ्चन येषाम्। किञ्चित्तु तापस्य निवारकम्। अतः स्वरक्षितस्य पदार्थस्य प्रतिबन्धकनिवृत्तेरावश्यकत्वात् तपःकर्तारो निष्किञ्चना एव भवन्ति। तदाह—**निष्किञ्चनानां धनमिति। नृपेति** सम्बोधनं तस्य धनस्य माहात्म्यदर्शित्वात्। **यदिति** प्रसिद्धम्। सर्वप्रकारेण तद्रक्षणायमिति धनम्। धनकार्यकर्तृत्वाद्वा। तत्र प्रमाणमाह—**विदुरिति।** यतो लोके तपोधना इति प्रसिद्धाः। तद्धि पदमवश्यं स्पष्टवर्णात्मकमिति न वायुजलसम्बन्धादुत्पद्यते किन्तु वक्रा केनचिदुक्तमिति निश्चित्य तद्वक्तृदिदृक्षया दिशो विलोक्य तत्राऽन्यमपश्यमानः स्वयं तु नोक्तवानिति ज्ञात्वा अन्यं चाऽपश्यन् तदन्वेषणार्थं स्थलान्तरेऽपि गत्वा परितो वा भ्रमणं विधाय। पुनः स्वधिष्यमास्थाय वक्तृचिन्तां परित्यज्य पदं विचारितवान्। तत्र पदचतुष्टयमध्ये आख्यातमेव तद्ववतीति निश्चित्याऽन्यस्य तादृशरूपाभावाल्लोद परस्मैपदमध्यमपुरुषैकवचनं द्विरुक्तमिति निश्चित्य लोडर्थविचारे विध्यादिष्वर्थेषु प्रथमातिक्रमे कारणाभावात् विध्यर्थ एवाऽयमिति निश्चित्य आज्ञैव विध्यर्थ इति परोक्षापरोक्षभेदेन क्रियाया लिङ्लोटोर्विधानात्। प्रेर्यपरोक्षापरोक्षभेदेन च प्रथमपुरुषमध्यमपुरुषयोर्विधानात् भवच्छब्देऽप्याज्ञापरोक्षत्वबोधनात्। प्रत्यक्षतया प्रत्यक्षं मां पश्यन् मदग्रे तपः कुर्विति तपस्युपादिष्ट इव तपसि मन आदधे॥६॥७॥

तदा तपः कृतवानिति—

SRI SUBODHINI: Lord Brahma contemplated more deeply like before. He now realized, that someone, from inside the "water", was telling him "two words" - that too - very near to him! i.e. a word having two syllables! This was told twice also. He got the message to "do penance".

How, did Lord Brahma pick up these words, when he was anxious and contemplating deeply? Answering this, it is said, that Lord Brahma is "VIBHUHU" i.e. as he was born out of our Lord, who is Para Brahman, he was deserving to understand the words spoken by our Lord! To emphasize the holy "Manthram" (chanting) nature of these words, in the verse, the word "Sparseshu" has been used, indicating, that these words had the same power of a "holy word"!

What is the meaning of the word "Tapa" (penance). Usually the meaning given is "stress or difficulty" - like fasting etc. for attaining an "unseen" benefit! The Lord seems to have told, "Oh Brahma! Please do penance, and tolerate the difficulty involved in this, to attain the "unseen" result!"

Sri Sukadeva says, that "Oh king! This penance is regarded as the highest wealth of those, who have renounced everything for our Lord and His Bhakthi! These noble saints protect "penance", as though it is their highest wealth! - like the "worldly" persons protect their wealth! Oh king! You are also wealthy, and do actions like wealthy persons: Hence, you only, can be aware of the true glory of our Lord, and about "penance".

Lord Brahma heard these words very clearly. Hence, he realized, that these words were spoken

by "someone". He, now saw on all the four sides, but could not see anyone! He came back to his seat, and began to contemplate on the purport of the words "Tapa Tapa" (do penance).

He realized, that these "words" were an "order" for him! He thought and realized, "Do penance, having in your mind, the direct vision of Myself". He thought, as though, an unseen "Purusha" (Lord) had instructed him, in this way. Having realized this, Lord Brahma began to get engaged, in doing intense penance.

He began to do penance. This is being told.

दिव्यं सहस्राब्दममोवदर्शनो जितानिलात्मा विजितोभयेन्द्रियः।
अतप्यत स्माऽखिललोकतापनं तपस्तपीयांस्तपतां समाहितः॥८॥

VERSE 8 Meaning: "Lord Brahma is the "highest" of all those, who do intense penance! His "Jnana" is limitless! He, now, for one thousand divine years, with a concentrated mind, controlled his vital air, mind, sense organs of both physical and cognition nature, did such a penance, through which, he could attain the capacity to illuminate all the Universes!"

श्रीसुबोधिनी : दिव्यं सहस्राब्दमिति। सन्तापजनका योगज्ञानप्राणाः। तस्य त्रयमपि सम्पन्नमिति वक्तुं त्रयं विशेषणतया निरूपयति। अमोघदर्शन इति ज्ञानम्। अथवा। यस्तेन पदार्थनिर्धारः कृतः स तस्य इति वा निरूप्यते। जितानिलात्मेति योगजनितस्तपः शुद्धिर्वा। विजितोभयेन्द्रिय इत्यपि। जितौऽनिल आत्मा अन्तःकरणं येन। विशेषेण जितानि ज्ञानकर्मेन्द्रियाणि येन। अतप्यत आहारपरित्यागेन प्राणनिरोधेनाऽऽत्मानं संतप्तं कृतवान्। तदा तस्मिन् विद्यमाना लोकाः संतप्ता जाताः। यथा घर्मेणवस्त्रशोषणे जाड्यं गच्छति तथा लोकानाम्। तदाह—अखिललोकतापनमिति। अखिललोकस्य तापनं यस्मात्। तपसि

सहजा ये दोषाः क्रोधग्लान्युद्वेगादयस्ते तस्य न जाता इति तदर्थं विशेषणं तपतां मध्ये अतितपीयानिति। समाहित इति सावधानः फले। यथा पाचको रसनिष्पत्तिं ज्ञात्वा पश्चात् तपति। तदर्थं च दत्तदृष्टिर्भवति। तथाऽयमपीत्यर्थः॥८॥

एवं क्रियमाणे फलं जातमित्याह—

SRI SUBODHINI: Indeed, there is “stress” for a person, who does the Yogic practices, such as, stopping the breath etc. The three types of “stress”, which Lord Brahma was to undergo (Jnana, Yoga and breath control) will certainly lead to “stress” for him. Hence here, Lord Brahma is referred, to with “3 qualifications” like (1) “Amogha Darsanaha” — whose knowledge is always total and full. Through this, Lord Brahma’s “Jnana” is being praised. (2) “Jitaanilaatma” — i.e. Lord Brahma had conquered his “vital air” and his “inner mind”. (3) “Vijitobhayendriyaha” — he has conquered both — “Karmendriya and Jnanendriya” (sense organs of action and knowledge). In this way, the “purity”, attained by Lord Brahma, through “Yoga” and “penance”, is referred to! The word “ATAPYATA” is used to denote, that all his “senses” had given up every kind of “food”, pertaining to his “sense organs” i.e. He did very intense “penance”, leading to great “stress”, for his body and sense organs. Through this intense penance, the world of earth, heavens etc. situated, inside Lord Brahma also began to suffer with stress! Like, a wet cloth is dried up in the sun, in the same way, on Lord Brahma doing this intense penance, — the world also began to get “dried up”. This is indicated, through the words, “AKHILA LOKA TAAPANAHA” — i.e. all the “world”, situated inside himself got purified.

Due to this type of “penance”, ordinary persons get anger, weakness, irritability and ego too! But, Lord Brahma, being supernatural, did not get these “negative” emotions i.e. He was the “best” among those, who did “penance”, and he was patient, to receive the “result” of his penance. Like the “cook” is careful in preparing food properly, watching and supervising patiently till the food is cooked! In the same way, Lord Brahma had also the capacity to put up with the “heat and stress” of his penance.

The “result”, which he got, after doing penance in this way, is indicated.

तस्मै स्वलोकं भगवान् समाहितः संदर्शयामास परं न यत्परम्।
व्यपेतसंक्लेशविमोहसाध्वसं स्वदृष्टवद्भिर्विबुधैरभिष्टुतम्॥९॥

VERSE 9 Meaning: “Getting pleased with his penance, our Lord showed Lord Brahma His own Abode, which is the “highest” of all worlds! There is no greater world, than our Lord’s Abode! In this world of our Lord, there is no trace of stress, infatuation or fear of any kind! The deities, who are able to get the fortune of getting the “Darsan” of this holy abode, even once, are always singing the praise of this glorious abode, again and again (i.e. including the great noble saints, who have realized our Lord!).”

श्रीसुबोधिनी : तस्मै स्वलोकमिति। स हि भगवदर्थं सृष्टिं कर्तुं विचारयति। भगवांस्त्वेतादृशे लोके तिष्ठति न ह्येतादृशो ब्रह्मशक्यः। अतस्तस्य गर्वपरिहारार्थं स्वलोकं प्रदर्शितवान्। अन्यथा आत्मानमेव प्रदर्शयेत्। कृत्रिमवैकुण्ठस्य लक्ष्म्या अधिकृतत्वात् स्वलोकपदेन व्यापिवैकुण्ठमेवोच्यते। यद्यपि तमेव प्रदर्शयति तथापि तत्प्रदर्शनं न भगवतः किञ्चित्कार्यं जनयति किन्तु तस्यैव भक्तिजनकम्। अत आह—तस्मा इति। भगवानिति प्रदर्शनसामर्थ्यार्थमुक्तम्। अन्यथा तददृश्यं कथं दृश्यं भवेत्। समाहित इति।

स्वदृष्टिं तद्वृष्टौ योजयित्वा लोकं प्रदर्शयन्नप्यग्रे स्वदृष्टेः पृथक्करणार्थं यथा तद्वृष्ट्यैकं न प्राप्नोति तथा सावधान इत्यर्थः। लोकस्य वा तिरोभावस्वभावात्तद्वृष्टिस्पर्शोऽपि यथा न तिरोहितं भवेत् तदर्थं वा सावधानः। परं कृत्रिमवैकुण्ठात्। ब्रह्मस्वरूपं वा। प्रभुत्वेन हरेः स्फूर्त्तौ लोकत्वेन तदुद्भव इत्यक्षररूपं वा। न यत्परमिति। न विद्यते यतः परमुत्कृष्टमन्यत्। अक्षरस्याऽप्यनेकधा प्रदर्शनसम्भावनयाऽप्येतदुक्तम्। तस्य गुणातीतत्वकथनार्थं गुणासाधारणधर्मान्निवारयति—व्यपेतेति। विशेषेणाऽपेताः संक्लेशादयो यस्मात्। सम्यक् क्लेशा अविद्यादयस्तमसः। विशेषेण मोहो रजसः। साध्वसं सत्त्वस्य। साधु रस्यते क्षिप्यतेऽनेनेति साध्वसम्। सर्वस्मादेवाऽकार्यात् साधुस्तेन भयेन पृथक् क्रियत इति। व्यवहारेणाऽपि तस्य सगुणत्वं निवारयति—स्वदृष्टवद्भिरिति। स्वस्यैव स्वस्मिन् वा दृष्टं दर्शनमात्मज्ञानं तद्वद्भिः। ब्रह्मविद्भिरेव तत्रापि स्तोत्रेण व्यवहियत इति न ब्रह्मत्वक्षतिः। तद्वद्वाराऽन्यव्यवहारोऽपि भविष्यतीत्याशङ्क्य विशेषेण बुधैरित्युक्तम्। अभितः स्तुतिः सर्वोऽपि परिकरस्तादृश इति॥९॥

एवं गुणकार्यं निवार्य गुणानपि निवारयति—

SRI SUBODHINI: Lord Brahma had contemplated to create this Universe, for the sake of our Lord's "play" (Kreedā — Leela). But, he was not aware of the nature of the holy abode, in which, our Lord was residing! Hence, with a view to remove the "pride" in the mind of Lord Brahma, our Lord allowed him to get the "Darsan" of His own holy abode! In other words, He told, "Oh Brahma! You are eager to create a Universe for the sake of My "play"! But, in the first instance, have a look, at My holy abode, and it's opulence, in which, I am residing! From this, you can realize, as to the type of the Universe, which should be created by you for My "play"! In this way, our Lord desired to remove the "pride", which had come into the mind of Lord Brahma — that he was creating a

Universe for our Lord?! – Hence, the Lord showed His own holy abode to Lord Brahma! In other words, our Lord showed Lord Brahma, His celestial and divine abode, which would bless the “mental and physical worlds” – which Lord Brahma is supposed to create, with the grace of our Lord.

The artificial Sri Vaikuntam is under the control of Goddess Laxmi. Here, the word used is “Swaloka”. From this, we can realize, that our Lord had showed His real “all-pervasive” (Vyaapi) Sri Vaikuntam (the imperishable abode) to Lord Brahma. The Lord knew, that by getting the “Darsan” of our Lord’s “Mahaatmyam” (glory), Lord Brahma will get “Bhakthi” to our Lord (Tasmai). The word “Bhagawaan” is used to indicate the omnipotency of our Lord, in showing this holy abode! It is said, that a “Jeeva” cannot see this “all pervasive Sri Vaikuntam” at all – except through the grace of our Lord only, this can be attained to. The word “Samahitaha” is used to indicate, that our Lord had put his own “vision” into the “vision” of Lord Brahma, and in this way, showed him, His holy abode! Our Lord also ensured, to keep His “vision”, separate! Moreover, it is the nature of this imperishable all-pervasive Sri Vaikuntam, to become “hidden”, no sooner the “vision” of a “Jeeva” is alive, to fall on it! To avoid this only, our Lord acted in this way! The word “Para”, (beyond) is used to indicate, that this Sri Vaikuntam was much greater than the “artificial” Sri Vaikuntam! i.e. THIS ABODE WAS OF THE FORM OF IMPERISHABLE BRAHMAN!

It is a rule, that when our Lord Sri Púrushothama, manifests Himself, as the Lord (Swami), then the

“Imperishable Brahman” also manifests itself, as His holy abode! Here, the words “NAYATPARAM” are used, to indicate, that there is nothing greater, than this holy abode.

This Sri Vaikuntam of our Lord, is beyond all the three “Gunas” (Gunaateeta), without the quality of “Prakruti” (nature) (Vyapeth), stress, infatuation and fear – these are the qualities of “nature”. These negative qualities were absent here. Usually the quality of “Tamas” takes the form of “wrong and opposite” understanding. The quality of “Rajas” makes the mind “deluded”. The quality of “Satwa” leads a person, sometimes, through excessive joy, to even commit errors, and not being aware of “fear” of having done a wrong action! All these were absent here.

Now, through “activities” also, this holy abode of our Lord was beyond all the three Gunas! The knowers of Brahman only can attain this abode and they always sing it’s praises! They are eager only, to have the “Darsan” of our Lord, and sing His praise. They do nothing else! They sing our Lord’s “praise” from all the sides (Abhishtutam). In other words, all the objects of this holy abode, on all the four sides, were so good, (i.e. best) that even the knowers of Brahman, praised our Lord from all the four sides!

It is, now, said, that no “Guna” was present here. It’s holy nature is being described.

प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः।
न यत्र माया किमुताऽपरे हरेरनुव्रता यत्र सुरासुरार्चिताः॥१०॥

VERSE 10 Meaning: “In this all-pervasive Sri Vaikuntam, which is the holy abode of our Lord, the

blemish of the three qualities viz. Rajas, Tamas and Satwa cannot enter at all! The force and power of "time" (Kaala) cannot have any effect here! What else can we say? Maya is not present here at all! In this holy abode, our Lord Sri Hari is being served and worshipped, by both the celestials, and the demons, along with His servants."

श्रीसुबोधिनी : प्रवर्तते यत्रेति। यत्र लोके रजस्तमश्च न प्रवर्तते। सत्त्वं च न ताभ्यां मिश्रम्। अनेन शुद्धं सत्त्वं तत्र प्रवर्तत इति ज्ञापितम्। तदपि ब्रह्मत्वबाधकमिति चेत्। न। वासुदेववदक्षरस्याऽप्युद्धवे शुद्धसत्त्वस्यऽऽधारत्वेनाऽपेक्षितत्वात्। अन्यथा निराकारे साकारता न सम्पद्यते। तावताऽपि न तस्मिन् गुणसम्बन्धः। आकारसमर्पणार्थमेव तत्सम्बन्धात्। यथा प्रतिकृतिसम्बन्धः पित्तलादीनाम्। तथापि प्रतिमादौ तदाकृतिव्यतिरेकेण न तत्राऽन्यो धर्मोऽस्ति। न च तत्राऽन्तर्बहिः पित्तलस्य व्यतिरेकेणाऽन्यः पदार्थो विद्यते। तस्माद्ब्रह्मत्वमविरुद्धम्। सम्बन्धश्च भगवदिच्छयेति न तद्गतो दोषः। अक्षरस्वरूपं च निबन्धे निरूपितम्। किञ्च। गुणास्तत्रैव भवन्ति यत्र तत्क्षोभकः कालो भवति। अन्यथा तेषां स्थितिव्यर्थः स्यात्। कार्यार्थमेव हि तेऽङ्गीक्रियन्त इत्यभिप्रायेणाऽऽह—न च कालविक्रम इति। कालस्याऽपि तत्र विक्रमो नास्ति। कालस्तु वर्तते सत्त्ववत्। अन्यथा कदाचिदेव कथमभिव्यज्येत आनन्दांशतिरोभावः सत्त्वमात्रेण तत्र हीति निरूपणाच्चिद्रूपं तदित्युक्तं भवति। गणितश्चाऽऽनन्दस्तत्रोपपद्यते। अतो मोहिका माया तत्र सम्भविष्यतीत्यत आह—न यत्र मायेति। माया ह्यानन्दार्थं परिगृह्यते। अक्षरस्य च सामर्थ्यं न भगवता गृहीतम् "एतस्याऽक्षरस्य प्रशासने गार्गी" त्यादिश्रुतेः। "ते ये शतं प्रजापतेरानन्दाः। स एको ब्रह्मण आनन्द" इति च। तस्मादस्य सालोक्य एव ब्रह्मभावः। अतस्तस्य तत्रत्यानां च मायाकार्याभावान्न तत्र व्यामोहिका माया। यत्र मायैव नास्ति तत्र किमुतापरे बद्धा जीवाः। ननु भगवत्सेवकानां पराधीनत्वादिभिर्बन्धसम्भवात्कथं ते निषिध्यन्त इत्यत आह—हरैरनुव्रता यत्रेति। हरैरनु पश्चाद्व्रतं येषाम्। यथा हरिस्तथा ते। अनशनात्मकं शरणागतपालनात्मकं व्रतं येषाम्। यथा भगवानुदगच्छति

सर्वोद्धार्थम्, तथा तेऽपि लोकेभ्यो भक्त्युपदेशार्थं स्वावेशेन भक्तिजननार्थं चाऽऽविर्भवन्ति। किञ्च। यत्र वैकुण्ठे ते विद्यमानाः सुरासुरार्चिता भवन्ति। सत्त्वरज परिणामा ह्येते। तमसस्तत्र सम्भावनैव नाऽस्ति। यदि ते राजसास्तामसा वा भवेयुस्तदा तादृशैरर्चिता न भवेयुः। न ह्युत्कर्षाभावे समानैरर्चनं सम्भवति। असुरा अप्याविर्भूतेन भगवता सह युद्धार्थमागताः कियत्कालं भगवत्सम्बन्धे परमं सुखमनुभूय पश्चात्पराजिता अपि कदापि तादृशसुखस्याऽननुभवात्तत्र नित्यसम्बन्धान् स्तुवन्ति धन्या एत इति। साक्षादपि पूजनं प्रह्लादादिभिः। सुरैस्त्वावरणत्वेन पूज्यन्त एव॥१०॥

तेषां भगवत्तुल्यरूपं निरूपयितुमनुवर्णयति

SRI SUBODHINI: In this imperishable holy abode of our Lord, all the three "Gunas" are absent. It becomes clear, then, that the pure Guna of "Satwa" (Visudha Satwam) only prevails here. This pure Satwa is of the nature of Imperishable Brahman. Hence, it does not affect the nature of this world, which is "Brahmic" in nature.

This pure "Satwa" helps here e.g. in the manifestation of our Lord Sri Vaasudeva, this "pure Satwa" becomes the "basis" (Aadhaar). When the Imperishable Brahman desires to manifest itself, then, this pure Satwa becomes the "basis". The Imperishable Brahman has become this all-pervasive Sri Vaikuntam and the "form" of this Holy Abode is made by this pure Satwa quality! But, this "Satwa" quality is not related to the actual divine form of our Lord! Here, our Sri Mahaprabhuji gives an appropriate example. For making vessels of gold and silver, "moulds" are made from brass/alloy metal. In this way, these brass moulds do have the same form of the golden and silver articles to be made. But, the brass metal cannot get mixed up with either silver or gold metals! In the same way, we have

to understand, that this pure Satwa quality is only a "mould", to give a "form" to this holy abode! It has no other role or influence.

Our Lord's holy abode is imperishable. But, it is in a state of "disappeared formless" nature. Hence, with a view to get this manifested, our Lord makes this "disappeared formless" nature get connected with "pure Satwa". In this way, this holy abode, manifests it's true "form". In other words, the Imperishable Brahman, takes the "form" of the all-pervasive Sri Vaikuntam. But, both in it's outside and inside, there is only the presence of the Imperishable Brahman. This pure Satwa quality, does not get related, due to any "Karmic force", but, for the sake of "play" of our Lord, and due to the will and desire of our Lord, this "pure Satwa" quality is used, as the basis for giving a form to the Imperishable Brahman.

In the "Sarva Nirnaya Prakarana Nibandham", we have already explained the nature of this Imperishable Brahman (so comments, Sri Mahaprabhuji).

There is also another factor. Only, due to the intervention of "time", (Kaala) there is the existence or prevalence of "Guna" quality. Inspired by time, the "Gunas" rule this Universe. Hence, in this Imperishable all-pervasive Sri Vaikuntam, there is no entry or influence of the power of "time" (Kaala) (NA CHA KAALA VIKRAMAHA) "Time" is only a "hand maid" (form) of our Lord! Hence, like the pure Satwa, time also stays with this Imperishable Brahman only. Hence, it cannot force it's power on our Lord. In other words, "time" has no effect on this all-pervasive Sri Vaikuntam.

Our Lord's divine form and nature is SAT - CHIT - AANANDA. When He gets the desire to create, He separates His "qualities" from Himself! After separation, this form is called as Imperishable Brahman (Akshara Brahman). But, when "Brahman" desires to create, then, it's aspect of "bliss" (Aananda) gets hidden, in some parts, and there arises the quality of "Satwa" in it's place! This "Satwa" quality submerges the quality of "bliss". In this world also, we see this happening. When a person is happy and smiling, while resting, then he feels great joy and happiness. But, when he has to attend to an important task on hand, then this desire to finish the task at hand, subdues the aspect of previous joy and happiness (submerges). In the same way, in this Imperishable Brahman also, this quality of Satwa, makes the factor of bliss to "disappear"! That is why, in the "Aanandavalli" portion of the Upanishad, it has been said, while "counting" this aspect of Bliss of Brahman as 'SA YEKO BRAHMANA AANANDAHA' etc. If this part of "bliss", were not to be "seen", as though it has got disappeared, then how will one be able to "count" the "number" of Aananda! We have been told, "as though disappeared", with a view to reemphasize, that, here also, this "counting" of bliss is told only as a "formality", but "in reality" in the Upanishads, it has been clearly stated, that "The bliss of Brahman is limitless"! (YATO VAACHO NIVRUTHANTE). But, with a view to enable ardent seekers of knowledge to realize the nature of bliss of Brahman, all these "words" have been spoken.

Someone, may ask now. Will this "infatuating Maya" always remain in the holy abode of our Lord?

Answering this, it is said, that this “infatuating Maya” is not there also! (NA YATRA MAYA). Our Lord has always in Him, the capacity of the “Imperishable Brahman” (Akshara) and, He has not removed this capacity from Him! This has been made clear through the word “Prasaasana”, in the Vedas. It is the “bliss” of our Lord, in which, all the “powers and capacities” are situated. The “rule and control” of the “Imperishable Brahman”, remains “stable” at all times! When, the “Jeeva” attains the “all pervasive” Sri Vaikuntam, which is of the nature of “imperishable Brahman” (Akshara), then, it attains the exalted state of “Brahman”! In this way, the role of “Maya” is absent in this holy abode of our Lord! i.e. there is no “infatuating” Maya, being present here! When “Maya” itself is absent, how can there be the “Jeevas” here, bound with the power of Maya?

Are, the devotees, who serve and worship our Lord Sri Hari, to be also considered as “under the control or rulership” of the other? (Paraadheena). On this, it is replied, that “THESE BHAKTHAS HAVE IN THEM, THE SAME “VRATA” (VOW-VIRTUES) LIKE THOSE OF OUR LORD SRI HARI (HAREH RANU JNATA). Usually “fasting” is called, as the “observance of a vow” (Vratam) in this world. OUR LORD’S “VOW” IS TO PROTECT HIS DEVOTEES, WHO HAVE SURRENDERED TO HIM! OUR LORD ACCEPTS HIS DEVOTEES, IN THE SAME WAY AND MANNER, AS THE DEVOTEE DESIRES TO COME AND REMAIN WITH OUR LORD! IN OTHER WORDS, OUR LORD SHOWS HIS GRACE ON THE DEVOTEES, AS PER “THEIR” DESIRES”! (GITA). Our Lord had shown this divine

compassionate nature in the case of Sabari, the Chaidya (Sisupala) and others — by conferring on them, the most desired benefits, which are real and everlasting! **THIS CAPACITY IS IN OUR LORD ONLY!** It is said here, that noble Mahatmaas like Sri Naarada and others, who live in this all-pervasive Sri Vaikuntam, also have this “same” nature — **BECAUSE, THEY FOLLOW OUR LORD AT ALL TIMES! (ANUVRATA).** They are endowed with the “strength” (Phalam) by our Lord. They observe their “vows”, due to the capacity of the power, given by our Lord only, to them! **LIKE OUR LORD, ARE HIS BHAKTHAAS TOO!** The vow of our Lord is to protect His devotees, who have surrendered to Him! The devotees are also like Him!

Like, the way our Lord manifests Himself, for the sake of redeeming this Universe, in the same way, His devotees also, obeying our Lord’s “orders”, manifest themselves in this Universe, for the sake of redemption of this Universe only. What is the nature of this “vow of fasting” (ANASANAATMAK VRATAM) of our Lord? The “vow” of our Lord is “THE NON-ENJOYMENT OF WORLDLY PLEASURES” AND “RESULT OF KARMA” (ACTIONS)! The Vedas also speak of this. This same “vow” is followed by these noble devotees of our Lord also. They also do not get “manifested” through the force of their “actions” (Karma), and they also are not subjected to enjoy the results of their actions — as they are not eager to enjoy, any “worldly” pleasures!

These devotees of our Lord, are worshipped by both the celestials and the demons, when they reside in this holy abode of our Lord. They follow their “orders”. The “celestials” are “Satwik”. The demons

are "Rajasik". Of course, there is no "Tamas" at all in this Sri Vaikuntam! How does this "worship" of our Lord's devotees take place, when both of them (the celestials/demons and our Lord's devotees) are considered, as same? Equally "placed" persons do not worship each other. In fact, when our Lord takes His manifestations in this Universe, then, these demons also manifest themselves, as the "enemies" of our Lord (and to fight with Him!)! They experience, for a long time, their "nearness of love" to our Lord! When they get defeated at the hands of our Lord, then, they attain this "bliss" again. Due to this, they always "praise", those great devotees of our Lord, who always enjoy, everlastingly, the highest bliss of our Lord! They exclaim in this way, "Great is your fortune! You are all enjoying, at all times, the bliss of our Lord!" The demons like Sri Prahlada, actually serve and worship the noble and saintly "Bhakthaas" of our Lord! The "celestials" also serve and worship the devotees of our Lord, as they consider these devotees, to be the "body" of our Lord Himself!

Now, through the following verse, a very clear statement is made THAT THE FORM OF OUR LORD'S DEVOTEES IS LIKE (SAME) THAT OF OUR LORD ONLY!

श्यामावदाताः शतपत्रलोचनाः पिशङ्गवस्त्राः सुरुचः सुपेशसः।
सर्वे चतुर्बाहव उन्मिषन्मणिप्रवेकनिष्काभरणाः सुवर्चसैः।
प्रवालवैडूर्यमृणालवर्चसः परिस्फुरत्कुण्डलमौलिमालिनः॥११॥

VERSE 11 Meaning: "These great and noble devotees of our Lord, always reside in this Sri Vaikuntam, in a most brilliant way. They have "blue"

bodies, which are illuminated with a rare brilliance! They have tender and beautiful eyes, like the 10 petaled lotus flower! They are made brilliant, with the yellow "Pitambara" dress! From their body and it's various parts "extraordinary" brilliance and beauty are seen pouring out copiously! They are the symbols of boundless beauty! All of them have four arms! Though, by themselves, they are very brilliant, they look more brilliant through the golden ornaments, made illuminated through precious gems! Their face and body shine like those of the precious gems, such as corals, diamonds, and that of the illuminating stalk of the lotus flower! Their ears are adorned with brilliant earrings, their heads are adorned with beautiful crowns, and their neck is illuminated and beautified through beautiful garlands."

श्रीसुबोधिनी : श्यामावदाता इति। भगवतः षोडशगुणाः प्रसिद्धाः सच्चिदानन्दानां प्रत्येकं पञ्च गुणाः समुदायस्यैक इति। तत्र भगवत्सेवकानां दश गुणाः। अक्षरस्य सच्चिद्रूपत्वात्। तान् दश गुणान्निरूपयति—श्यामावदाता इति। लोकत्वेन तदुद्गमान्नाऽत्र श्यामादीनामुपपत्तिर्वक्तव्या। श्यामाश्च तेऽवदाताश्च। इन्द्रनीलमणिवत्। मध्यन्दिनसवितृमण्डलमध्यवत्। यथा वीतार्चिषोऽग्नेर्नीलोपकाशो (?) चिस्तद्वद्वा। एवं शुद्धरूपता निरूपिता। सौन्दर्यं निरूपयति—शतपत्रलोचना इति। कमलनयनाः। एवं स्वरूपतस्तुल्यत्वमुक्त्वा सामग्र्यापि तुल्यतामाह—पिशङ्गवस्त्रा इति। सर्वे पीताम्बराः। सूर्यमण्डलस्याऽपि श्यामावदातत्वात्तस्य यथाऽशीतला रुक् तद्वत्र भवति। न वा चन्द्रस्येवाऽल्पा रुक्। किन्तु सुरुचः। शोभना रुचो येषाम्। न च तद्दर्शने घटादिवद्विषयसंस्कारं तेजोऽपेक्ष्यते। किञ्च। सुपेशसः अतिकोमलाः। रूपं गन्धश्च शब्दश्च रसश्च स्पर्श एव च। सत्त्वस्यैते पञ्च गुणाः सर्वोत्कृष्टा निरूपिताः। चिदंशस्याऽपरे पञ्च सर्वोत्कृष्टा भुजादयः। सर्वे चतुर्बाहवः। धर्मार्थकाममोक्षास्तेषां हस्तप्राप्ता इति निरूपणार्थं चतुर्भुजत्वम्। उन्मिषन्तो मणिप्रवेका मण्युत्तमाः निष्कादिपदकाद्याभरणेषु येषाम्। यद्यपि

गृहादिष्वलङ्कारा भवन्ति तथापि पदकादयश्चेतनानामेव। सुवर्चसः।
वर्चश्चेतनकान्तिः। यथा महापुरुषाणां दिव्यस्त्रीणां वा तदेव वर्चःशब्देनोच्यते।
सुष्ठु वर्चो येषाम्। सर्वोत्तमदेहकान्तयः। सर्वेषामेकरूपत्वं प्राप्तं विशेषेण
निवारयति—प्रवालवैडूर्यमृणालवर्चस इति। यथा प्रवालेभ्योऽन्तः स्निग्धा
गौरकान्तिर्निर्गच्छति तथा तेभ्योऽपि श्यामावदातेभ्यो गौररूपा कान्तिर्निर्गच्छति।
ते बहुभिर्विषयैर्भवद्भक्तिकर्तारस्तथात्वं बोधयितुं तत्र तादृशकान्तिमन्तो भवन्ति।
एवं वैडूर्यस्य स्निग्धार्धपीतश्यामच्छविकान्तिः। व्रततीर्थादिभिः सेवया च ये
पूर्वं भक्ताः ये ज्ञानेन भक्तास्ते मृणालवर्चसः। एवमेकरूपत्वेऽपि
पूर्वकृतभक्तिप्रकारभेदादनेकरूपास्त इति निरूपितम्। परमोत्साहयुक्तास्त इति
तेषामन्तःकरणधर्मनिरूपणार्थं विशेषणान्तरमाह। परितः स्फुरतां कुण्डलानां
मौलीनां च या मालास्ता विद्यन्ते येषु। कुण्डल परिभ्रामणेन मुकुटपरिभ्रामणेन
च सोत्साहभगवत्परिचर्याकर्तार इति भजनानन्दस्तेषु निरूपितः॥११॥

एवं तत्रत्यानां भगवत्सेवकानां निर्दोषत्वमुक्त्वा लोकत्वाय वैकुण्ठस्य
गुणानाह—भ्राजिष्णुभिरिति द्वाभ्याम्।

SRI SUBODHINI: There are 16 virtues (Gunas) of our Lord, which are very famous! Our Lord is of the divine nature of SAT – CHIT – AANANDA. Hence, each of these “virtue”, has 5 qualities each ie 15 in number. And, there is one more “virtue” in common for all these 15 Gunas (qualities). Thus, our Lord has 16 qualities in Him! This holy abode of our Lord, which is based on “Imperishable Brahman” (Aksharaatmak) is, totally, a form of “truth and consciousness” (Sat-Chitroopam). The aspect of “bliss” (Aananda) is in a state of “disappearance”. Hence, the qualities of our Lord’s “devotees” also are only 10 in number. (The 5 qualities of “Aananda” (bliss) being not present.)

This “Imperishable Brahman” has got manifested as a “world” (Lokam). The devotees here are

"bluish" in color, like the best of sapphire! - like the middle part of the sun, at noon time! And of the "fire", which has got started! In this way, their "purity" is explained. They had eyes, resembling the petals of the lotus flower - sharp, beautiful and of rose hue! All their forms were same! They were all wearing the beautiful "Pirambara" dress!

Their brilliance, like that of the "sun", was not "intolerable" at all! Neither, their "brilliance" was limited, like that of the moon. This brilliance was cool and very illuminating! They were all self-effulgent! (i.e. no brilliance or light was required to see them). They were all very tender, charming and beautiful.

The most pure "Satwa" has 6 divine qualities of form, fragrance, sound, taste and touch. All these qualities were present in them. In this way, we have described 5 qualities of these devotees.

Now, we shall see the 5 qualities of "Chit" (consciousness). All these devotees had "four arms" each. In other words, the four main goals of Dharma, Artha, Kaama and Moksha were already secured by their four hands! They were wearing very brilliant ornaments, studded with the best of diamonds, pearls etc. as also were seen wearing golden pendants. Their "bodies exhibited rare brilliance (Suvarcha). The brilliance of "consciousness" was seen in all of them, and it was totally manifested outside! They had some "difference" in them - though, from all these description, they seemed to be same - but they were not!

The brilliance of "coral", and that of a "diamond" is different - like the red color of the coral is different

from the color exhibited by the diamonds! In this way, a “reddish-blue” brilliance was seen in these devotees. Their “difference” is explained, through the “differing colors of their brilliance”! This was due to their following different practices in their “Bhakthi” to our Lord. Emeralds have green hue!

Many of these devotees had attained this holy abode, through observance of vows, pilgrimages etc. Many others had attained Bhakthi, through service and worship. Many others had become our Lord’s “Bhakthaas” only, after listening to His glory and greatness (Mahaatmyam)! Even then, all of them were same, as our Lord’s Bhakthaas, servants and devotees!.

“Bhakthi” is their “mental form” (Adhyaatmik) and the “bliss” in them, is “celestial” (Aadidaivik). Due to the movements made, during their worship and service of our Lord, their earrings were also seen as “moving”, and in this way, were seen as shining, along with the garlands, studded with precious stones, worn by them, around their neck! The precious stone-studded crowns also were seen moving, as also the earrings! Their movements showed, that they were very eager and enthusiastic in serving and worshipping our Lord i.e. total devotion! This also showed, that the “bliss of worship” (Bhajanaananda) was fully established in them!

In this way, the devotees, who are serving our Lord in this holy abode are “blemish free”. After explaining this, with a view to point out the “divine nature” (being belonging to our Lord) of Sri Vaikuntam, the “virtues and qualities” of Sri Vaikuntam are described, as follows.

भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम्।
विद्योतमानः प्रमोदोत्तमाद्युभिः सविद्युदभ्रावलिभिर्यथा नभः॥१२॥

VERSE 12 Meaning: "Like the vast sky is illumined through the clouds along with lightning, in the same way, this holy abode is seen shining with divine ladies with their enchanting brilliance! — Seen seated on the divine planes, along with noble saints, at different places!"

श्रीसुबोधिनी : सेवकानां भगवतश्च क्रमेण विषयानन्दो निरूप्यते। तत्रापि भगवान् प्रथमं सेवकानेव सानन्दान् करोतीति तेषामेव विषयानन्दनिरूपणम्। विषयेषु तावदबला इति तदाधारेषु विमानमिति स्वस्य च परिज्ञानमितीश्वरकृतभयाभाव इति चतुर्भिर्गुणैर्विषयोत्कर्षः। अत्रादीनां तु दोषाभावे प्रवेशः। रसादीनां त्वेतदङ्गत्वम्। तदाह। भ्राजिष्णुभिः कान्तिमद्भिर्विमानावलिभिर्विमानपंक्तिभिर्यो लोकः परितो विराजते। वैकुण्ठशोभाधायकानि विमानानि भगवतैव निरूपितानीति न तत्र कापि शङ्का। लसन्तीति सर्वोत्कृष्टानि। महात्मनामिति सर्वज्ञानाम्। परिच्छेदं परित्यज्य पूर्णत्वं वा प्रापितानाम्। किञ्च। प्रमोदोत्तमाद्युभिः। प्रमोदोत्तमास्तेषां भोगहेतवः। अन्यथा भोगरागो न भवेत्। किन्तु विषयकृतरागेणैव रागवत्त्वमिति भगवदिच्छयैव तथात्वमिति निरूपितम्। तासां कान्तिभिर्यं लोको विद्योतमानः। लोकापेक्षयाऽपि तासामतिकान्तिवत् निरूपितं भोगार्थमेव। तासामपि कान्तिः पुरुषसहितानामेव न केवलानामिति दृष्टान्तेनाऽऽह—यथा विद्युत्सहिताभिरभ्रावलिभिर्मघपंक्तिभिर्नभ आकाशं सर्वतो व्याप्तं तद्वदित्यर्थः॥१२॥

एवं सेवकानां महोभोगमुपपाद्य तत्र भगवतो महाभोगोपपादनार्थं लक्ष्मीमनुवर्णयति—

SRI SUBODHINI: The "bliss" derived from the "objects" in Sri Vaikuntam, of both our Lord's devotees and of the Lord Himself, is being described. As our Lord is only deeply interested to look after the "happiness" of His noble servants, here, in the first

instance, their “welfare and joy” are being told.

Our Lord had created for His devotees, illumined planes, where the entry of “death” is absent. The servants of our Lord are blessed, with the total “knowledge”, about all objects and about “themselves” also. Here, 4 types of qualities and their “happiness” are referred to. Our Sri Mahaprabhuji says here, that the happiness born out of natural causes, out of one’s own qualities and actions (Prakruti, Guna and Karma) is never the “best” of joy or result! But, here, the highest and the best nature of this happiness is seen. The servants of our Lord had the knowledge about their “Aatma”, and about our Lord viz. Paramaatma (Mahaatmanaam). All the instruments of happiness and joy were of the nature and form of our Lord, made by our Lord, for the sake of His devotees. In this way, the highest, best and divine status of both the “instrument and result” (Saadhan and Phalam) are proved.

Why there is no reference to eating, drinking (of food) here, as these are considered, as very essential for the happiness and joy? Here, all the servants of our Lord are the “liberated” ones (Muktha) and hence, this aspect of “food” etc. are not counted. The word “bliss” (Rasa) is inclusive of all this. Illuminated groups of planes made this holy abode very brilliant, from all the four sides! All these were created by our Lord, only for the happiness of His devotees. Due to this, the factors of fear, sorrow etc. are absent here.

The word “Mahaatma”, used in this verse, also would refer to those noble saints who have given up

the outlook of all types of "divisions", and had attained the full and total divine state of having the vision of "oneness" in creation! For these noble saints, our Lord had given the companionship of divine ladies — although desire and lust (Kaama) are not present here — especially, when all these were created by our Lord Himself, for His devotees.

In the "Aanandavalli Upanishad", with a view to explain the nature of the bliss of our Lord (Paramaananda), it has been said, that "There is only one highest bliss of Brahman", (SA YEKO BRAHMANA AANANDAHA) and this "bliss" was always present, in this holy abode of our Lord, whose basis is the "Imperishable Brahman" (Akshara Brahman). Here, this bliss of Brahman has taken the form of "objects" (Vishaya). These devotees of our Lord knew this "bliss", and they were blessed by our Lord to "enjoy" these "objects", made by our Lord and it's bliss, "externally" — with a "form"! Our Lord's "bliss" only had created in them, "divine attachment" to all these "objects". All this is due to our Lord's desire and will! Due to this, there was no "blemish or fear" of any type in all these!

Through, this holy abode of our Lord was self-effulgent, all the Mahaatmaas and the divine ladies added to the brilliance here. The example of the illuminated clouds with lightning has been given to make us realize, the brilliance of this abode.

In this way, after explaining the "great enjoyment" of our Lord's devotees, our Lord's own "great enjoyment" is being described, in the next verse.

"Happiness" of His noble servants, here, in the first

श्रीर्यत्र रूपिण्युरुगायपादयोः करोति मानं बहुधा विभूतिभिः।
प्रेङ्खं श्रिता या कुसुमाकरानुगैर्विगीयमाना प्रियकर्म गायती॥१३॥

VERSE 13 Meaning: “In this holy abode of Sri Vaikuntam, Goddess Laxmiji, having taken a most beautiful form, serves and worships, through her various powers and manifestation, the holy lotus feet of our Lord, in many ways! Sometimes, she sits on the swing, and sings about the “Leelas” of her beloved Lord! At this time, inspired by her singing and beauty, the bees get intoxicated, and they begin to sing the glory of Goddess Laxmiji!”

श्रीसुबोधिनी : श्रीर्यत्रेति। यदा भगवान् स्वशक्तिरूपेणाऽऽविर्भूतस्तदा शक्तीनां मध्ये श्रीः प्रथमा। सा शरीर एव बलवत्पूर्वं स्थिता। यदा भगवान् प्रभुत्वेनाऽऽविर्भूतस्तदा साऽपि भोग्यत्वेनाऽऽविर्भूता भार्येव। तदाह—रूपिणीति। साऽपि सच्चिद्रूपा स्वार्थम्। तस्याः शरीरं तु ब्रह्मानन्दरूपम्। अत एवोरुगायपादयोर्विभूतिभिर्मानं करोतीति। सा ह्यक्षरस्याऽऽनन्दरूपा। अक्षररूपौ च पादौ। अतः सा स्वात्मचरणावेवाऽऽनन्दयुक्तौ करोति। इदमेव हि सन्माननम्। उरुगायेति। उरुभिर्मन्त्रैर्गीयत इति। “तद्विष्णोः परमं पदम्।” विष्णोर्नु कं वीर्याणी”त्यादि “त्रैधोरुगाय” इत्यादिभिः सर्वश्रुत्यर्थ उरुगायः पुरुषोत्तमः। तस्य तु चरणावक्षरमिति निरूपितम्। बहुधेति पञ्चभिरेव गुणैर्भक्त्या च। एवं तस्या भगवदर्थमानन्दरूपाः प्रयोजनमुक्त्वा स्वार्थं चिद्रूपायाः प्रयोजनमाह—प्रेङ्खं श्रियेति। या लक्ष्मीः प्रेङ्खं हिन्दोलां श्रिता तत्रोपविश्य सर्वथा चित्तनिवृत्यर्थं कुसुमाकरानुगैर्वसन्तसैवकैर्भ्रमरैः स्वयं गीयमानाऽपि। सर्वावयवस्थित-पुष्पाद्यामोदार्थं समागता भ्रमरा बहुकालं निकटस्थित्यर्थं तां वस्तुतो गायन्ति। स्वयं तु भगवत्कर्माणि गायति। अन्यथाऽक्षरे लीना स्यात्।-अत एव साक्षात्सम्बन्धाभावाय प्रेङ्खं श्रिता। तस्यालयव्यावृत्त्यर्थं सैव गुणान् गायति। तत्रत्य कुसुमाकरः फलपूर्वावस्थारूपः परमनिवृत्यात्मा। तस्याधिष्ठात्र्यो देवता एनामानन्दरूपां स्तुवन्ति। स्वस्याऽपि फलरूपत्वात्। अनेनाऽक्षरकृतं भयं व्यावृत्तम् यतस्तदीया मन्यन्त इति। यदा मानावसरो नास्ति तदा स्वरक्षार्थं

प्रियकर्माणि गायति। एकवचनं तु स्वोद्धाराभिप्रायम्॥१३॥

एवं भोग्यरूपां तां निरूप्य तस्या भोक्तारं भगवन्तं निरूपयति—

SRI SUBODHINI: When our Lord, out of His will and desire had manifested His 12 or the “many” powers, then the first “power” (Sakthi) was “Shree” (Goddess Laxmiji). Like, the strength of a person is present in the body, before it is manifested or used, this power of “Shree” is always present in our Lord! But, when our Lord manifested Himself, as this all-pervasive Sri Vaikuntam (as the Lord of Sri Vaikuntam), then this power of “Shree”, also got manifested as our Lord’s “consort” for His joy! (Roopini) Goddess Laxmiji is also of the form of “truth and consciousness” (Sat Chit Roopa). Her body is made of “bliss” (Aanandarooa). Due to this, she is seen, as worshipping and serving our Lord’s holy lotus like feet, along with all her powers! In reality, however, Goddess Laxmiji is one of the “bliss” of Imperishable Brahman — like the holy lotus like feet of our Lord! Like in this world, a “lady” is made to look beautiful, with the finest of dress and ornaments, here, Goddess Laxmiji is worshipping, through her powers the “blissful” holy feet of our Lord, which is the “bliss” of the Imperishable Brahman.

The various Vedic chanting praise our Lord, in many ways -URUGAAYA — like (1) The highest abode of Lord Vishnu. (2) “The glory of Lord Vishnu”. (3) “Lord, whose glory is sung by everyone” — and many others! The purport, of all these references, is our Lord Sri Purushothama only! His holy feet is the “Imperishable Brahman” (already explained earlier).

Our Lord had got Goddess Laxmiji manifested for

His worship and service. Here, Goddess Laxmiji is referred, as having got seated in a "swing". At this time, the servants of the spring season viz. the bees, come here, with a view to imbibe the fragrance of the variety of flowers, adorning our Goddess Laxmiji. Then, they begin to sing her "praise" - so that, they are allowed to remain with her, for a long time. In this way, the bees sing her "praise" for the sake of attaining their own "selfish" interests. Likewise, Goddess Laxmiji also sings the "praise" of our Lord! Stationing herself, separately exhibits the "selfish" nature of Goddess Laxmiji's singing the "praise" of our Lord! Otherwise, she would have got merged in the Imperishable bliss. To prevent this only, she has kept, in herself, this "desire" to sing the praise of our Lord! For this sake, she sits separately, in a swing! She then puts her mind in our Lord Sri Purushothama who is higher and different, than the Imperishable Brahman - through the mode of singing His "praise" of "Leelas" and qualities! Due to this "non-attachment", to the Imperishable Brahman, she does not become one with "Brahman". In other words, with a view to avert and avoid this "merger and union" with Brahman, Goddess Laxmiji sings, at all times, separately situated in a swing, the glory of our Lord Sri Purushothama. In this way, she enjoys the "bliss and joy", which a devotee has, just before his union with our Lord! The celestial deities of this "spring season", now take the form of the bees, and begin to sing the glory of Goddess Laxmiji, who is "blissful"! In this way, the celestial deities attain their "goals and results".

After explaining the blissful Goddess Laxmiji,

आसन्नं मादका यस्या मागवता दृष्ट आत्मानं न स्मरन्ता अपन ज्ञानम्

now, a description of our Lord, as the "blissful enjoyer" is being done.

ददर्श तत्राखिलसात्त्वतां पतिं श्रियः-

पतिं यज्ञपतिं जगत्पतिम्।

सुनन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः-

परिसेवितं विभुम्॥१४॥

भृत्यप्रसादाभिमुखं दृगासवं-

प्रसन्नहासारुणचारुलोचनम्।

किरीटिनं कुण्डलिनं चतुर्भुजं-

पीताम्बरं वक्षसि लक्षितं श्रिया॥१५॥

VERSE 14 and 15 Meaning: " Lord Brahma saw our Lord is present, in this holy divine abode, as the beloved Lord, who is the protector of His Bhakthaas; who is the consort of Goddess Laxmiji and who is the highest Lord of the Universe! He saw also our Lord's devoted and important servants, such as Sunanda, Nanda, Prabala Arhana and others, rendering service and worship of our Lord." (14)

"Our Lord's lotus like face was seen with a smile, which is benedictory, sweet and safe! His eyes were slightly reddish in color! His entire divine self was very enchanting, and His very "seeing" everyone was "blessing" in nature, and made everyone joyful! Our Lord was wearing, on His holy head, a bejeweled crown! His ears were adorned with brilliant earrings! He was looking illuminated, with four arms and was wearing His "Peetambara" dress! On His chest was the "Srivatsa" symbol of our Goddess Laxmiji. His beautiful form was of such a compassionate nature,

that it looked, as though He will give His entire self to His devotees.” (15)

श्रीसुबोधिनी : ददर्श तत्रेति। पूर्वोक्तमपि सर्वं ब्रह्मा दृष्टवान्। लोकस्य प्रदर्शितत्वात्। तत्र स्थितं भगवन्तं सर्वसामग्रीसहितमनुवर्णयति। तत्र सच्चिदानन्दरूपो भगवान् यदाविर्भूतस्तद्ब्रह्मणे तत्तत्प्रयोजनपरिज्ञानार्थमेव। तत्र प्रथमं सर्वे ये सात्त्वता भगवत्सेवकाः देवा धर्मपराः सात्त्विकाश्च त्रयाणामपि पतिः। अनेन यदा कदाचिद्भगवानवतरति तदैतेषामेव कार्यार्थेऽवतरतीति ज्ञापितम्। किञ्च। **श्रियः पतिं** लक्ष्म्याः पतिम्। यदा भगवान् स्वभोगार्थं जगत्करोति तदा सर्वं लक्ष्मीरूपमेव करोतीति बोधितम्। अनेनाऽवतारेषु भोग्या लक्ष्मीरूपा एवेति। स्वरूपत आवेशतो वा। किञ्च। यज्ञानां पतिर्भगवान्। यदा भगवान् वेदान् करोति तदा स्वस्य भोगार्थं करोति। अनेन सर्वे यज्ञा भगवदर्थं एवेति। किञ्च। जगतः पतिर्भगवान् जगद्यत्करोति तत्तत्र क्रीडार्थमेव करोति। तस्यैव पतित्वात्। वैकुण्ठे पुनस्ते मूर्तिरूपाः सच्चिद्रूपा इति ज्ञापनार्थाः। अखिलसात्त्वताः लक्ष्मीर्यज्ञो जगच्चेति चत्वार एते भगवद्भोग्याः। एतदनुप्रवेश एव भगवति सम्बन्ध इति सर्वत्र ज्ञेयम्। अत एव निरोधे जगत्सात्त्वतयज्ञलक्ष्मीरूपाः पूर्वलीलासमसङ्ख्ययाऽऽभिर्मूर्तिभिरध्यायार्थाः सन्तो भगवद्भोगायोपयुक्ता निरूपिताः। ते चत्वारो मूर्तिरूपाः भगवता परिगृहीता ब्रह्मणे प्रदर्शिताः। किञ्च। सुनन्दनन्दादयो भगवद्भक्तिरूपाः। ते सख्येन सहिताऽष्टविधाः श्रवणाद्यधिष्ठातारः। पार्षदाः सर्वे तदधिष्ठिताः श्रवणादयः। तत्र चत्वारो नामतो गणिताः। लोके त एव प्रभविष्यन्तीति। तत्र सुनन्दनन्दप्रबलाः कीर्तनश्रवणास्मरणात्मकाः। श्रवणादयो वा विपर्ययेण चतुर्थस्तु अर्हणरूपः। नामसामान्यात्स एव गृह्यते। आदिशब्देन चाऽन्ये। एतेषु सिद्धेषु पुनर्वैकुण्ठे गतानामितरसिद्धिर्ज्ञापिता। विभुं प्रभुरूपम्। एवं सर्ववेष्टितोऽपि भृत्येभ्य एव प्रसादं दातुमभिमुखः सर्वापेक्षया भृत्या एव प्रिया इति। अनेन सहजप्रसादो भृत्येषु। अन्येषु तु धर्मार्थकाममोक्षरूपेषु चतुर्षु क्रमेण प्रसादः। तत्र धर्मो यज्ञः, अर्थो जगत्, कामो लक्ष्मीः, सन्त इति भृत्या भक्तिरिति, पञ्च पदार्था निरूपिताः। पञ्चानां भोगो नियामकत्वं च। विशेषस्तु भृत्यप्रसादाभिमुखत्वम्। किञ्च। अन्येषु चतुर्षु सर्वेषु वा दृगासवं दृगेव आसवो मादको यस्य। भगवता दृष्टा आत्मानं न स्मरन्ति। अनेन ज्ञानस्य

यत्प्रपञ्चविस्मारकत्वं तद्भगवद्दृष्टिरूपस्यैव नाऽन्यस्येति सूचितम्। एते पदार्था ब्रह्मणो बोधार्थं निरूप्यन्ते मूलोपपत्तिरेतादृशीति। अथवा। भक्तेषु प्रसादः कामिषु माद इति। किञ्च। प्रसन्नहासारुणचारुलोचनम्। प्रसन्नो यो हासस्तद्युक्तं अरुणवर्णं चारु मनोहरं लोचनं यस्य। भगवति हासः प्रसन्नः। हासो हि जनोन्मादकरी माया निरूपिता। इयमागन्तुकशक्तिरन्यैव। सा हि प्रसन्ना स्वकार्यकरणेऽतिसमर्था। तेन भगवन्मायया सुतरामुन्मत्ताः सन्तो ब्रह्मणः कार्यतामापत्स्यन्त इति सूचितम्। अरुण इत्यारक्तिमा अल्पप्रकाशः। तदेव चारु मनोहरम्। जगद्धि आपाततो ज्ञातं सुखकरं भवति। न तु सर्वथा ज्ञातमज्ञातं वा। ज्ञातोत्तमत्वे पुनर्भगवन्नेत्रनिष्ठे। कालवशादेव ज्ञातः समीचीनश्च भवतीति ज्ञापितं न तु सर्वथाऽज्ञातः कश्चित्समीचीनो वा भवतीति सूचितम्। किञ्च। भगवानाधार आधेयश्च। तत्र पञ्चानामाधारोऽन्येषामाधेय इति। तत्राऽऽधाररूपाणि पञ्च गणयति—किरीटनं कुण्डलिनं चतुर्भुजं पीताम्बरं वक्षसि लक्षितं श्रियेति। किरीटं शिरसि धार्यम्। कुण्डले कर्णधार्ये। ततोऽधस्ताच्चत्वारो भुजाः। ततोऽप्यधस्तात्पीताम्बरम्। एवं ये भगवदवयवभूता लोकास्ते चतुर्भूतैर्भगवत आश्रिता इति। तावता सर्वमेव कार्यं भगवदाश्रितमिति ज्ञापितम्। एतावता विराड्भगवानिति ब्रह्मा बोधितः॥१४॥१५॥

आधेयं निरूपयति—

SRI SUBODHINI: Lord Brahma had now the vision of the all-pervasive Sri Vaikuntam, and all the divine objects therein. Our Lord had shown His world to Lord Brahma, so that Lord Brahma could see all this!

Our Lord's world and His servants, constitute the various "ingredients", for the creation of this Universe. Our Lord had manifested Himself, with the three qualities of SAT — CHIT — AANANDA! In other words, in the creation of this Universe, the two aspects of "truth" and "consciousness" (Sat and Chit) were fully involved, with a very little part of "Aananda"

(bliss) of our Lord, being included! Lord Brahma now had this knowledge, even from the beginning!

Our Lord has been hailed here, as "Saatwataam Pati" viz. that **OUR LORD IS THE TREASURE HOUSE OF THE MOST PURE SATWA QUALITY!** There are many materials, which are "Satwik". Our Lord uses them, in an independent way, and as per His will. Our Lord is the "master" (Pati) of the celestials, who are His devotees, who tread the path of "Dharma" (Dhaarmik) and others and, who are "Satwik" by nature. Our Lord takes all His incarnations in this world, only for the sake of the above mentioned three categories of virtuous persons.

OUR LORD IS THE CONSORT (PATI) OF GODDESS LAXMIJI. When our Lord creates this Universe, for the sake of His "enjoyment", then He makes everyone as of the form of Goddess Laxmi only. The secret purport of this is, that, in the first instance, the "outside" creation is made from the Imperishable Brahman. In this way, both the "mental" and the "celestial" creations are of the form of Goddess Laxmiji only. From this, we can easily realize, that all the "women", who were the consorts of our Lord, during His incarnations such as Sri Raama, Sri Krishna and others were really of the form of Goddess Laxmiji only! — whether in an "actual form" (Swaroopaa) or by way of "ingress" of power (Aavesa).

OUR LORD IS THE MASTER OF ALL SACRIFICES AND ALSO IT'S ENJOYER (PATI AND BHOKTHA). When our Lord creates the Vedas, then, He creates, for His own enjoyment the sacrifices too! From this, we can realize, that the "sacrifices" are

intended for our Lord only.

OUR LORD IS THE MASTER (PATI) OF THIS UNIVERSE ALSO! This Universe is made for the enjoyment of our Lord only. Whatever objects/materials have been made by our Lord, in this Universe, are all intended, for "His play". (Kreedā)

This Universe is thought of in 3 ways. (1) For the sake of "play" or for the "Jeevas". - this is the "physical" world, which is seen by all of us. (2) Created only for the enjoyment of our Lord - this is the "celestial" Universe, which is appropriate for our Lord's "Kreedā" (play). (3) Created for the enjoyment of both the "Jeevas", and for our Lord viz. the "mental" Universe (Adhyaatmik).

In Sri Vaikuntam, all these materials are situated in their "actual forms", and consist of both "Sat" and "Chit" (truth and consciousness) factors. In this verse, all these 4 factors viz. the pure Satwa quality, Goddess Laxmi, the sacrifices and the Universe are all told to be created for the sake of "enjoyment" of our Lord only. They are all celestial in nature, created only for the sake of our Lord's "play". The "physical" and "mental" objects get connected/related to our lord, on their being related to the "celestial" factors!

In the 10th canto, we have described our Lord's relationship with all the 4 factors viz. Universe, Satwik quality, Goddess Laxmi and the sacrifices. Our Lord had desired, that Lord Brahma should do the creation of all types of "beings". Hence, our Lord showed all these 4 factors, in their "actual form" (Moorthy-roopa). Our Lord Himself had taken the

“forms” of His servants, devotees etc., with a view to show to Lord Brahma.

Very important servants, such as Sunanda and others, always serve our Lord in this Sri Vaikuntam. Our Lord is VIBHU – always omnipotent, as the potency and power of His servants, also belong to our Lord only. Sunanda, Nanda, Prabala and Arhana symbolize our Lord’s “Bhakthi” – these are the “presiding deities” of spiritual practices, such as “listening to our Lord’s Leelas” etc. Only the names of 4 servants have been taken – as these are considered as very important “Bhakthaas” (servants) of our Lord! Sunanda, Nanda and Prabala are the presiding deities of remembrance, singing (speaking) and listening to our Lord’s “Leelas” (Smaran, Keerthan and Sravan). The fourth category of “Bhakthi” is that of “worshipful” (Pooja) nature (Arhana). The purport of reference to only four of these servants of our Lord, is to emphasize, that a devotee should perfect himself in these 4 spiritual practices, and after they reach Sri Vaikuntam, all the other factors of devotional discipline, will be added to them!

The Lord of all these servants, is our Lord Sri Purushothama. Our Lord, with a view to shower His grace on His own devotees, always keeps His head, “bowed” down! In this way, our Lord shows here, that He loves His devotee-servants only most! He showers, all the time, His grace on His servants. Here, the meaning of the 4 goals of a “Jeeva” viz. Dharma, Artha, Kaama and Moksha, takes a more “subtle” divine form. (1) “Dharma” means, “sacrifices”. (2) “Artha” means the Universe. (3) “Kaama” means, Goddess Laxmiji and (4) “Moksha” means, to

become a servant, who exclusively belongs to our Lord only. The 5th "goal" is the "LOVE OF OUR LORD WITH PREMA" (Prema Roopa Bhakthi). In this way, through one verse, the 5 factors have been described. All these 5 factors are created, ruled and enjoyed by our Lord only. But our Lord becomes very pleased, in a special way, with His devotee-servants!

It is said here, that on whom the "vision" of our Lord falls, he loses the remembrance of his "Aatma"! Like an intoxicated person! In this way, our Lord's "Jnana", makes the devotees forget this Universe! All these were shown to Lord Brahma, to make him realize the truth, that OUR LORD SHOWERS HIS GRACE ON HIS SERVANTS AND HE MAKES THOSE, WHO LOVE HIM, (DESIRE HIM) VERY BLISSFUL! In this way, our Lord's "response" is indeed different!

Our Lord was illumined, with a pure smile, and rose hued eyes. His soft and sweet smile always showers His grace.

While describing the method of "meditation" on our Lord's "subtle" form, it was told, that our Lord's "smile" is "Mayik" in nature, which causes "intoxication". This "Maya" power of our Lord is different, from the other "Maya" powers. When, this particular "Maya" power becomes pleased, then she gets very great capacity, to do her "tasks". It's usual task is to get the "beings" intoxicated! This "Maya" power is of the form of "grace", (Kripa) and is capable of making everyone very happy and joyful in a trice! Goddess Laxmi, the Satwik person and the sacrifices are all treated as "Kaamis" i.e. full of "desires", and

this “Maya” power affects them! The “Satwika” persons have the desire to attain our Lord! This “Maya” makes them, so very happy, that these devotees forget everything else in this Universe, except our Lord! In the performance of sacrifices too, there is the desire for attaining “heavens” etc. This “Maya” affects them too, and makes them, so very happy, that these persons get attached, more and more to these “sacrificial actions” only! Goddess Laxmiji also has her own “desires”. She always has the desire to fulfill the task of making our Lord happy! On Goddess Laxmi also, this “Maya” power puts her “web”, that Goddess Laxmiji makes our Lord happy at all times/places! This is the “task” of this particular “Maya”. But she can complete her “tasks” only, after getting the grace and power, from our Lord.

The Satwik beings, Goddess Laxmi and the sacrifices are objects, which belong to our Lord only, and these cannot be affected by the common “infatuating” Maya power (Mohika). That is why, our Lord does this particular task, through the “Maya” power of His pleased and cheerful smile! Our Lord takes the beautiful smile, with red hued eyes, for the sake of making this “Maya” power work for Lord Brahma, with a view to assist him, in the creation process! (Prasannahaasaaruna Lochanam).

The “reddish hue”, makes the eyes beautiful. Here the brilliance of these eyes are referred to as “little” (Alpa). The purport of this is, that the “worldly” persons are not able to become happy with the direct “vision” of the principles behind this Universe. Only a very little “brilliance” can make the common folk experience happiness and joy.

Our Lord's "eyes" are compared to the "sun" - the Lord of "time" (Kaala). This is, as per the Vedic references. The purport of this is, that all objects in this Universe are under the control of "time" i.e. they can be known only, within the span of "time"!

Our Lord is the "basis" as also the "based" one! Our Lord is the "basis" (Aadhaar) of 5 objects. (1) Crown, (2) earrings, (3) four arms, (4) the Peetambar dress and (5) the "Srivalsa" symbol of Goddess Laxmiji. The crown is worn on the head, and the earrings on the ears! Below them, are the 4 arms. Below these, is the Peetambar dress. In the middle, is the "Srivalsa" sign of Goddess Laxmiji. All the "worlds" of this Universe are situated in this "form" of our Lord.

The crown symbolizes the Vedas. The celestial "Vedas" are situated in "Sathyaloka", and hence the basis of the Vedas, is our Lord's holy head!

The earrings represent Yoga and Saankhya systems. The basis of these two systems is our Lord's ears! These ears are on our Lord's holy face only. They symbolize, both the Tapoloka and Janaloka - as they are based on our Lord's holy face!

The Maharloka and the other three worlds are based on our Lord's holy hands!

Our Lord's "chest" is the basis of "Shree" - of the blissful heaven.

In the above ways, all the "tasks" involved in this Universe, are based in our Lord only. From this, we can also realize, that our Lord had shown to Lord Brahma, His "real" form, including His "all-

pervasive" (Viraat) form, so that Lord Brahma will find it easy to do his creation!

Now, our Lord's "divine form" as the "based one" (Aadheya) is being described.

अध्यर्हणीयासनमास्थितं परं वृतं चतुःषोडशपञ्चशक्तिभिः।

युक्तं भगैः स्वैरितरत्र चाऽध्वैः स्व एव धामन् रममाणमीश्वरम्॥१६॥

VERSE 16 Meaning: "Lord Brahma, saw our Lord having been seated, on the best and an invaluable seat! The principles of creation viz. Purusha, Prakruti, the Mahat Tatwam, Ego, Mind, Ten sense organs, the Subtle Principles of sound etc. (5 in number) and the 5 elements - these 25 powers had taken actual forms, and were seen standing on all the four sides of our Lord! All types of opulence, Dharma, fame, Shree, Jnana and Vairaagyam (the 6 opulences of our Lord) were all there, in actual form, as they are permanently present in our Lord! These powers do not reside in anyone else, on a permanent basis, except in our Lord! OUR LORD OF THIS UNIVERSE, IS ALWAYS SEEN, AS TOTALLY MERGED, IN HIS OWN BLISSFUL SELF!"

श्रीसुबोधिनी : अध्यर्हणीयासनमास्थितमिति। अधि अधिकं अर्हणीयं सर्वैरेव धर्मादिभिः पूज्यम्। तत्सम्बन्धेन वा पूज्यम्। तत्सम्बन्धेन वा पूज्यम्। तादृशमासनमास्थाय स्थितम्। तदधिष्ठातृदेवताव्युदासायाऽऽह-परमिति। तेभ्य उत्तमम्। नियन्तारं वा। मुख्यं तदक्षरात्मकम्। अक्षरं हि लोकात्मकमासनात्मकं चरणात्मकं चेति। आधिभौतिकमाध्यात्मिकमाधिदैविकमिति। तस्योऽशाः पञ्चविंशतितत्त्वानि। तान्यग्रे निरूपयिष्यन्ते। पीठांशत्वेन च। तदाह-वृतं चतुःषोडशपञ्चशक्तिभिरिति। तत्र चत्वारः प्रकृतिपुरुषमहदहङ्काराः प्रथमावरणरूपाः चतुर्दलकमलवत्। ततः षोडश एकादशेन्द्रियाणि पञ्चतन्मात्राश्चेति द्वितीयावरणम् षोडशदलकमलवत्। ततः पञ्चभिर्महाभूतैर्वृतम्।

एवमावरणत्रयं निरूपितम्। तान्यतिक्रम्य यो भगवत्समीपे गच्छति स गच्छति। एवं सर्वतत्त्वसहितमक्षरमासनमिति निरूपितम्। किञ्च। युक्तं भगैः स्वैः। ऐश्वर्यादयः षड्गुणा मूर्तिमन्तो भगवन्तमावेष्ट्य तिष्ठन्ति। ते चैश्वर्यादयो भगवदेकनिष्ठा नोऽन्यत्राऽऽविष्टा भवन्ति। इतरत्र च पार्षदादिषु अध्रुवैः। चकाराद्राजादिष्वपि। एतावता भगवच्छब्दप्रयोगः सर्वत्र। तथापि ध्रुवा ऐश्वर्यादयो भगवत्येव। अध्रुवास्त्वन्यत्र। तेन तरतमभावेनैव भगवत्त्वम्। अनेन “ब्रह्म वेद ब्रह्मैव भवति”। यो यच्छ्रद्धः स एव सः”। “स आत्मानं यच्छती”ति सर्वे पदार्था व्याख्याताः। अतः असाधारणानि भगवत्येव। मुक्तापेक्षयाऽपि भगवान् महानिति ज्ञापितम्। न हि तदानीं कृपया चाता ऐश्वर्यादयो नित्या भवन्ति। एवं सर्वसामग्र्यां विद्यमानायामपि स्वस्मिन्नेव रमते। आनन्दमयत्वात्। ननु सुखानुभवः फलम्। स्वस्यत्वानन्दत्वेऽप्यनुभावाभावात्कथं भोगस्तत्राऽऽह—धामन्निति। तेजोरूपे प्रकाशके स्वस्मिन्। अप्रकाशे हि ज्ञानं प्रकाशकमपेक्ष्यते। न तु स्वप्रकाशे। अनेन जीवानां भगवान् भोग्य इति पक्षो व्युदस्तः। एवमपीश्वरं नियन्तारम्। यद्यपि स्वस्य क्वापि रमणापेक्षा नास्ति तथापि सर्वनियन्ता॥१६॥

SRI SUBODHINI: The Lord was seated on the most exalted and worshipful seat, honored by “Dharma”, and other spiritual factors. Our Lord, is referred to here as ‘Param’ (the beyond) — as He is “beyond” everyone — unreachable and the “best of all”! (AGAMYA AND SRESHTA). Our Lord is highest of all other presiding celestial deities, and He is the controller of everyone! This seat also is of the form of Imperishable Brahman. When this Imperishable Brahman, begins to get manifested in this world, then, it takes the form of the various worlds, the various powers, and of the form of our Lord’s holy feet (the earth). The all-pervasive Sri Vaikuntam is “physical”; the “seat” on which, our Lord was seen seated is “mental”; and the lotus feet of our Lord is the

imperishable celestial form!

There are 25 "parts" (Amsa) of this "seat"! In the third canto, all these principles, will be explained in detail. Our Lord's "seat" (throne) has three "coverings". It is round like the lotus flower.

The first "covering" consists of Prakruti, Purusha, the Mahat Tatwam and ego - the 4 petal lotus flower!

The second "covering" is of a 16 petal lotus flower, consisting of 11 sense organs + 5 "subtle" principles of sound, form, odour, taste and touch!

The third "covering" consists of the 5 elements of earth, water, fire, wind and space!

Only the "Jeeva", who is able to "cross" over these three "coverings", can hope to go near to our Lord! Hence, the "seat" of our Lord is covered with all the principles of creation. The "seat" is the Imperishable Brahman and, our Lord Sri Purushothama, is seen seated on it!

Lord Brahma got the "Darsan" of our Lord, being seated in such an exalted "throne". On the four sides of our Lord, the 6 "opulences" were standing as servants, having taken actual "forms"! These 6 opulences are permanently bonded only with our Lord. Not in anyone else. Our Lord, of course, blesses some celestial deities, kings, servants etc. with these "powers", - but they remain there, for some time only! Even, then, these powers will continue to belong to our Lord, and not to the recipient! During this time, (i.e. when they are "blessed" with any of these "opulences" by our Lord) these "persons" are also called as "Bhagawan"! - Like Bhagawan Sri Naarada! But, all these qualities remain only for

some time! Only in our Lord, they “reside” on a permanent basis!

But, we should remember clearly, the difference of being “Bhagawan”, in some blessed “Jeevas”, and our actual “Bhagawan” Himself! The Vedas and the Upanishads have declared, (1) “The knower of Brahman becomes Brahman itself. (2) “He becomes that, in which, He has put his disciplined faith”. (3) He attains the “Aatman” — all these references are all “ordinary”, as all these attainments, are not stable — especially, when compared to the “extraordinary nature” of our Lord’s 6 Gunas! Our Lord is the highest and the most exalted.

The “opulence” etc. achieved through “grace” also do not remain forever! As such, our Lord revels with the various instruments for His happiness and bliss, in His own holy abode only, as His entire (total) self is full of “BLISS” (Aanandamaya).

As our Lord Himself is full of bliss, where is the question of our Lord enjoying happiness and comfort through other materials? Answering this, it is said, that “OUR LORD REVELS WITH/IN HIS OWN BRILLIANT EFFULGENCE. Where, there is darkness only, you need an external light! But our Lord is self-effulgent, and as such, He does not need any other light! He is omnipotent, and He does not require anyone/anything else, for His enjoyment! He is capable of enjoying His own bliss! From this, we have to realize that, as per His own desire and will, He may become compassionate and gracious to make some “chosen Jeevas” to enjoy His bliss! Although, He cannot become an instrument, for the enjoyment of the “Jeevas”, as He is self-effulgent! e.g. like the space! Our Lord, though

being “self-effulgent” is also the controller and ruler of everyone! He keeps everyone under His control. He makes everyone to follow His rules and orders. He does not need to play or enjoy with anyone at anytime! But, He still controls the entire Universe, with His loving grace!

तदर्शनाह्लादपरिप्लुतान्तरो हृष्यत्तनुः प्रेमभराश्रुलोचनः।

ननाम पादाम्बुजमस्य विश्वसृग् यत्पारमहंस्येन पथाऽधिगम्यते॥१७॥

VERSE 17 Meaning: “Our Lord can be known only through those great saints, who have become the “Paramahamsas”! On getting the “Darsan” of our Lord, Lord Brahma’s heart got so much overjoyed, and he experienced horripilation throughout his body! His eyes became, now, filled with tears, through the flow of his love to our Lord! In this state itself, Lord Brahma, the creator of the Universe, prostrated to the lotus feet of our Lord.”

श्रीसुबोधिनी : एवं सर्वसन्देहनिवर्तकं भगवत्स्वरूपं दृष्ट्वा तदर्शनेन य आह्लादः आनन्दानुभवेन यः सन्तोषः तेन परिप्लुतमन्तरं यस्य तादृशो भूत्वा ननामेत्यग्रेण सम्बन्धः। तपो हि किञ्चित्कामनार्थं करोति। तथा च कामनया हृदयं साकाङ्क्षमपूरितं तिष्ठति। तदानन्दानुभवेन फलरूपेण कामितापेक्षयाऽप्यधिकफलत्वादन्तःकरणं परिप्लुतम्। तथा महापूरे सर्वमेव गर्तजातं पूर्णं सत् उच्छलितं भवति। तथा ब्रह्मणोऽपि चित्तं जातमित्यर्थः। अत एव तस्याऽग्रे वचनासामर्थ्यम्। किञ्च। अन्तःपूर्ण आनन्दो बहिरप्युद्गत इत्याह—हृष्यत्तनुरिति। तदा ज्ञानशक्तिरप्यानन्दे निमग्ना न फलान्तरं बोधयतीति ज्ञापयितुं प्रेमभराश्रुलोचन इत्युक्तम्। प्रेमभरेण जातानि यान्यश्रूणि तानि लोचनयोर्यस्येति। पूर्वं भगवति प्रेम स्थितं तदाधारे परिप्लुते ततो निर्गतं सन्नेत्रयोर्ज्ञानजनकत्वात्तत्र परिचयमिव प्राप्य तद्द्वारा जलरूपेण निर्गतमिति। भरो भारः। भाराक्रान्ते स्वेदो भवत्येव। तदाह। प्रेमभरेणाश्रूणीति। स्वभावतो न स्रवन्तीत्यश्रुत्वम्। तदा कर्तव्यान्तराभावात् ननाम पादाम्बुजमिति

भक्तिप्रकारेण। अस्येति पूर्वोक्तरूपस्य ब्रह्मणोऽपेक्षितरूपस्य। अपेक्षामेव बोधयति—विश्वसृगिति। विश्वं सृजतीति। नन्वेवं दर्शने नमनमेव कुतः कृतवान् सायुज्यं कुतो न प्राप्तवानितीयमपि शङ्का निवारिता। यतोऽयं विश्वकृत्। अधिकारित्वात् प्राप्तवानिति भावः। ननु चरणारविन्दस्य तुल्यत्वात् समर्थत्वाच्चाऽधिकारे कुतो न सायुज्यमत आह—यत्पारमहंस्येन पथाऽधिगम्यत इति। परमहंसमार्गेणैव दृष्टं चेत् तदैव पादाम्बुजं प्राप्यते। नतु प्रकारान्तरेण दृष्टं सायुज्यहेतुर्भवति॥१७॥

एवं नमनं कृत्वा ब्रह्मणि तूष्णीम्भूते किञ्चिदपि वक्तुसमर्थं स्वयमेव भगवांस्तदभीप्सितमुक्तवानित्याह—

SRI SUBODHINI: The “divine” form shown by our Lord to Lord Brahma, was capable of removing all “doubts” in the mind of Lord Brahma, regarding the creation of this Universe. Hence, on being blessed with this exalted “Darsan”, Lord Brahma became very happy. Due to this, his heart became a veritable “lake” of bliss, and he prostrated to our Lord.

A human being puts “efforts” (i.e. acts) only, when there is some desire in him. Till a “Jeeva” attains our Lord, it’s heart continues to remain “unfulfilled” (empty) with many desires! At this time, when the “Jeeva” gets blessed by our Lord, with the experience of His bliss, then, the heart of this person becomes merged in “ineffable divine bliss” — like the flood in a river, filling up all the small pits and low areas! Lord Brahma felt the same, as his mind was “unfulfilled” previously, with desires. But, when he got the “Darsan”-of our Lord, along with His servants, and all the materials required for the creation i.e. “much, much” more than, what he had desired for, then his joy came out, having got fully filled up, inside his heart. Due to this, for sometime, Lord Brahma could not speak out either!

When our Lord's "bliss" had filled up, totally his inner mind, it, now, began to flow outside! The body felt intense horripilation. The power of "knowledge" also got drowned in this ever-flowing bliss. Nothing else happened! The tears of loving joy filled up his eyes. He got severe sweating, due to the onrush of deep divine experience of love for our Lord, and could not remember of doing anything else. He prostrated to our Lord! He prostrated to our Lord's lotus feet (Padambhujam). Lord Brahma had desired to create this Universe, (Viswasruk) and hence, it was necessary for him to know and see, the "basis" (Moolaroopa) of this entire creation, which our Lord enabled him to see! After the "Darsan" of the Lord, usually, a devotee seeks only "union" (Saayujyam) with our Lord. Why, did not this happen to Lord Brahma? Why did he do only "prostration"? This is answered by telling, that "all results" are in the hands of our Lord only. As such, our Lord had created Lord Brahma, for the sake of creating the Universe. Due to this, our Lord did not give, the liberation of "union" with Himself, to Lord Brahma.

It is said here, that only "Paramahamsa Jnanis", after attaining the "Darsan" of our Lord, attain the liberation of "union" with our Lord! Lord Brahma's "path and goal" here, was to accept, secure and seek the ways of creation. Whereas the "Paramahamsa Mahaatmas" are always interested to "renounce and give up"! In other words, the "Paramahamsa" saints are eager to give up the Universe, whereas Lord Brahma was now eager to create this Universe! (Of course, this is, as per the will and desire of our Lord.) Due to this, even after getting the actual "Darsan" of our Lord, Lord

Brahma did not attain the "liberation of union" with our Lord.

After prostrating to our Lord, in this way, Lord Brahma became "silent"! But, our Lord, knowing the mind of Lord Brahma, gave expression to Lord Brahma's feelings, in the following way.

तं प्रीयमाणं समवस्थितं तदा-

प्रजाविसर्गे निजशासनार्हणम्।

बभ्राष ईषत्स्मितशोचिषा गिरा-

प्रियः प्रियं प्रीतमनाः करे स्पृशन्॥१८॥

VERSE 18 Meaning: "After getting the divine "Darsan" of our Lord, Lord Brahma had become very pleased, and was ready to start his task of creating this Universe! At this time, our Lord, who is the beloved of everyone, touched the hand of Lord Brahma, who deserved, now, to obey our Lord's orders, and, who is His loving devotee, and smilingly spoke the following illuminating "words"!"

श्रीसुबोधिनी : तं प्रीयमाणमिति। यत्र साधनमभीप्तिः फलं च तत्र प्रकारान्तरव्यावृत्त्यर्थं प्रारब्धफलसिद्ध्यर्थमेव तस्य प्रोत्साहनम्। अन्यथात्वे तु भगवतस्तूष्णीम्भावः। प्रसन्नत्वाद्यथाभिलषितदानम्। अत्र तु साधनमपि स्वोपदिष्टमिति तस्या वरयाचनप्रेरणम्। अन्यथा स्वाभिलषितमात्रत्वे निर्वन्धेन करणे पदार्थज्ञानेऽप्यन्यथाकरणमापद्येत। अतः स्वयं स्वेच्छासमानविषयां तदिच्छामुत्पाद्य तद्द्वारेणैव स्वाभिलषितं करिष्यामीति भगवदिच्छया ब्रह्मणस्तूष्णीम्भावः। भगवत्याविर्भूते वस्तुमाहात्म्यात्सम्बन्धाद्वा अभिलषितार्थसिद्धिहेतुत्वाद्वा भगवद्दर्शनेन प्रीयमाणः परमप्रीतियुक्तो ब्रह्मा। सम्यक् चाऽवस्थितो नतु तपसा क्लिष्टः। अन्यथा आज्ञापि न देया स्यात्। दोषरहितो वा। तदेत्युभयत्र सम्बन्धः। पूर्वं क्लिष्टोऽपि तदा न क्लिष्टः। अत एव तदैवं प्रजानिर्माणार्थं निजाज्ञाकरणसमर्थः। एतादृशं ब्रह्माणं ज्ञात्वा

स्वरूपयोग्यतामवगत्य तस्य सहकारियोग्यतासम्पादनाय बभाषे उक्तवान्। भाषणमेव प्रयोजनं न भवतीति वाचः करणतामाह—गिरेति। भगवद्रूपे दृष्टे उत्तमे चाऽधिकारे सम्पन्ने भगवद्वाक्यात्वज्ञानमेव भविष्यतीत्याशङ्क्याऽऽह—**ईषत्स्मितशोचिषेति।** सर्ववस्तुषु वस्तुस्वरूपं यत् तदज्ञानार्थं मोह इति ईषत्पदेनोक्तम्। यद्यपि तदेव महत् तथापि ब्रह्मण इच्छामात्रेणैतद्भविष्यतीति तत्कार्यस्याऽल्पत्वम्। स्मितमपि मन्दहासस्तस्याऽपि ज्ञानम्। परं न फलपर्यवसायि। भवत्वस्य वस्तुस्वरूपज्ञानं तथापि यत्तस्य फलं तदिदानीं मा भवत्विति स्मितम्। फलेऽपि मोक्षलक्षणमेव फलं मा भवतु सर्वज्ञत्वमलौकिकतेजस्त्वं भवत्विति शोचिषेत्युक्तम्। स्मिते एव शोचिर्यस्येति। स्मितमिव वा। यदसाधारणं स्वकर्तव्यं तदन्येन न कर्तव्यमित्याशङ्क्य प्रियेण तदपि कर्तव्यमिति **प्रियमित्युक्तम्।** तस्य प्रियत्वं भगवतः सम्बन्धात् स्वभावतो वा यदि स्यात् तदा शास्त्रं विरुद्ध्येतेति ब्रह्मगतं स्नेहं स्वस्नेहे हेतुत्वेन निरूपयति—**प्रिय इति। “ये यथा मां प्रपद्यन्त”** इत्ययमर्थः सूचितः। भगवद्वाक्ये भगवन्मन उत्पादकमिति तस्याऽप्रसादे वागप्यप्रसन्ना स्यात्। तथा च **“उत त्वः पश्यन्न ददर्श वाचमि”** तिवद्ब्रह्मणो वाक्यार्थप्रतीतिर्न स्यात्। अत आह—**प्रीतमना इति।** प्रीतं मनो यस्या। स्वकार्यं ब्रह्मणा जन्यत इति। **करे स्पृशन्निति** क्रियाशक्त्याधानम्। ज्ञानशक्तिस्तु वाक्यात् एवमुभयसम्पन्नं स्वाभीष्टं करिष्यतीति॥१८॥

मनसो बहिरस्वातन्त्र्यात् वाचमाह—

SRI SUBODHINI: For fulfilling any “task”, three factors are required viz. (1) The instrument. (2) The result (goal) and (3) the ways and means of doing the “task”. Our Lord’s desire was to make Lord Brahma do the creation of this Universe. The creation of the Universe is the “result” (Phalam). For this sake, our Lord showed, in His own self, the various ingredients necessary, for the creation of this Universe. Now, what remained to be told, is the “way” of creating the Universe. Our Lord, therefore, touched Lord Brahma,

and began to speak! — With a view to inspire and enthuse Lord Brahma.

But Lord Brahma, despite all this, required the instructions, on the ways and means to create this Universe, from our Lord Himself. The Lord also desired, that the creation should be, as per His will and desire! Due to this, OUR LORD ACTUALLY, THROUGH HIS OWN WORDS, SPOKEN IN THE OPEN, GAVE LORD BRAHMA, HIS "INSTRUCTIONS" THROUGH 4 VERSES! Our Lord inspired the heart of Lord Brahma, to ask for the appropriate "boons" also, so that, the task of creation can be completed. These "instructions" were required for Lord Brahma, as, in their absence, Lord Brahma, in his enthusiasm, could have committed, errors and mistakes! Our Lord now, inspired the same "will and desire", which He had in his heart, in the heart of Lord Brahma! Due to this desire of our Lord only, Lord Brahma was not able to speak anything! This was due to the fact, that Lord Brahma, after attaining "Darsan" of our Lord, was immensely pleased and blissful. He did not feel the stress and strain of the penance, done by him up to now! He was happily seated! He had become deserving and blemish free! At this appropriate time, our Lord spoke to Lord Brahma, especially when Lord Brahma had got rid of all his pains and troubles, after getting the "Darsan" of our Lord!

The Lord knew, that Lord Brahma had the capacity to protect His "children" (devotees). Hence, the Lord began to speak the "highest" truths, which would be useful and beneficial to everyone (Gira).

Will not the task of creation get affected, if Lord

Brahma were to realize the highest spiritual truth, through the holy "words" of our Lord, and desist from doing any further action? Answering this, it is said, that our Lord added His "infatuating" smile, when He spoke! His "smile" is His power of "infatuating Maya" (Ishad). Our Lord, infatuated Lord Brahma, in a very limited way, that he does not forget his main task of creation! Lord Brahma was not "fully" affected by this "Maya", as it happens with the "ordinary" Jeevas! Though, Lord Brahma understood the "Jnana" (knowledge) about our Lord, he did not get Vairāgyam, liberation etc. as the Lord's "smile" was such, that he got infatuated enough, not to get desire, for these two ultimate benefits! Our Lord desired and willed, that Lord Brahma should get only "supernatural" strength and brilliance (Sochisha). Our Lord's "smile" was very illuminating!

"Extraordinary" tasks are given to be done only to one's own "favorites" or beloved devotees. That is why, the Lord has treated, Lord Brahma, as His "Priya" — beloved devotee! Though creating this Universe is the task of our Lord only, as Lord Brahma was very "dear" to our Lord, he was blessed by our Lord, to do this task!

No one is deemed to be the "beloved" of our Lord, either through their "relationship" (as the son) or through their "nature" (humility etc.). Our Lord has told in the Gita that, "Whosoever worships me, whether human, celestial or demon, I respond to them, in the same way". Here, the bondage of "love" (Sneha) between our Lord and Lord Brahma was present. That is why, Lord Brahma is hailed here as "Priya" — our Lord's

loving devotee, and the Lord Himself as "beloved" of Lord Brahma!

In other words, Lord Brahma "loved" our Lord, and, as per our Lord's own "promise" in the Gita, our Lord also loved Lord Brahma, in the same way! The "love" in Lord Brahma was the cause for "love", in the heart of our Lord!

"Ordinary" persons, even after hearing the "words" of our Lord, are not able to realize the true purport of these words. Here, this was not the case, as Lord Brahma desired to do the will and desire of our Lord (Preetamanaha). That is why, our Lord became very happy.

Our Lord touched Lord Brahma's hand with His own auspicious hand. In this way, OUR LORD BLESSED LORD BRAHMA, WITH HIS POWER OF ACTION (KRIYASAKTHI). The power of "knowledge" (Jnana Sakthi) will be attained by Lord Brahma, through our Lord's "words"! Thus, equipped by our Lord with both the power of action and Jnana, our Lord got the faith, that Lord Brahma will complete His task of creation.

Now our Lord's holy "words" are being described.

श्रीभगवानुवाच—

त्वयाऽहं तोषितः सम्यग्वेदगर्भं सिसृक्षयाम्।

चिरं भृतेन तपसा दुस्तोषः कूटयोगिनाम्॥१९॥

VERSE 19 Meaning: "Oh! Sri Brahma, endowed with the total knowledge of the Vedas! You have made me happy and pleased, through expressing your desire to create this Universe, and the penance done for such

a long time! Those persons, who take up the practice of Yoga Saadhana, while keeping a false desire or motive in their heart, can never please or make me happy!

श्रीसुबोधिनी : त्वयाऽहं तोषित इति। सृष्ट्यर्थं तपःकरणे भगवतो वरदानं कुत्रोपयुज्यत इत्याशङ्क्य तेन तपसा अहमेव प्रीत इत्याह। अयमेवाऽस्मिन् शास्त्रे मुख्यः सिद्धान्तः। यो भगवत्कर्तव्यं करोति महता प्रयत्नेन स मुख्यः। यस्तु भगवत्सेवां करोति स मध्यमः। यस्तु स्वार्थं भगवन्तं सेवते सोऽधम इति। ब्रह्मणा त्वाद्यः पक्षः कृत इति भगवानतितुष्ट। तदाह—**सम्यगिति।** कथं ब्रह्मणाऽयमर्थो ज्ञात इति तत्राऽऽह—**वेदगर्भेति।** वेदा गर्भे यस्य। वेदानामिदमेव तात्पर्यं यद्भगवत्कार्यं कर्तव्यमिति। अत एव सर्वत्र—“प्रजापतिरकामयत प्रजाः सृजेयेति”। “ऋतवो वै प्रजाकामाः प्रजां नाऽविन्दन्त तेऽकामयन्त प्रजाः सृजेमहि प्रजामवरुन्धीमहि प्रजां विन्देमहि प्रजावन्तः स्यामे” इति। “अग्निहोत्रं जुहोति।” “यदेव किञ्च यजमानस्य स्वं तस्यैव तद्रेतः सिञ्चति प्रजनन” इति। अन्यथा लौकिकार्थपरत्वे वेदानामनुवादकत्वेनाऽप्रामाण्यं स्यात्। अत एवाऽऽपाततो ये वेदज्ञास्ते नेममर्थं जानन्तीति तद्व्यावर्त्यर्थं गर्भपदप्रयोगः। तत्र हि वेदाः स्थिराः बुद्धौ तु त्रिक्षणावस्थायिन इति। सिसृक्षयैवाऽहं तोषितः। तत्रापि तदर्थं महान् क्लेशः कृत इति सुतरामेवाऽहं तुष्ट इति हेत्वन्तरमाह—**चिरं भूतेन तपसेति।** यद्यपि सिसृक्षासम्बन्धव्यतिरेकेण केवलतपसा तोषो न भवति। तथा सति सिसृक्षा तत्रैवाऽङ्गं भवति। तथापि मुख्या सेति पृथग्हेतुत्वम्। तपस्तु सन्तापात्मकं सकृदेवोत्पद्यते। तदेव यदि प्रयत्नेन तिरोभावमप्रापयत् ध्रियते तदोत्कर्षो भवति। विरम्य विरम्य प्रारम्भस्तु प्रथमतुल्य एव। अभ्यासेन संस्कारः परं वर्द्धते न तु फलम्। अतस्तद्व्यावृत्त्यर्थमाह—**चिरं भूतेनिति।** एकमेव तपो मध्ये प्रयत्नान्तररहितं सङ्घातस्य शोषकत्वेनाऽधिकारं सम्पादयत् तोषहेतुर्भवति। सामर्थ्यविशेषं वा। अतो दीर्घकालधरणैकवचनानि तपसि युक्तानि भवन्ति। केवलतपसैव भगवत्तोषमाशङ्क्य प्ररोचनार्थमेव भगवान्वदतीति ब्रह्मणो बुद्धिं परिहर्तुमाह—**दुस्तोष इति।** तपोधारकत्वेन योगोऽपेक्ष्यते। तपःस्वरूपं चाऽग्रे वक्ष्यते। अतो ये भगवत्कार्यं न कुर्वन्ति ते तपस्विनो न भवन्ति। तेषां योगे तपसोऽभावात् शून्य एव स योगस्तपःसहित इति

भ्रमाद्भासते। अतस्ते कूटयोगिन इत्युक्तम्। तेषां दुस्तोषः दुखेन तोषो यस्य। योगस्य निर्बन्धात्मकत्वात् ते स्वात्मानं पीडयन्तीति तद्वयया निर्बन्धेन सन्तोषः। यथा प्रायोपवेष्टिनः॥१९॥

एवं स्वसन्तोषमुपपाद्य वरार्थं प्रेरयति—

SRI SUBODHINI: Lord Brahma had done "penance", for the sake of creating this Universe — and not for asking any personal boons! Even then, our Lord, blessed him with the "boons", which we shall see later! Why? Answering this, it is said, that the Lord was very pleased with Lord Brhama! (TWAYA AHAMTOSHITAH). "I have become very happy at your penance, done exclusively for the sake of creation". In the Puranaas and other scriptures, we can see very clearly, that, those noble saints, who perform "actions" as per the will and desire of our Lord, only, are considered, as the most important and "real" devotees of our Lord. In the middle category, are those, who perform worship and service of our Lord, only with a view to please our Lord. The lowest category of the devotees are those devotees, who worship and serve our Lord, for gaining some selfish desire or motive!

Lord Brahma had opted, for being in the highest (first) category. Due to this, our Lord became very much pleased, with Lord Brahma. **HENCE, THE HIGHEST DEVOTEE DOES ALL HIS TASKS, AS PER THE DESIRE AND LIKING OF OUR LORD — BY WORKING WITH TOTAL AND FULL CAPACITY ON TASKS, WHICH PLEASES OUR LORD!**

THE "FATHER". OF ALL HUMAN BEINGS, IS OUR LORD ONLY! The son, who conducts himself and carries out the orders/tasks of his father, as per the desire of the father, is considered as the "best" son!

The son, who does the "task" only, on being told to do, is the son of the middle order. The worst one is the son, who does not carry out the task, even after being told!

Lord Brahma is the son of our Lord Sri Narayana (Aatmajaatmabhooahu). OUR LORD HAD DESIRED TO DO CREATION. In the same way, Lord Brahma also got the desire to do creation. For this sake, Lord Brahma, did, for a very long time, intense penance. Hence, our Lord got pleased with him. The Lord told Lord Brahma, "Oh Brahman! You have pleased Me extremely well (Samyak)!"

How did Lord Brahma know, about this penance, and the will of our Lord to create? In the verse, this question is answered, through the words "Veda Garbha" i.e. our Lord had made the holy Vedas enter into the heart of Lord Brahma, even from the beginning. The purport of the Vedas is, that every thinking person should do "creation", by following the order and task, as willed by our Lord. Now, at this present time, our Lord's desire was to create this Universe. Hence, Lord Brahma desired to do the same only.

It is said, that "Prajapati" desired to create "beings". The celestial deities of the seasons desired for the creation of beings. As they could not get the "beings" (Universe), they all got together and put efforts, "Let us all create the beings". The "Purusha" engaged in this creation of the Universe, had put every strength and power of "his" to create this Universe. Creation of this Universe is our Lord's "task" - this has been told in the Vedas. In fact, the Vedas say, that even the birth of one's own "son" should

not be for "selfish" ends, but for the sake of the Universe! The creation of the Universe, therefore, is the task of our Lord, done as service and worship of our Lord.

Lord Brahma knew the inner true purport of the Vedas, and hence His knowledge was permanent. Any other interpretation of the Vedic ideal of "creation", to mean, only the attainment of "worldly" ends, is wrong and impermanent.

Our Lord ordered, "Oh Brahman! In your heart, through My will, the desire to create this Universe has taken birth! Moreover, I am also very satisfied, that you did, such an intense "penance", for this sake!" Of course, the main reason, for our Lord, becoming pleased, is the desire of Lord Brahma to do "creation". Our Sri Mahaprabhuji has written here, about the proper way of doing penance. The thoughts of the senses should be controlled by the devotee through intense effort! This "effort" should be continuous and unbroken, to be effective and fruitful. Intermittent spurs of penance is wasteful. Such penance will leave only good "tendencies" in the mind, but, will not yield, the desired results.

The penance of Lord Brahma is called as "CHIRAMBHRITENA" i.e. there was no other effort done, when penance was done by Lord Brahma. In this way, a "Jeeva" attains the "deserving authority", to do our Lord's works! Hence, the scriptures say, that a devotee should do this "penance" for a long time!

Our Lord also says here, that Lord Brahma's penance, is ideal and acceptable to Him. For doing penance, there is need for Yogic practices, of 'one-

pointedness' and 'concentration', of one's thoughts. As the creation of the Universe, is our Lord's own work, Lord Brahma's penance was real and pleasing to our Lord. But, ordinary "Yogis" do not focus on our Lord's work, and do their Yogic practices, with some other motive; These Yogis cannot be called as "real" Yogis of penance. In fact, "penance" is the basis of all "Yoga", as "Yoga" without "penance" is a waste (useless)! These Yogis are called as "false".

Our Lord says here, that "I am not pleased with those Yogis. In fact, I become very "unhappily" pleased with them (Dustosha)". Our Lord gets the sorrow of regrets i.e. He has to become pleased reluctantly! These people practice "forcible Yoga", by giving extreme stress to their body etc. — but this is a big waste! The Lord seems to say, "As these persons, will continue to give stress and trouble to their bodies, I reluctantly become pleased with them also" — Like a person demands a result, by refusing to eat and drink till his demands are met!

Our Lord, now, inspired Lord Brahma to ask for his "boons" — as per the following verse.

वरं वरय भद्रं ते वरेशमभिवाञ्छितम्।

ब्रह्मन् श्रेयः परिश्रामः पुंसां महर्शनावधिः॥२०॥

VERSE 20 Meaning: "Oh Brahman! I am the loving bestower of all goals and results for everyone! Hence, whatever is your desire, please ask of me! You will become blessed! The devotees, who strive to attain divine blessedness, put their efforts, before they attain my "Darsan. After getting my "Darsan", the stress and strain, including the efforts, are easily got rid of (i.e. not necessary)!"

श्रीसुबोधिनी : वरं वरयेति। अन्यकामनयैव कार्यं कर्तव्यमिति भगवदिच्छा। वरस्तु स्वकामितपदार्थः। कामनया च नाश इति न शङ्कनीयमित्याह—भद्रं त इति। वृत्तेऽपि वरे मदर्थमेवोपयोगात्तव न कापि चिन्ता। अतस्तव भद्रमेव। वरेशमिति। वरस्तु भगवत्स्वरूपावधिः। तत्राऽन्यस्याऽसामर्थ्यमतोऽहमेव वरेशः। अन्ये तु वराभासेशाः कूटयोगिवत्। तत उक्तमभितो वाञ्छितमिति। सर्वथा वरत्वेन प्रतिपन्नम्। ननु पूर्वकृततपसा भवान्प्रसन्नः। एवं पुनस्तपसाऽभीप्सितार्थसिद्धिरपि भविष्यति। किं वरेण? तत्राऽऽह—ब्रह्मन् श्रेयःपरिश्राम इति। ब्रह्मन्निति सम्बोधनमुक्तार्थसम्बोधाय। श्रेयोनिमित्तं यः परिश्रामः स तु महर्शनमेवाऽवधिर्यस्य तथोक्तः। पुंसामित्यन्येषामपि मच्छब्देन च पुरुषोत्तमोऽभिप्रेतो न त्ववतारः। तेन तृतीयस्कन्धे “भूयस्त्वं तप आतिष्ठे” तिवचनं न विरुद्धम्। तस्य पुरुषावतारत्वात्। एवमन्यत्राऽपि॥२०॥

नन्वन्यथाऽर्थे सिद्धे ईश्वरप्रार्थना न क्रियते। लोके हि कष्टेनाऽपि पदार्थाः साध्यन्त इत्याशङ्क्य न प्रकारान्तरेणाऽयमर्थः सेत्स्यतीति वक्तु पूर्व जाता अपि पदार्था न केवलं तपसा जाताः किन्तु मदिच्छयेत्याह—

SRI SUBODHINI: “Please, ask for a boon, which you seek or desire for! Please, do not think that, your “desire” for seeking a boon from me, may eventually destroy you! You will attain blessedness only! (Bhadram Te). I will confer the “boons”, as per your desire. Even then, you will not become unhappy! You will attain only more blessedness, on asking your boons! Do not worry! I am convinced, that you will be asking the boons, only for completing my “task (i.e. creation). Devotees ask for “boons”,—only up to the attainment of my “Darsan” (i.e. attaining Me). No one else, is also capable of giving you, these “boons”. This capacity is always kept by Me, in My hands only! The boons conferred, by other celestial deities, are always, not totally fulfilling the desires

of the devotees. The sorrow of continuous “desires”, increases, by leaps and bounds, as the “benefits” conferred, by way of “boons”, given by these celestial deities, contain both sorrow and joy, in a mixed way! But, “I will bless you with the “boon”, which will be as per your desire and necessity.”

Lord Brahma may get a “doubt”, that in the future also, he might have to do intense “penance” to get his desired boons. To remove this doubt, our Lord says, that efforts and strain are there, only up to the attainment of “Darsan” of our Lord. “After my “Darsan”, the welfare of the devotee becomes totally ensured, and nothing else remains to be done! This is applicable to each and every devotee i.e. after getting My “Darsan”, no one will be required to do, any more effort, to attain anything – as everything is attained, on a permanent basis, after My “Darsan”!”

Our Lord has used the words, “Maddarsanam” to reemphasize, the “Darsan of Sri Purushothama”, and not the “Darsan” of the “Purusha”, or the “incarnated” form of our Lord! In this way, our Lord’s holy words uttered in the 3rd canto, pertain to the “incarnated” form of our Lord, and not to Sri Purushothama!

Many persons, without the help of others, attain their goals, through their own efforts. But here, our Lord had to tell Lord Brahma, that “This desired object cannot be attained in any other way. Even previously, the creation of the Universe and its objects, which were all created from me (of me) did not take place, through your penance, but, all of it happened, only through my desire and will.” This is being told as follows.

मनीषितानुभावोऽयं मम लोकावलोकनम्।

यदुपश्रुत्य रहसि चकर्थं परमं तपः॥२१॥

VERSE 21 Meaning: “Due to the grace of My will and desire only, you did intense penance, sitting alone, after listening to My “order”! Due to My grace only, you got the “Darsan” of the all-pervasive Sri Vaikuntam! In this way, both of these “benefits”, have accrued to you, through My grace only.”

श्रीसुबोधिनी : मनीषितानुभावोऽयमिति। मनीषितस्य अनुभावः। ममैवैषेच्छा यदयं वैकुण्ठं पश्यत्विति। अन्यथा अक्षरात्मकस्य चक्षुषा दर्शनमुपासहस्रेणाऽपि न भवति। “पराञ्चि खानि व्यतृणत्स्वयम्भूरि” ति श्रुतेश्च। बहिः स्थितोऽपि पदार्थो योग्य एव गृह्यते नाऽयोग्यः। न हि योगिनोऽपि चक्षुषा आकाशं पश्यन्ति। सामर्थ्याधानमप्यर्वाक्पदार्थेषु न त्वक्षरेऽपि वा। ननु मनीषितेऽपि कथमेवम्?। तपस इच्छयाश्च भगवच्छक्तित्वेन तुल्यत्वात्। तत्राऽऽह—**अनुभावोऽयमिति।** न केवलं मनीषया शक्तितुल्यत्वादिदं कार्यं किन्तु तस्या अनुभावः। सर्वासां शक्तीनां मध्यं इच्छाशक्तिरुत्कृष्टा। सर्वमूलत्वात्। अन्यास्तु तत्साध्याः। अतस्तस्या एवाऽयमनुभावो मम लोकस्य वैकुण्ठस्याऽवलोकनं दर्शनम्। नन्वेवं सति तपो व्यर्थं स्यात्। तथा सति पूर्वमेव कथं न दर्शनं लोकस्य। अत इच्छोत्पादकत्वेन साक्षादर्शनहेतुत्वेन वा तपोऽवश्यं वक्तव्यमित्याशङ्क्याऽऽह—**यदुपश्रुत्येति।** तपो हि मयैवोपदिष्टं। यतस्तपतपेति मद्वाक्यं श्रुत्वा। रहसि एकान्ते। उभयत्रैतद्विषेणम्। परमं तपश्चकर्थं। पूर्वत्र विशेषणत्वे एकान्तवचनत्वात्तत्कथनं विश्वासाय। उत्तरत्र तु गुप्ततयैव तपःकरणं कीर्तनेन क्षरणशङ्काभावाय। **परममिति** स्वरूपतः फलतश्चोत्कृष्टम्। इदमपि मनीषितानुभावरूपम्॥२१॥

नन्वेवं सति मनीषा अप्रयोजिका तपसः कृतत्वादित्याशङ्क्याऽऽह—

SRI SUBODHINI: “My will is omnipotent! It was My desire, that my son Brahma (i.e. yourself) get the “Darsan” of My abode! If this was not willed by Me, then, even through thousands of ways and strategies

(efforts), no one can get the “Darsan” of My abode! This “Darsan” is made possible only through My love! In the Vedas, it has been said, that our Lord had made the sense organs, such as the eyes, ears to always see “outside” only (Paraanchi Khaani) and had “cut away” all their other powers (i.e. to see elsewhere). That is why, the sense organs of the “Jeevas”, always see the “outside”! It is unable to see the various sacred objects connected with the “Aatma”.

In reality, however, on closer examination, we can see, that these sense organs are not capable of seeing, even the objects situated “outside” fully and totally. They can see only that much, as per their capacity! Even the Yogis are unable to see the “space”, through the power of their eyes — as this power is derived from our Lord only!

The capacity conferred by penance, at best, can enable the devotee to see everything other than the Imperishable Brahman!

Here, a doubt arises, as to why a devotee cannot attain the “Darsan” of our Lord, through “penance” only? Why is it, that our Lord’s will and grace are required, for this “Darsan”? Answering this, it is said, that “The power of My will (Ichchasakthi) is greater than all other powers (ANUBHAVAHA AYAM). My desire and will and it’s power is supreme, and is the basis of all other powers — as all other powers are under the control of My will and grace. Hence, it is appropriate, that you got the “Darsan” of My abode, only due to the power of My will and grace.

If our Lord’s grace and it’s power was the key

factor, which enabled Lord Brahma to get the "Darsan" of Sri Vaikuntam, then, was his "penance" a wasteful effort? Of no use? If this was indeed a "wasted" activity, the Lord could have given him "Darsan" of His holy abode, before Lord Brahma's undertaking to do this "penance"! Answering this, it is said, by our Lord, that "It is I only, who had ordered you to do penance. When nothing was visible to you, at that time, you heard twice, the word "Tapa Tapa" (do penance, do penance) and obeying Me, you undertook to do intense penance". The Lord has used the word "Rahasi" (alone) to emphasize, that there was no one else present, when Lord Brahma had heard the words "Tapa Tapa", and from this, he knew, that these words were spoken by our Lord only! Then, Lord Brahma did his penance, "alone", as any penance done one-pointedly, and "alone", is always stable and effective. When someone else becomes aware of the penance done by oneself, then through "praise and honor", the destruction of the performer of penance takes place! The word "Parama" (remarkable — best) has been used to describe the nature of this penance - as this penance, was the "best", from both angles - it's nature, and from the point of view of "results" (Swaroopā — Phalam).

"When, Oh Lord! You told me to do penance, I did penance, as per your order, and got your "Darsan". In this way, from the point of view of the world, is doing such type of penance necessary?" This is answered by our Lord, as follows.

प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते।

तपो मे हृदयं साक्षादात्माऽहं तपसोऽनघ॥२२॥

VERSE 22 Meaning: “Oh sinless Brahman! When you had attained a state of helplessness (i.e. did not know, what to do further), then, I only gave you the “order” to do penance. In fact, it was my motive and choice, to give you “Darsan”, through your penance! True penance is My heart! I am the “Aatma” of penance also!”

श्रीसुबोधिनी : प्रत्यादिष्टमिति। कर्मणा विमोहितः कर्मविमोहितः। सृष्टीच्छया व्यापृतो ब्रह्मा प्रयोजनसन्देहेन विमोहितः किं स्वार्थं परार्थं वा कर्तव्यमिति। तदा कर्मजनितमोहव्यावृत्त्यर्थं तप उपदिष्टं न तु कार्यार्थम्। कार्यविलम्बस्तु मोहाभावार्थः। एवं तपःप्रयोजनमुक्त्वा तपःस्वरूपमाह—तपो मे हृदयमिति। यथा भगवान् षड्गुणस्तथा तपोऽपि षड्गुणम्। तथा सति तस्य षड्गुणत्वे ज्ञाते तपसैव कार्यं भविष्यति किं भगवतेत्याशङ्का निवृत्ता भविष्यति। तपसः षड्गुणानाह। तपो मे हृदयमन्तरङ्गा शक्तिः। हृदयमेव वा। साक्षादिति उपचारनिवृत्तिः। “यस्य ज्ञानमयं तप” इति श्रुतेः। ज्ञानात्मकत्वं हृदयस्यैव मद्भूदयत्वं तस्यैश्वर्यम्। किञ्च। अहमेव तस्यात्मा। मदात्मकत्वं तस्य वीर्यम्। यद्यपि भगवान् सर्वस्याऽऽत्मा तथापि न स्वरूपात्मत्वमत्र विवक्षितं किन्तु कार्यात्मत्वम्। ततश्च यत्किञ्चिदहं कर्तुं शक्तस्तत्सर्वं तपसाऽपि भवति। अतोऽवतारवद्रूपान्तरं तप इत्यर्थः॥२२॥

ननु तथापि न भगवत्तुल्यता तपसो जगदकर्तृत्वादित्याशङ्क्य उत्पत्तिस्थितिप्रलयकर्तृत्वं तस्याऽऽह—सृजामीति। बिभर्मि तपसा विश्वमित्यन्तेन।

SRI SUBODHINI: Lord Brahma did not know, as to what was his duty or task to be done. Of course, he was anxious to create the Universe. But, he had the doubt, as to whether, he has to create this Universe for himself or for others! At this time, he got the “order” from our Lord to do penance. Later, Lord Brahma got the capacity to create this Universe, as a gracious blessing from our Lord.

Our Lord's 6 opulences are famous. In the same way, "penance" also has 6 opulences like "Aishwaryam" (opulence). When, a devotee is able to realize these 6 opulences of "penance", then, he gets the faith, that this "penance" can attain everything - like the 6 opulences of our Lord are capable of achieving everything! Our Lord said now, "penance is my heart". It is my own intimate power! The purport is, that penance is of the actual form of our Lord only! Our Lord's "penance" is full of "Jnana" (knowledge) (YASYA JNAANAMAYAM TAPAH). Our Lord's heart is "opulent" (Aishwaryam) and filled with "Jnana". The basis of all penance also is our Lord only. Here, it is also said, that the Lord is the "Aatma" of "penance". The purport of this is, that whatever our Lord is capable of doing, all these can be done by "penance" also - as "penance" is one of the "incarnations" of our Lord, and as such, has the same power and capacity, as per the will and desire of our Lord!

A thought may arise now, as to whether, "penance" is equal in capacity to the omnipotency of our Lord? Our Lord is the creator and "doer" of everything in this Universe! Can "penance" create this Universe? This is being answered, as follows.

सृजामि तपसैवेदं ग्रसामि तपसा पुनः।

बिभर्मि तपसा विश्वं वीर्यं मे दुःसहं तपः॥२३॥

VERSE 23 Meaning: "I create this Universe, through penance! Then I protect this Universe, through penance only! Later, through My penance only, I cause the destruction of this Universe! Hence, this penance is my "power" of relentless and omnipotent nature!"

श्रीसुबोधिनी : यद्यपि करणत्वं सृष्ट्यादौ, तथापि “स्वव्यापारे हि कर्तृत्वं सर्वत्रैवाऽस्ति कारक” इति न्यायेन कर्तृत्वमपि। एवं स्वरूपगुणकार्याणि तस्य निरूपितानि। तथा सति भगवतस्तस्य वा वैयर्थ्यमाशङ्क्याऽऽह—वीर्यमिति। तपस्तु मम पराक्रमो धर्मरूपः। न हि कार्यसाधकधर्मेण धर्मो धर्मो वाऽन्यथासिद्धो भवति। आश्रयस्य प्रयोजकस्य चाऽवश्यमपेक्षणात्। अतस्तपसो मद्रूपत्वात्पूर्वमपि मया स्वस्वरूपमेवोपदिष्टम्। परमेतान्विशेषः। किञ्चिन्मम स्वरूपं क्रिययाऽभिव्यज्यते किञ्चिज्ज्ञानेनेति। तपस्तु क्रियया। तस्माद्यत्तपसा जायते मदुपदिष्टेन तन्मयैव जायत इति वैलक्षण्यार्थं नाऽतीवाऽऽग्रहः कर्तव्यः॥२३॥

एवं सोपपत्तिकवरप्रार्थनायामाज्ञप्तो ब्रह्मा आज्ञापने प्रतीतं दोषं परिहृत्य वरं प्रार्थयते—भगवन् सर्जभूतानामित्यादि पञ्चभिः—

SRI SUBODHINI: Though “penance” is an “instrument”, (Saadhan) in the creation of the Universe, this power is considered as the “doer” also. With this analysis, both, penance and our Lord become “equals and same”. In this event, can both create, this Universe? If so, is it not a waste to have two “equal” powers for creating this Universe? What is the “truth” then? Answering all these questions, it is said, by our Lord, “This penance is My power, prowess and capacity (Veeryam). Many a time, My own quality or power take My form itself! — Though, I am different and separate from My quality! In view of this, both, Me and My power, are one and the same, except, that My power is intended to do, what I desire or will to do! I am the “inspirer” of My qualities and powers. Due to this, penance is one of My own forms only!” The Lord said, “When I had given the order for doing penance, then also, I had instructed My own “form” only to do penance! The only difference between these two (Myself and My quality) is, that a part of My divine nature and form, gets

manifested, through "action" outside. Some other part of My divine nature gets manifested through "Jnana" (knowledge). Hence, whatever is going to be achieved through penance, will be achieved only through "Me" only! Hence, understanding this "difference", you should also not desire inordinately – as My wil only will always prevail!"

In this way, our Lord asked Lord Brahma to ask for his "boons". Lord Brahma began to pray to our Lord, repenting for any offence committed by his "forgetful" nature – in 5 verses – praying for the "boons".

ब्रह्मोवाच –

भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम्।

वेद ह्यप्रतिरुद्धेन प्रज्ञानेन चिकीर्षितम्॥२४॥

तथापि नाथमानस्य नाथ नाथय नाथितम्।

परावरे यथा रूपे जानीयां ते त्वरूपिणः॥२५॥

यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम्।

विलुम्पन् विसृजन् गृह्णन् बिभ्रदात्मानमात्मना॥२६॥

क्रीडस्यमोघसङ्कल्प ऊर्णनाभिर्यथोर्णुते।

तथा तद्विषयां धेहि मनीषां मयि माधव॥२७॥

भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः।

नेहमानः प्रजासर्ग बध्येयं यदनुग्रहात्॥२८॥

VERSE 24 to 28 Meaning: "Oh Lord! You are the "witness" in the inner mind of every being! In this way, You are the Indwelling Lord in the heart of everyone! – Including Me! Hence, you are fully aware of my desire to discharge my duty, through your all-encompassing knowledge (omniscience). (24)

"Oh Lord! even then, please fulfill, whatever I am going to pray or ask of you! I am desirous of knowing your both forms — with attributes and without attributes — although you are formless! (25)

"Oh Lord! You are the "Swami" (master) of Maya! Your will and desire never are wasted or unfruitful (i.e. they never fail to succeed)! Like a spider, takes out it's web from it's own mouth and plays with it, for some time, and later withdraws the same unto itself, in the same way, You, Oh Lord! taking the aid of your own Maya, with a view to create, protect and destroy this vast Universe, invested with various powers, manifest yourself in endless forms and play with them! How do you perform all these? I am very eager to know the secret of your play. Oh Lord! enable me to deserve to know this! Please give me, this type of "Jnana", so that, I am able to understand everything!' (26 and 27)

"Oh Lord! please be gracious to me, in such a way, that I am able to alertly obey your orders in a most disciplined manner! Let me not get bound through, at the time of creation, to the ego and attachment, that "I am the creator" etc."

"Oh Lord! Just like a loving friend, You have accepted me as a friend, by catching hold of my hands! Hence, when I begin to discharge your task of creating this Universe, and also divide, the entire gamut of all beings, as per the previous creation, and as per their qualities and actions, in a most orderly and disciplined way, then, let me never get ego or pride and feel independent, due to my birth or actions (i.e. let my surrender and dependence on You, be full and total)!" (28)

श्रीसुबोधिनी : चत्वारोऽर्थाः प्रार्थनीयाः। दोषपरिहारार्थं चाऽऽद्यः। तमाह—हे भगवन्। पूर्वं सहसा भगवद्दर्शनेनाऽऽगतसाध्वसोऽसमर्थो जातः। इदानीं भगवद्वाक्येन स्पर्शेन च सावधानः सोपपत्तिकं वदति—**भगवन्निति सम्बोधनं स्वरूपपरिज्ञापकम्। त्वं हि सर्वान्तरात्मा सर्वेषां हृदयं जानासि। अतो यन्ममाऽभिप्रेतं तत्तव ज्ञातमेव। तथा च ज्ञातृज्ञापनं पिष्टपेषः। तथापि याचितमेव देयमिति यदि। अथवा। न ज्ञायतेऽस्य तत्त्वं किमित्येवमाह भगवानिति। तस्मिन्नपि पक्षे भगवदाज्ञा कर्तव्येति प्रार्थनमावश्यकम्। तद्वक्ष्यति—**तथापीति।** सर्वभूतानामध्यक्षः। सर्वकार्येषु प्रेरको नियमको वा। यथा लोके कर्माध्यक्षस्तथा भगवान् सर्वाध्यक्षः। अनेन भगवदाज्ञाव्यतिरेकेण न कस्याऽपि कोऽपि धर्मोऽन्तर्बहिर्वोत्पद्यते। अतः कामनाऽप्युत्पन्ना त्वयैवोत्पादितेति तत्पूरणमपि त्वयैव कर्तव्यमिति न मम भारः। स्वपुत्रान् हि सर्व एव पुष्पन्ति। किञ्च। **गुहामवस्थितः** हृदयाकाशमधिष्ठाय स्थितः। अतः सर्वं तव विदितम्। किञ्च। चिकीर्षितमपि भवान् वेद। यतोऽप्रतिरुद्धेन कालादिभिः प्रतिरोधो यस्य ज्ञानस्य नास्ति। कार्यबोधने उत्पत्तौ वा प्रत्यासत्त्यर्थं वा केनाऽप्यंशेन प्रतिरोधो नास्ति। अतो ज्ञातत्वात् ज्ञानोत्पत्तिस्थान एव विद्यमानत्वादिच्छायाशचोत्पादकत्वाद्भगवता न प्रष्टव्यं न वा वक्तव्यं तथापि तवाऽऽज्ञापरिपालनार्थं कथयिष्यामीत्याह—**तथापीति।** परमेकमेव प्रार्थ्यते। याचितं देयं न तु युक्तमयुक्तं वेति विचारणीयम्। तदाह—**नाथितं नाथयेति।** “नाथृ” याच्नायाम्। अतो नाथितं याचितम्। नाथय प्रयच्छ। अवश्यदाने हेतुः—**हे नाथेति।** स्वामी हि सेवकेभ्यः प्रयच्छत्येव। अनन्यगतिकत्वात्तेषाम्। एवं प्रार्थयित्वा प्रथमं द्वयं प्रार्थयते—**परावरे यथा रूपे इति।** ममाऽयं महान् सन्देहः कस्त्वं परः काऽपर इति। किंवा तव पुरुषोत्तमरूपं किंवेदं परिदृश्यमानमिति। एते परावरे रूपे। पुरुषोत्तमाक्षररूपे आविर्भूतानाविर्भूतरूपे अवतारावतारिरूपे वा यथा जानीयां तथा वरो देयः। नन्वेतानि रूपाणि वेद एव प्रसिद्धानि वेदानुसन्धानादेव ज्ञातव्यानि किमिति वरत्वेन प्रार्थ्यते? तत्राऽऽह—**ते त्वरूपिण इति।** तुशब्दः पक्षं व्यावर्तयति। न तद्रूपमस्तीश्वरे यत्र वेदे श्रुतमस्तीत्येकस्येश्वरस्य सर्वाणि रूपाणि वेदे प्रतिपाद्यन्ते। अन्ये वीर्यादयः पञ्च। भगवांश्चाऽनुक्त एव तिष्ठति। तस्मादेतानि षडपि न पृच्छन्ते**

साम्प्रतम्। किञ्च। मूलरूपस्य धर्माकारेणाऽप्यजातस्य यत्परं रूपं, यद्वा सर्वरूपेण जातस्य पश्चाज्जायमानमवरं रूपं ते ज्ञातुं प्रार्थयामीत्यर्थः। अनेनाऽऽद्यन्तरूपपरिज्ञानं भवति। तथा च सत्येतावत्कर्तव्यमिति ज्ञातं स्यात्। तच्च ज्ञानं कर्माङ्गमिति प्रसिद्धम्। एवमाद्यन्तरूपज्ञानं प्रार्थयित्वा मध्यस्थानि सर्वाण्येव रूपाणि ज्ञातुं प्रार्थयते। तथा सति तत्तदुपयोगार्थं सृष्टिकरणं सुगमं स्यात्। सृष्टिज्ञानं तु पूर्वमेव वर्तत इति न तत्प्रार्थयते। सिसृक्षायां वा प्रार्थयिष्यते अंशभेदेन। यथा आत्मनः स्वस्य पुरुषोत्तमस्य माया कार्यकारणरूपिण्यनन्ता। तस्याः सर्वतो योगेन तस्यास्त्रिगुणत्वात्तत्सम्बन्धेन नानाभावमुत्पत्त्यादिरूपं शक्त्यादिरूपं च तेनोपबृंहितमात्मानं विसृजन् विशेषेण कुर्वन्। गृह्णन् बिभ्रत्। आत्मानमेव गृह्णन्पुत्रमात्मसात्कुर्वन्। बिभ्रत् आत्मानमेवोत्पन्नं भाररूपं स्वयमेव धारयन्। यदा पुनर्भारं वोढुं नेच्छति तदा विशेषेण लुम्पन् स्वयमेव कर्तृकर्मकरणरूपः क्रीडसि। तथा क्रीडाज्ञानं ममाऽस्त्विति प्रार्थना। तथा सति कृतिः सुगमा भवति। ननु भगवानेव यदि सर्वं करोति तदा ब्रह्मणा किं कर्तव्यमित्याशङ्क्याऽऽह—**अमोघसङ्कल्प इति।** अमोघः सङ्कल्पो यस्य। सङ्कल्पमात्रेणैव भगवान् करोति। कृत्या तु मया कारयतीत्यर्थः। नन्वेक एव कथमनेकानि रूपाणि करोत्यतो ब्रह्मादिरूपाणि स करोतीति मन्तव्यमित्याशङ्क्याऽऽह दृष्टान्तेन—**ऊर्णनाभिरिति।** यथोर्णनाभिः साधनान्तरनिरपेक्षः स्वरूपभूतयैवोर्णया क्रीडति ऊर्णामेवोत्पादयति स्थापयति भक्षयति च। तथा भगवानप्यात्मानं करोति। कृतिमात्रे दृष्टान्तः। स्वरूपं त्वज्ञातमेव। दृष्टान्ते तु ऊर्णारूपमेव सृज्यादिभावं प्राप्नोति न तूर्णनाभिः। आश्रयं चाऽपेक्षते। दुष्टत्वं चोत्पादितस्य भवति अतस्तस्य स्वरूपं ज्ञातव्यम्। अन्यानपेक्षतामात्रे दृष्टान्तः। नाऽपि तस्य सर्वानपेक्षता। देशादीनामपेक्षितत्वात्। अतो दृष्टान्तमात्रेण ज्ञानं न भवतीति भवानेव तत्सम्पादयत्विति प्रार्थयते—**तथा तद्विषयां धेहीति।** भगवान्करोतीत्यधिवादम्। श्रुतिरपि कृतिमेवाऽऽह नतु स्वरूपम्। अतस्त्वमेव तां मनीषां बुद्धिं धेहि मयि स्थापय। न तूपदेशेन तत्सिद्धिरिति भावः। मदुक्तं पित्रा भवता कर्तव्यमेवेति सम्बोधयति—**माधवेति।** यथा लक्ष्मीपतिर्भावयोक्तं करोति तथा पुत्रोक्तं कर्तव्यमिति। एवं ज्ञाने वरद्वयं प्रार्थितं निरूप्य क्रियायामपि वरद्वयं प्रार्थयते

शिक्षां गर्वाभावं च। तत्र प्रथमं शिक्षामाह—भगवच्छिक्षितमिति। भगवता अहं शिक्षणीयः एवंप्रकारेण सृष्टिं कुर्विति। शिक्षा नाम बोधिका क्रिया विषयान्तरव्युदासेनाऽभीष्टविषयपरा। तस्याः कर्ता शिक्षकः। शिक्षितस्त्वाश्रयः। तत्र क्रियाया गुणभूताया अपि कर्मत्वेन विवक्षितायाः कर्मभावं परित्यज्य आश्रयभावमेवाऽवलम्बते सैव क्रिया। तस्यास्त्वाश्रयः कर्मभावमवलम्बते। पठने शिक्षितो देवदत्तो लिखने शिक्षित इति। प्रकृते तु क्रियायाः कर्मत्वेनैव विवक्षितत्वात्तद्विषय एवाऽऽश्रयतां प्राप्तः। न तु तदाश्रयो ब्रह्मा। स च विषयो जगद्रूपः। तथा सति तस्मिन् जगति यथा शिक्षोचिता तथा कुर्वित्यर्थः। पश्चात्तथा शिक्षां प्राप्य यथोचितं मया कर्तव्यम्। तथा फलकादावतिबालकशिक्षायां गुर्वादिरेव प्रथमतोऽक्षराणि लिखति तदुपर्येव बालकस्तथाऽङ्गुलिचालनं करोति। हस्ते धृत्वाऽङ्गुलिचालनं गुरोः प्रयासाधिक्यजनकं भवति। फलके तु सुगमम्। संस्कारेण हृदये तदुल्लेखापेक्षया जगत्वेव तदुल्लेखनं सुगमं ममाऽपि हितकरम्। अद्याऽपि मानेन पदार्थकर्तारो न ब्रध्यन्ते। तथा अहमपि भगवता येन प्रकारेण निष्पादितं जगत्तेनैव प्रकारेण स्वक्रियामपि तत्र सम्पादयिष्याम्यग्रे शिक्षार्थम्। नन्वेवं करणे आलस्यं भवति, ज्ञात्वा करणे त्वनालस्यमत आह—अतन्द्रित इति। तन्द्रामप्राप्त एवाऽहं करिष्यामि। युक्तोऽयमर्थः। भगवता शिक्षिते न कस्यचित्तन्द्रा भवति। ननु किमित्येवं प्रार्थ्यते? तत्राऽऽह—नेहमान इति। प्रजासर्गमीहमानो निष्पादनार्थं व्यापृतः यस्य शिक्षणस्य भगवतो वा अनुग्रहात्त्र बध्येयम्। अन्यथाकरणादेव बन्धः। वैषम्यनैर्घृण्ये प्रजासर्गे भगवतस्ततो बन्धः। शिक्षायां तु नाऽस्य वैषम्यं न नैर्घृण्यम्॥२४-२८॥

एवं क्रियायां शिक्षां प्रार्थयित्वा तथाकरणे यो दोषस्तदभावं च प्रार्थयते—

SRI SUBODHINI: Lord Brahma has now prayed for 4 “boons (objects). The first prayer is to ensure that all his “blemishes” are erased i.e. to purify himself! On being given, this most highest “Darsan”, so suddenly, it was but natural, that Lord Brahma could have become “afraid”! Hence, immediately, he was not able to speak! i.e. His capacity to speak

got suppressed ! When our Lord touched Lord Brahma, during His dialogue, then, Lord Brahma was able to compose himself, and began to pray for his "boons".

The addressal of our Lord as "Bhagawan" makes it clear, that "I am able to realize the glory of this divine "Darsan" blessed by You, Oh Lord! You are invested with the 6 qualities of opulence (Aishwaryam) and others! You are the indwelling "Aatma" of everyone! You are fully aware of everything, which is in the heart of everyone! Hence, You are aware also of my own desires! As You are already aware of my "desires", there is no need for me to ask them again. But, as your wish and order to me, is that I should ask, I am praying for my "boons".

Lord Brahma says, "Oh Lord! You are the Lord of the Universe (Bhagawan)! Hence, it is very difficult to realize or understand the principle and secret about your divine nature." In this way also, Lord Brahma described the "omniscience" (Sarvajnata) of our Lord! Thus, 'ipso facto', there was no necessity to ask about his own "desires", as the Lord will be fully aware of his desires already — being omniscient! "But, as it is necessary to obey your "orders" (to ask), I am praying for my "boons". (This will be told by Lord Brahma, later.)

Lord Brahma, now, expresses, whatever he has realized, about the glory and greatness of our Lord! "Oh Lord! You are the presiding deity, and Lord of all objects! You are the Lord, who inspires everyone to do their allotted tasks! You are the Lord, who keeps everyone under your control! Like, there are "controllers" in this world, You are the "controller"

of this entire Universe! i.e. You are the "president" of this Universe (Adhyaksha)!"

From the above, Lord Brahma made it clear, that the quality of objects, both of their inner and outer nature, cannot be born or arise except through the "order" of our Lord! "The desire, which has arisen in my heart, has been originated by You only, Oh Lord! You will also see to it, that the desire inspired by You is also fulfilled. I need not carry this burden of fulfilling my desires. Like a father protects and cares for his children; in the same way, You will certainly look after me — your son!"

"Oh Lord! You have filled up the heart of everyone, with your divine self, and You are in this way, seated in the heart of everyone! Through this, You are aware of the desires of everyone! You are also aware of our duties, and what is to be done by You also is fully known to You! This is due to your omniscience! Your knowledge cannot be stopped by the factors, such as "time" (Kaala) and others! Your knowledge is extensive all-through — at the time of knowing about a task; at the time of it's actual performance; and at the time of achieving it's goal! Nothing can stop You from this omniscient awareness of everything!"

"Oh Lord! You are the originator of everyone's desires! You are present where the desires get originated. Hence, You are aware of everyone's desires! It is not appropriate for me to ask You anything. I need not also say anything more! Even then, I have one humble request! As per your "order" to me, to ask of you, I will ask my boons. But, kindly do not

regard my asking, as appropriate, or not! Please bless me, with the "boons", which I shall ask! i.e. Whatever is asked for by me, should be given to me!"

Lord Brahma gives the reason for making such a request. He says, "Oh master! (Natha!) i.e. "servants, such as we, have no other refuge, other than You, our master! Hence, it is the duty of the master to give to his servant, whatever is asked for!"

Lord Brahma, after explaining his "prayer", now makes his two "special" prayers! He says, "I have a doubt, as to who really You are, being the best of everyone, and being the Lord of this Universe! What is the nature of your form of Lord Sri Purushothama? What is this most exalted divine form, which I am now seeing? I am eager to know, about these two types of "forms"!"

The purport of Lord Brahma's asking was to know: (1) The "inner" form of Sri Purushothama and His form which is "beyond" (Param). (2) The form of Imperishable Brahman - both the "seen" and the "unseen". (3) The real nature of "incarnations" of our Lord - both the forms viz. the "seen" one and the "beyond" form! "I am eager to know and understand, all these forms. Please give me such a "boon", that I am able to understand all this."

Some may say, that by following the Vedas, anyone can realize, the divine nature of our Lord, - as the Vedas have described all this. If this is so, what is the necessity to get "boons" from our Lord to understand, His real divine nature? Answering this, it is said, "It is very difficult, Oh Lord!, that we would be about to realize, the real nature of your divine

self by the "search" made through the Vedas! All the "forms" described by the Vedas, are the "forms" of our Lord only! All the "forms" pertain to your "opulence" and glory only! Valor, fame, wealth, Jnana and Vairagyam - all these qualities have their respective "divine" forms of our Lord (i.e. not only of the "forms" of the 6th quality, viz. "Aishwaryam" (opulence) as described in the Vedas). Even, after explaining this, A FULL AND TOTAL DESCRIPTION ABOUT YOU IS NEVER POSSIBLE! YOU, REMAIN, OH LORD! ALWAYS UNSAID AND INDESCRIBABLE! I am not asking, at the present time, questions regarding your 6 qualities, and their respective divine forms! But, I am interested to know, about the "beyond" form, and about this "divine form" of yourself! Did all these 6 qualities exist in this way, or in a "limitless" way, when You manifested your divine self, into the "many"? (i.e. in creation).

"I am eager to know, that most exalted divine principle, and form of our Lord, who has not manifested Himself, with any quality, who has not been, ever touched, by both "sound" (Subdam) and "intellect" (Buddhi) and who is the "basic divine form" of everything! This "divine form" (Swaroopa) is called as "Param" (the beyond). There is another divine form of our Lord, who manifests Himself, with "qualities", and has become all the forms and names of this all-pervasive Universe! I am eager to get a "boon" to attain knowledge, about both of these "divine forms"! (truth). From this, I will be able to get the true knowledge, about everything, and also the highest basic final divine form of our Lord! I will also learn as to the exact nature, of my duties! It is necessary

for me to be aware of this. This "knowledge" will be a "part and aid", for the duty to be performed."

In this way, Lord Brahma prayed to know the "primordial and the final" forms of our Lord. Now, he prays to the Lord, for knowledge on the "forms and names" of our Lord, when He is in the state of this manifested Universe. He wanted to have this knowledge, so that he can create such "beings", which will be useful, for each of our Lord's incarnations/manifestations.

"How should I do this creation? How to proceed, with the several types of creations?" All this was known to Lord Brahma. Lord Brahma says, "Oh Lord! Sri Purushothama! You use your all-powerful and all-pervasive Maya power, and create the "three qualities". Through these "qualities", You create endless objects and powers — thus manifesting yourself and your powers, "outside", in endless ways and kinds! Through the exercise of these powers, your "forms" look "special"."

In this way "Brahman" accepts or takes the aid of it's own "Aatma" i.e. our Lord "accepts" the specially manifested "Aatma" — like a buyer, accepts a new object! The word "VIBRHRAT" means, that our Lord accepts the "weight" of the "divine Aatma", which has come out of Himself! OUR LORD, THUS, IS THE DOER, THE INSTRUMENT, ACTION, THE BASIS, AND ALSO THE "BASED" ONE!" ((1) KARTHA, (2) KĀRAN, (3) KARMA, (4) AADHAAR, (5) AADHEYA.) This is the system, with which, the external creation is done by our Lord. i.e. He has become all the 5 factors, as listed.

When, our Lord decides not to hold this "weight" of the created Universe on Himself, then He dissolves this entire creation. "OH LORD! IN THIS WAY, YOU ONLY PLAY IN THIS UNIVERSE, AS THE "SARVAKAARAKA" (DOER OF EVERYTHING). I AM EAGER TO KNOW ABOUT THIS PLAY! THIS IS MY PRAYER! KINDLY BLESS ME WITH THIS!

If, the Lord is going to do "everything", what is then, the role of Lord Brahma? Answering this, it is said, that it is our Lord's desire to have this done, in this way! (Amoghasankalpaha) - as all His desires and will always are successful! OUR LORD DOES EVERYTHING, BY JUST "THINKING" ABOUT A TASK! ONLY THE ACTUAL OUTSIDE ACTION (KRITI) WILL BE DONE BY LORD BRAHMA!

Is it, that Lord Brahma will do everything else, after he has been originated by our Lord? This question is answered, through an example "OORNANAABHIHI" - like the "spider" makes it's web, without any aid or help from outside, i.e from it's own mouth, and plays within it! It makes a big web of multifarious designs and protects it also! When, her desire to play is over, it eats her own "web"! In the same way, our Lord makes this Universe, from His self; protects it with His self; and when He desires, He withdraws it, unto His own self!

Lord Brahma, though understanding the above, asks our Lord to clarify on the two types of knowledge. (1) The "Jnana", which is dependent on our Lord and (2) the "Jnana", about our Lord's divine self itself! The example of the "spider" has been given, to describe the external functions only. There are so many

“factors” to be known viz. (1) The blemish, if any, in the objects created. (2) The blemish in this Universe. (3) The role and need of the factors of place, time etc, in this process of creation. The example given, does not make everything else clear! “I am unable to understand all this! Hence, Oh Lord! please bless me, with all this knowledge!” This is the prayer made by Lord Brahma.

Everyone knows, that our Lord only creates this Universe (YATO VAA YIMAANI BHOOTANI JAAYANTHI). But, these references do not explain the divine nature of our Lord! “Hence, Oh Lord! You only establish this knowledge, in my intellect, as I will not be able to retain this highest truth, by just listening, to your advice and instructions. YOU ARE MY FATHER! KINDLY BLESS ME, AS PER MY PRAYERS! YOU ARE THE CONSORT OF GODDESS LAXMI, AND YOU MUST BE DOING WHATEVER IS ASKED FOR BY HER! I AM ALSO YOUR SON!

Through this “addressal”, Lord Brahma indicates, that he has “addressed and appealed”, specially to Lord Madhava - the consort of Goddess Laxmiji!

In this way, Lord Brahma prayed for 2 “boons”, pertaining to “Jnana” (knowledge). He now asks for 2 more “boons”, pertaining to “action” (Kriya) also. Lord Brahma had great eagerness to know, and he had no “pride or ego” in him. “I will do creation, Oh Lord!, as per your orders. Please instruct me on the proper way of doing this work, so that, I do not get ego or pride also.”

The purport of Lord Brahma’s prayer is this. “Oh Lord! Please instruct me, with that knowledge, with

which, I am able to create the Universe, as per your desire and will! I will create the Universe, as appropriate to your orders! Oh Lord! You have created the desire in me to create, this Universe, and now, please also instruct me, as to how, I should create as per your desire! In this, benefits for me also will accrue! I will exactly follow the pattern of making this Universe, as per the "model" provided (desired) by You, and I will learn from this, for my task of creating the Universe.

It is possible, that if the Lord were to show and create the "model" of the Universe to be created, Lord Brahma may become lazy, even to get the knowledge, about this task! Answering this, it is said, that "I will not become lazy. I will carry out your orders completely! In fact, no one will get "complacency", in obeying the orders of the Lord of the Universe!"

Why did Lord Brahma make a prayer like this? Answering this, it is said, that "When I begin to get ready to create this Universe, let me not get bound by this "activity". How can this "bondage" take place? It can happen only, when "action" is done, against the will and instructions of our Lord!" When I do actions, as per your order, instructions and will, then, I will never get the bondage of attachment to this "action" (of creating the Universe).

A question may arise, as to whether, our Lord will get affected, due to "blemish and lack of compassion", which may happen later, in this created Universe! This is answered by telling, that this cannot take place, as our Lord was only giving instructions and advice!

In this way, after praying for our Lord's instructions, for the purpose of creating this Universe, he is now praying, that he should not get affected by the "blemish" if any, that may arise, due to this task.

यावत्सखा सख्युरिवेश ते कृतः प्रजा विसर्गे विभजामि भोजनम्।
अविक्लवस्ते परिकर्मणि स्थितो मा मे समुन्नद्धमदोऽजमानिनः॥२९॥

VERSE 29 Meaning: "Oh Lord! Through your instructions — advice, conferring of knowledge (i.e. blessing me with knowledge), You have accorded to me, the status of being equal to you, as a good friend! Hence, I will sincerely create, the various types of Universes, along with the divisions of people therein! I will also create the various objects, appropriate for their enjoyment. I will become devoted and disciplined, in the tireless performance of this service to You! But, I have this prayer, "Please ensure and bless me, that I never get ego and pride, by feeling, "I am birthless! I am the creator of this Universe!"

श्रीसुबोधिनी : यावत्सखेति। सखा सख्युर्यावत्करोति तथा भगवान्मां कृतवान्। मम पुरस्कारं वा। किमतो यद्येवं तत्राऽऽह—प्रजाविसर्गे विभजामि भोजनमिति। यदा सख्युः स्वसाम्यमापादयति सखायं स्वसमानं करोति। वस्तुतश्चिदानन्दयोः समानता। तत्र भगवानानन्दो ब्रह्मा चिद्रूपः। एवं वस्तुतः सख्येऽपि क्रियाज्ञानशक्ती भगवत्येव सिद्धे इति। इदानीं भगवान् क्रियाज्ञानादिभिः स्वसमानं कृतवान्। तदा सर्वशक्तिसम्पन्नो विविधसर्गे प्रजाः विभजामि। सत्त्वरजस्तमोगुणभेदेन, ऐश्वर्यादिधर्मेषु उच्चावचभेदेन, धर्मादिपुरुषार्थोपयोगिभेदेन च प्रजा विभजामि। तेषां भोजनं भोग्यवस्तूनि च विभजामि। प्रजासृष्टिसमय एव वा तेषां भोजनं विभजामि। यद्यप्यत्र तथा ते त्वया कृत इति नास्ति तथापि अर्थात् यावत्सखा सख्युरित्युक्ते करोतीति प्राप्यते। तथा इवेति

पदेनाऽपि तावत्प्राप्यते। अतो न न्यूनता। केचित्तु यावद्विभजामीति योजयन्ति तावन्मदो मा समुन्नद्ध इति सम्बन्धं च वदन्ति। तत्रापि तावदित्यध्याहारस्तुल्यः। कालावच्छेदेन च मदाभावप्रार्थनाऽयुक्ता। ततोऽपि किमत आह। ते परिकर्मणि अविकलवश्च स्थितः त्वत्सेवारूपे आज्ञारूपे वा कर्मणि स्थितः। एवमेते त्रयः पदार्थाः। सख्येन तच्छक्तिलाभः। प्रजादिविभागसामर्थ्यम्। तव सेवायां चाऽविकलवः अवैकल्यम् एतत्त्रयं यद्यपि गुणभूतं तथापि मादृशस्य तुच्छत्वाद्वोषरूपं भवति। अतस्त्रिभिर्दोषैरजमानिनः अहं न कस्माज्जातोऽतोऽज एवाऽहमिति। भगवत्सकाशात्प्राप्ता एते गुणा दूरे। भगवतः सकाशात्स्वस्य जन्माऽपि न मन्यते। तादृशस्य सम्यगुन्नद्धो मदो भवति। स मे मा भवत्विति प्रार्थना॥२९॥

एवं परावरज्ञानं, क्रीडाज्ञानं, शिक्षा, गर्वाभावश्चेति चत्वारः प्रार्थिताः। तत्र क्रमाज्ज्ञानद्वये श्लोकद्वयम्। शिक्षायां चतुःश्लोकी। अनेनैव गर्वाभाव इत्यन्तिमः श्लोकः। एवं सप्तभिः श्लोकैश्चतुर्णामुत्तरं भवति। तत्र प्रथमं ज्ञानद्वये उत्तरमाह—

SRI SUBODHINI: “Our Lord has honored me by making me, his “friend”, and having made me to do this creation of Universe|! Due to this, He has given His friendship, nay, even equality! I will do only our Lord’s service!”

In reality, the “consciousness” (Chit) and “bliss” (Aananda) are equal as the “virtues” of our Lord. Our Lord is always of the form of “Aananda” (bliss) and Lord Brahma is of the form of “Chit” (consciousness). But, due to the fact, that only in “bliss” (Aananda), there are the twin powers of “action” and “Jnana” (Kriya and Jnana Sakthi), both of these remained with our Lord only. These powers remained with our Lord, and not with Lord Brahma. Hence, our Lord blessed Lord Brahma, with these twin powers of “Jnana and Kriya”, and made him as “equal”

to Himself. In this way, our Lord made Lord Brahma capable of creating this Universe.

Equipped with all these powers, Lord Brahma told, "Oh Lord!, now, I will divide, in this different Universes, the various 'beings';-both gross and conscious beings! All these, will develop the "attitude" of being higher - lower etc. - like many "beings" will be Satwik, Rajasik and Tamasik - these divisions being created by the "Gunas" - qualities! - There are the categories of lower - higher divisions/attitudes, created by the 6 qualities of our Lord viz. Aishwaryam, Veeryam, Yash, Sree, Jnana and Vairaagyam! There will be divisions caused by the 4 goals of all the "beings" viz. Dharma, Artha, Kaama and Moksha! "In this way, I will make divisions of all the "beings", and will also create the variety of "objects/materials", which are required for their use!"

Lord Brahma has used the "words" to say, that the Lord had made him "like a friend", and our Lord had also done everything to Lord Brahma, as a good friend (Sakha) will do!

Lord Brahma adds further, "I am desirous, that I discharge the duties (your task) with a stable mind, devoid of fear! I have secured today, due to this "friendship" with the Lord, three benefits viz. (1) The great benefit of power to create this Universe. (2) The capacity, to make divisions of people (beings) and (3) not to get "fear", in rendering service and worship of our Lord. Though all these three qualities are considered as "virtues" in the world, these may become "blemishes" for me - as, I may be tempted to feel, that "I am birthless" i.e. I am not born of

anyone! (i.e. I am self born). Through this, I may become "proud" also! Hence, Oh Lord! let me always feel, that I have got all these, through your grace only!"

In this way, Lord Brahma had prayed for 4 "boons" viz. (1) Knowledge, about the "beyond and the other". (2) Knowledge, about our Lord's "Leela and play" in this Universe. (3) The teaching/instruction on how to create this Universe. (4) Not to get "pride and ego".

Our Lord also answers the prayer of Lord Brahma in the same way. Through 2 verses, our Lord explained His divine self and nature — both the "beyond" one, and the "other" forms ("Jnanan Parama Guhyam Me"). Through the third verse, ("Yaavanaham") our Lord gave His blessing, by way of conferring "Jnana", about the "Leela and play" of our Lord. Through the 4th verse, our Lord assures Lord Brahma, that he will never get pride and ego, due to this action of creating this Universe.

Now, the Lord begins to describe both the types of "Jnana" (knowledge).

श्रीभगवानुवाच—

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम्।

सरहस्यं तदङ्गं च गृहाण गदितं मया॥३०॥

VERSE 30 Meaning: "Our Lord said, "Oh Brahman! I will tell you about the secret knowledge about My divine self (with special knowledge about the deep spiritual experience, love for Me and the Saadhana thereof), along with it's "parts". Please listen and understand this."

श्रीसुबोधिनी : ज्ञानमिति। मे पुरुषोत्तमस्य यज्ज्ञानं तत्परमगुह्यं वक्तव्यं न भवति। यादृशं मां पश्यसि तादृश एवाऽहं पुरुषोत्तमः। इदमेव ममाऽदिरूपं अन्तिमं रूपं च। इदं गदन्यः कोऽपि न जानाति। अतो मयैव गदितं सामान्यतो निरूपितं त्वं गृहाण। भगवद्बुद्धौ सिद्धं भगवद्गुणज्ञानावताररूपं भगवज्ज्ञानं गृहाणेत्यर्थः। भगवतो हि ज्ञानं गदितमपि कृपाव्यतिरेकेण न प्राप्यत इति सिद्धवत्कारेण दददाह—**गृहाणेति।** उपदेशपूर्वकं ब्रह्मणे ज्ञानं दत्तवानित्यर्थः। तस्य ज्ञानस्य परिकरमाह—**यद्विज्ञानसमन्वितमिति।** विविधं ज्ञानं विज्ञानम्। अस्याऽनुभवस्य जातत्वादस्यैव ज्ञानरूपत्वाद्विज्ञानं नाऽनुभवः किन्तु अखिलसात्त्वतां पतिमित्यादि पतिचतुष्टयज्ञानं विज्ञानं तेन समन्वितं ज्ञानम्। तस्य रहस्यं सुनन्दनन्दादिवेष्टितत्वम्। भक्तिरिति यावत्। तस्याऽङ्गं “भृत्यप्रसादाभिमुखमि”त्यादिभिर्निरूपितानि प्रसादादीनि। चकारस्त्वनुक्त-सर्वसमुच्चयार्थः। किं बहुना। यत्किञ्चित्त्वया वैकुण्ठे दृष्टं तस्य सर्वस्य ज्ञानं तव भवत्वित्यर्थः॥३०॥

द्वितीयं ज्ञानमाह—

SRI SUBODHINI: “The knowledge about Me, as Lord Sri Purushothama is very sacred and hidden! This knowledge can never be explained through “words”. I am Lord Sri Purushothama, in the same way, as you see me now! **THIS IS MY FIRST AND LAST FORM!** No one is aware of this “form” except Me! Hence, I will explain to you, about **MY REAL FORM AND NATURE,** in a simple way! Please understand! “In other words, our Lord told Lord Brahma, to realize the knowledge about our Lord, which will get manifested from the Lord, as if, there is the “incarnation”- of our Lord’s “Jnana” from His “intellect”! In our Lord, everything — all objects — are present, in a most prepared (made) way! There is “nothing” in our Lord, which will require further preparation. Hence, our Lord told, “I will now establish, the knowledge about My

divine nature, and self, which is in My heart, in you, which you should accept and receive!"

Our Lord's wisdom and knowledge (i.e. realizing His true divine nature) cannot take place without His grace. Hence, our Lord blesses Lord Brahma by way of giving him a "boon", and told "receive and hold this" (Grihaana!) "PLEASE TAKE THIS!" - This is the way, our Lord had told Lord Brahma!

Some commentators, have given the meaning of "experience" (Anubhavam) for the word "Vijnana" (special knowledge). Our Sri Mahaprabhuji says, that this is not correct, especially when Lord Brahma had already got, the "experience" of our Lord's glory and "Jnana" (knowledge). Our Sri Mahaprabhuji says, that the meaning of "Vijnana" is, that our Lord blessed Lord Brahma, with the knowledge that OUR LORD IS ALSO THE "MASTER" (PATI) OF 4 TYPES (which we have already explained earlier). At this time also, our Lord gave to Lord Brahma, all the 4 types of knowledge, along with the "hidden secret" Jnana about Himself. The devotees and servants of our Lord, like Sunanda and others, are the symbols of the "secrecy" of this knowledge. Their "Bhakthi" to our Lord is also a "divine form"! In other words, along with imparting the full knowledge, about His own divine nature and form, OUR LORD BLESSED LORD BRAHMA WITH "BHAKTHI" ALSO! HENCE, THE SECRET OF "JNANA" IS OUR LORD'S "BHAKTHI"! Our Lord blessed Lord Brahma, with the knowledge of the "various parts" (Anga) of this vast "Jnana" too! All this happened, due to the grace of our Lord. (Bhrityaprasaadabhimukham). In other words, our Lord's grace is a "part" (Anga)

of our Lord's Jnana (knowledge). This was also blessed by our Lord. The syllable "Cha" (and) used in the verse, indicates, that all the remaining "knowledge", was also blessed by our Lord! He blessed Lord Brahma thus, "Oh Brahman! May you attain the knowledge of what all you have seen, in this all-pervasive Sri Vaikuntam."

Our Lord is explaining the second "Jnana" through the next verse.

यावानहं यथाभावो यद्वपुगुणकर्मकः।

तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात्॥३१॥

VERSE 31 Meaning: "May you get to know the real "Jnana" (knowledge), through My grace, about everything about Me – What is and how much am I?; the nature of truth about Myself; what are the truthful forms, and the nature of the various qualities (Gunas) which are present in Me!"

श्रीसुबोधिनी : यावानहमिति। प्रमाणतो यावानहं परिमाणतोऽपि। यथाभावः यादृशो मम कारणभूतो भावः सर्वकार्यकरणाय सर्वशक्तिरूपः। यावन्ति रूपाणि गुणाः कर्माणि च यस्य। यानि वा गुणादीनि। एतदपि पूर्ववत्। तदाह—तथैव ते मदनुग्रहात्तत्त्वविज्ञानमस्तु। तत्त्वतो विशेषेण ज्ञानं सर्वेषां याथार्थ्यं तव स्फुरत्वित्यर्थः॥३१॥

एवं ज्ञानद्वयं निरूपयितुमशक्यत्वान्निरूपणे वा ब्रह्मणे हृदये स्फुरणासम्भवात् स्वयमेव दत्त्वा शिक्षार्थं चतुःश्लोकीमाह—

SRI SUBODHINI: "Whatever is my "measure" i.e. how much long and wide am I? What is the real nature of my "omnipotency", which is required to do every type of action?" The Lord said, that the "real knowledge of the principles" of all these, will be bestowed on Lord Brahma, through the grace of our

Lord! i.e. “(1) “My nature and it’s qualities. (2) My powers. (3) My forms and (4) My Leelas – Let the experience and knowledge of all these be blessed on you, from all the sides!”

No one is capable of describing, the two types of Jnana, about our Lord. Only our Lord is capable of this. Even, after this “advice”, it may not be possible for Lord Brahma, to get this knowledge “inspired” in his heart! Hence, our Lord blessed Lord Brhama, with this “Jnana”, in the form of a “boon”! Afterwards, our Lord speaks, for the sake of ‘instructing” (Siksha) Lord Brahma, the 4 verses (which have become famous as the 4-verse Sri Bhagavatam – CHATUHSLOKI SRI BHAGAVATAM).

अहमेवाऽऽसमेवाऽग्रे नाऽन्यद्यत्सदसत्परम्।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्यहम्॥३२॥

VERSE 32 Meaning: “I WAS ONLY THERE, BEFORE ALL CREATION! AND I WAS ONLY THERE! NO ONE AND NOTHING ELSE WAS THERE EXCEPT ME! I, ONLY WAS THERE AS TRUTH, UNTRUTH AND AS THE “BEYOND”! IN THIS WAY, EVERYTHING WAS MYSELF ONLY! AFTER THE CREATION IS DISSOLVED, I ONLY WILL REMAIN! WHATEVER IS THERE AND HERE, (ie EVERYTHING) IS MYSELF ONLY! WHATEVER WILL REMAIN (AS THE REMAINING LAST PART – BALANCE) IS ALSO MYSELF ONLY.”

श्रीसुबोधिनी : अहमेवाऽऽसमेवाऽग्र इति। यादृग्रूपं भगवान् जगत्करोति तच्छिक्षायां प्रार्थितम्। तत्राऽऽह। अहमेव तद्रूपो जातः नाऽन्यदिति। अन्यथाभानं च मन्माययेति। जडे देहादौ मध्ये जीवप्रतीतिश्च घटादावाकाशप्रतीतिवत्। आधाराधेयभावो बाह्याभ्यन्तरभेदे हेतुश्चाऽहमेवेति। स्वरूपतो मूलभूतं जगत्।

प्रतीतितो मायारूपं अनुप्रवेशको जीव इति सर्वं जगत्सर्वप्रकारेणाहमेवेति ज्ञात्वा स्वस्वरूपमपि तथा ज्ञातव्यम्। इयमेव शिक्षा। एवं मद्रूपो भूत्वा मद्रूपं चेज्जगत्करोति तदा गर्वो न भवतीति तद्धेतुभूतो मोहोऽपि न भवतीति पञ्चश्लोकानामर्थः। तत्र सर्वं जगत्कथं भगवानित्याकांक्षायां तज्जलानिति हेतुं विस्तरेण वदति। सृष्टेः पूर्वं अहमेव। “एको नारायण आसीन्न ब्रह्मा न च शङ्करः।” “वासुदेवो वा इदमग्र आसीन्न ब्रह्मा न च शङ्कर” इति श्रुतेः सृष्टेः पूर्वमहमेव। किञ्च। मत्तोऽपि पूर्वमिति नाऽऽशङ्कनीयम्। यथा जगतः पूर्वमहं मत्तोऽपि पूर्वमन्यदिति तदैवं भवेत् यदि कदाचिदप्यहं नाऽऽसम्। तत्तु मम न सम्भवति। सद्रूपेणैव निरूपणात्। “सदेव सौम्येदमग्र आसीदेकमेवाऽद्वितीयमि” ति श्रुतेरासमेव। अग्रे सृष्टेः पूर्वम्। “असद्वा इदमग्र आसीत्ततो वै सदजायते” त्यादीनां पश्चात् प्रतीयमानजगतः पूर्वमेतादृशरूपेणाऽनवस्थितत्वप्रतिपादकत्वात्। अन्यथा असतः सत्ताबोधकत्वे विरोधः। “नाऽसतो विद्यते भ्रव” इति वाक्यात्। “नाऽसदासीन्नो सदासीत्तदानीमि” त्यादेस्तु स्थूलसूक्ष्मकार्यपरत्वम्। “आपो वा इदमग्रे सलिलमासीदि” ति त्वंवान्तरकल्पाभिप्रायेण। आपो नानाविधानि जलानि इदं तत्कार्यं च जगत्सर्वं सलिलं प्रलयोदकरूपमेवाऽऽसीदित्यर्थः। “अव्यक्तादीनि भूतानी” ति तु अव्यक्तरूपं ब्रह्मैव। लीनत्वकल्पकस्य पश्चादेव सिद्धेः पश्चादेव पूर्वलीनत्वं सिध्यति। न पूर्वम्। अनेन “प्रकृतिं पुरुषं चे” त्यपि निरस्तम्। मतान्तरत्वात्। “आसीज्ज्ञानमथो ह्यर्थ” इति वाक्यविरोधाच्च। “तम आसीदि” ति तमोऽपि ब्रह्मैव। सर्वतः सुप्तत्वेन साम्यात्। न प्रकृतिः। “किमावरीवःकुहकस्यशर्मन्नि” ति कार्याश्रय- प्रयोजनाभावात् तस्याः कार्यैकोन्नेयस्वरूपाया अभावात्। एवमन्यान्यपि वाक्यानि तत्तद्भावप्रकारेण बोधयन्ति पूर्वमेकरूपे भगवति न बाधकानि भवन्ति। अत एव श्रुतिसिद्धत्वादन्यानि तत्काले निषेधति-नाऽन्यदिति। सदसत्तोः श्रुतौ पूर्वसिद्धत्वेऽपि न तयोरन्यत्वम्। तदाह-सदसदिति। सच्छब्देनाऽसच्छब्देन च ब्रह्मैवोच्यत इत्यर्थः। “योऽस्मात्परस्मात्पर” इति परशब्देनापि न कालादिरुच्यते। किन्त्वहमेव। तस्मात्पूर्वमहमेवेति सिद्धम्। अभावास्त्वन्मते तिरोभावातिरिक्ता न भवन्तीति तस्य च भगवच्छक्तित्वात्

“bodies”. In this way, the “Jeeva” is said to center

“पूर्ववद्धे” ति न्यायेन शक्तिधर्माणामपि तदोद्गतत्वाभावेन कालस्याऽपि निरूपणसमय एव तथावचनात्प्रकृतितुल्यत्वेन भगवानेक एव सिद्ध इत्यविवादम्। किञ्च। पश्चादहं। सर्वभवनसमर्थात्स्वरूपादेव चेष्टावत्प्रादुर्भावः कालस्य पश्चादगुणरूपेण शक्तिरूपेण च पश्चात्कार्यरूपेण। “स आत्मानं स्वयमकुरुते” ति श्रुतेः। असतः सत्तानङ्गीकाराच्च। यदेतदिति परिदृश्यमानं सर्वम्। चकारादपरिदृश्यमानमप्रसिद्धं च। अनेन जीवा अपि संगृहीताः। त्वमेतच्चेति पाठे जीवजडात्मकं सर्वमहमेवेत्यर्थः। अयं मुख्यो ब्रह्मवादः। ननु पदार्थविरोधे शब्दो न प्रमाणम्। भगवांश्च सर्वदोषरहितः। विकारादयश्च दोषाः। सर्वशब्दे सङ्कोचाभावादुपदेश्याभावः शास्त्रोच्छेदश्च। प्रयोजनाभावात् हिताकरणादिदोषप्रसक्तिः। पुरुषोत्तमत्वाभावश्च। तस्मादनेकदोषदुष्टत्वाद्ब्रह्मवादोऽनुपपन्न इति चेन्मैवम्। प्रत्यक्षादृष्टविषये पदार्थाः श्रुतिबोधिताः। परस्परं विरुद्धास्ते नैकशेषं भजन्ति हि। उभयोवैदिकत्वेन कः स्यादत्र नियामकः। विचारकाणां बुद्धिस्तु सोपजीव्या श्रुतेः सदा। क्रियाविद्यापरत्वे तु विकल्पेनैकवाक्यता। दुष्टोऽप्याश्रीयते पक्षो विकल्पाख्यः श्रुतेर्बलात्। तथैव भगवद्रूपं यथा हस्तादयः पृथक्। यथा सर्वाविरोधः स्यात्तथैवाऽत्र विचारणम्। सर्वरूपसमर्थत्वमतो ब्रह्मणि गीयते। अन्यथा प्रतिभानं यदुच्चनीचादिभेदतः। तद्भानं तस्य कर्ता च हरिरेव तथाविधः। यत्किञ्चिद्दूषणं त्वत्र दूष्यं चाऽपि हरिः स्वयम्। विरुद्धपक्षाः सर्वेऽपि सर्वमत्रैव शोभते। योऽवशिष्येत सोऽस्म्यहमिति। उद्भूतस्य सर्वस्य तिरोभावप्रापणे यत्तिरोभूतं न भवति, तिरोभावस्तदाश्रयो वा, अंशभेदेन वा तदप्यहमस्मीत्यनेन सर्वा एव क्रियास्तद्विषयश्चाऽहमिति ज्ञापयति॥३२॥

एवं तज्जलानिति हेतुं विविच्य सर्वमात्मैवेति प्रमेयं विनिश्चित्य प्रमाणवैयर्थ्यमाशङ्क्य प्रवृत्तिशङ्कोचपरत्वात् गुणदोषविषयत्वात् सोऽप्येका भगवल्लीलेति मायां निरूपयति—

SRI SUBODHINI: Lord Brahma had prayed to our Lord to instruct him, as to the nature of creation, to be made. Our Lord gave him the “instructions”,

by way of His teachings! He said, "I ONLY AM!" I only have become of the form of this Universe! This Universe is not a different object! The variety and types of this Universe, which we all see, is due to My Maya power. Like, anyone can assume or see the presence of "space", in the pot! In the same way, in the middle of these "gross" bodies, the knowledge of "Jeeva" being present, and this is also made possible, through My Maya power only. Both, in the "pot" and "space", or in the "body" and the "Jeeva", we are able to see, the twin aspects of "basis" and the "based" ones i.e. the pot is outside, and the space is "within" it; the body is "outside", and the "Jeeva" is within it! This sort of "outside-inside" vision and attitude is caused by Me only! In other words, I ONLY HAVE BECOME THE BASIS, THE BASED ONE, AND ALSO BOTH THE "INSIDE AND OUTSIDE!" IN THIS WAY, I AM EVERYTHING AND EVERYTHING, IS ME ONLY!"

From it's essential basic and real nature, this Universe is based, on the root cause of our Lord! But this "reality" is not understood, as whatever is being "seen", is different! THIS "SHOW" AND "SEEING" IS CAUSED BY OUR LORD'S POWER OF MAYA.

The one, who has entered "behind", into this body, is the "Jeeva" (Anupravesa). There are two aspects of (1) entry (Pravesa) and (2) entering "behind" (Anupravesa). With one "form", our Lord is present, in all "bodies", having entered into the bodies of all "beings" everywhere! But, this very same Lord, takes the form of the "Jeeva", and re-enters (again) into the "bodies". In this way, the "Jeeva" is said to reenter

and considered as the one, who enters later or behind our Lord! These "truths" will be clarified in the 34th verse. (YATHA MAHAANTHI). IN THIS WAY, THIS ENTIRE UNIVERSE CONSISTS OF OUR LORD ONLY! That is why, our Lord says, in this verse, "I am everything. Having understood this, Oh Brahman! You should realize, your own self, as Brahman!" THIS IS THE HIGHEST INSTRUCTION! In this way, after regarding yourself, as the form of Myself, you will manifest this Universe, which is again My own form only! Due to this, you will never get "pride or ego"! You will also not get the 'forgetfulness', which a person gets, due to pride and ego.

Our Lord now explains, as to how, He has become the entire Universe (i.e. answering this specific question, asked by Lord Brahma). Our Lord has explained here, the Vedic truth only, as contained in the Sruti of "Tajjalaanam" etc.

Our Lord said, "I WAS ONLY THERE, BEFORE THIS CREATION, AND THERE WAS NO ONE OR NOTHING ELSE!" In the Vedas, it has been said, that (1) "There was only One Sri Narayana, who was there; there was no Lord Siva or Lord Brahma." (2) "Before this entire creation, there was only Lord Sri Vaasudeva — no Lord Siva or Lord Brahma." From these Vedic statements, it becomes very clear, that "I, THE LORD OF THE UNIVERSE, WAS ONLY THERE, BEFORE CREATION. No one should get a doubt, that there was someone or something before Me! This doubt will arise only, when I am absent for sometime i.e. I am not present everlastingly (ever existing permanent way). But, this possibility of my being not there, does not arise at all — as I am

always permanent and everlasting! The Vedas have also told, that our Lord exists at all times! Hence, our Lord said, "I ONLY WAS PRESENT BEFORE CREATION". There was no "time", when I was not there, or will not be there!" In another part of the Vedas, it has been said, that, before all creation, "Oh! Cheerful one! This entire Universe was of the truth form of our Lord only, (Sadroopa) and one Lord was without a second one" - In other words, OUR LORD ONLY WAS THERE, AND EXCEPT OUR LORD, THERE WAS NO ONE ELSE!

The Vedas have also said, that, "this Universe was untruthful, in the first instance, and from this state, the truthful state of the Universe came". Answering this, it is said, that from untruth, a truthful object cannot get born or originated. The real meaning of this statement is, that the form of this Universe, was not like this before it was created! In the Gita, our Lord has declared that, "From the untruth, truth cannot come" i.e. "the attitude of "untruth", can never become "truthful"!

It may be argued, that at the time of dissolution of this Universe, both the "truth" and "untruth" did not exist (Naasdaaseet). Answering this, it is said, that the real meaning of this Vedic saying is, that it was negating the actions and objects, of both gross and subtle natures. The gross physical form is usually called as "truthful" (Sat) and the "subtle" form is called as "untruth" (as it cannot be seen).

Further argument can be given, by quoting the Vedic dictum that, "This entire Universe, was at first, of the form of water". Answering this also, it is said, that this has been told, only about the later

creations! Because, in the "first creation", there was only our Lord being present, and not just "water!" Hence, we have to conclude, that this Vedic reference pertains to the "creations" done "in between", and not to the very first one!

In the Gita, our Lord has referred to "all these beings emanate from the unseen". (AVYAKTADEENI BHOOTANI) i.e. Here, through the word "unseen", only "Brahman" — the highest absolute truth is indicated. The purport of this is, that this Universe, at the time of dissolution, had got merged in the "unseen". In the Gita, our Lord has told also about both "Prakruti and Purusha" and this also proves, that it refers to later creations, and not to the primordial one, when Sri Narayana only existed.

In Sri Bhagavatam, it has been said, that the Brahman, which is of the form of "Jnana", existed before everything (Aaseet Jnanamayohi Arthaha).

In the Vedas, it has been said also, that "there was "Tamas" (darkness). The purport of this is not "Prakruti" or nature. But, the word "Tamas" is synonymous with "Brahman" — the highest truth!

In the Vedic saying of "KIMAAVARINAH", what is said is, that only Brahman is present as "Vikalpa" — disturbance! In the Vedic saying, "which object has to be hid, and for whose happiness, it is hidden", the reference to "Prakruti" is negated. We have to remember clearly, that "Prakruti" or nature is identifiable only, after the "task" is done. When, there was no "task" itself, in the beginning, then where was this "Prakruti"? In other words, that which can be estimated or understood only from the "task", can

never exist, before the doing of the actual “task” itself!

Due to the above, all the Vedic sayings refer only to “Brahman”, in it’s various forms. Hence, before creation, Brahman was of one truthful form only. In other words, before creation, there was only one Lord, who existed. There was nothing else, than Brahman. Though, in the Vedas, there is the description of “truth and untruth” (Sat and Asat), both of these were not apart or separate from our Lord, as they were of the form of Brahman only (Sa Da Sat Param). The Lord is greater than both truth and untruth, and factors, such as “time” and others are not greater than our Lord. In other words, before creation, there was nothing else than Brahman. **WHATEVER WAS THERE WAS MYSELF ONLY!**

Thus, it is clearly understood, that both “appearance” and “disappearance” are the powers of our Lord only. From the “Brahma Sutra” “like before” (Poorvavadwa) Adhikaranam, it is said, that the power and attributes of Brahman, were always present, even before the creation. This applies to the factor of “time” (Kaala) – as “time” also is created like “Prakruti” (nature). From all this, it is proved, that before creation, our Lord only was present!

What is the nature of this creation, when it has been already created? Answering this, it is said, that “**AFTER CREATION HAS BEEN MADE, I ONLY EXIST.** This entire Universe is My form only! Only My divine nature, has the capacity to create everything. Hence, as an “action”, the factor of “time” (Kaala) was originated. Then, through the qualities of “Sat – Chit” (truth and consciousness) and other

(omnipotent = Sarvasakthi). By accepting this

qualities (Gunas) of Mine, and through the power of Mohini Maya and "Prakruti" (Maya), this "seeable" Universe got originated" In the Vedas, it has been very clearly stated, that "This Lord manifested His own form only into many types of forms" (SA AATMAANAM SWAYAMAKURUTE).

"Untruthful" materials have no "truthful" basis at all — like the horn of a rabbit! Hence, OUR LORD ONLY HAS BECOME EVERYTHING OF THIS UNIVERSE! This indeed is appropriate.

"THIS SEEABLE UNIVERSE ALSO IS MYSELF ONLY". The unseeable Universe also is Myself only. ("Cha" (and) refers to this.) In other words, everything is Myself only!" In this, the "Jeeva" also is included. In fact, the "Jeevas", the gross objects and everything else — all of these are the forms of our Lord only! This is the most eloquent exposition of Brahman (Brahmavaada). This creation is of Brahman, for Brahman and by Brahman! Hence, this Universe is divine and celestial.

Our Lord is always "blemish-free"; but in the Universe, we see various types of "defects and blemish". If, we were to regard this Universe, as the manifestation of our Lord only, then, will it be, that the defects and blemish of this Universe, will come upon our Lord? Moreover, if we were to regard, everything in this Universe, as of the form of Brahman only, then, who is there, to advice, or instruct, whom? — as everyone will be "our Lord" only, and no one will be regarded as a "disciple"! At this event, even the "instructing" of scriptures (Sastras) will not be required. No one will think of doing any beneficial

acts either, and in this way, the blemish of “inaction” will spread. Hence, the question is now, as to whether, it is appropriate to regard everything as “Brahman” (Lord) only?

Answering this, it is said, that till the ‘Human’ being gets the actual knowledge of all objects/events, he should accept and follow the “sayings” of the Vedas only! In the Vedas, it is said, that “In “one Brahman” there are several “opposing to each other” features and factors. Hence, differences have to be accepted. Moreover, the “Dharma” or practice, which a person follows, should be beneficial and appropriate. The “opposing Dharma”, therefore is to be discarded! All this analysis and thinking, are appropriate for worldly objects/events. What about “Brahman”, which is not seeable? Who can decide, what is lower, and what is higher? There are several references, in the Vedas, which would seem to be contradictory to each other! Then, what is the appropriate way to regard the Vedas, as the ultimate “evidence” (Pramaana)?

The solution is given by telling that, (1) The Vedas regard all the contradictory features as truthful. (2) “Brahman” has, in it, “opposite” features (VIRUDDHA DHARMA). An example is given here. The various organs in a human being and the objects thereof are contradicting or different from each other. Even then, all of them are regarded, as essential for the functioning of the body, as a “whole”, and all of them put together, is called as a “human being”! In the same way, our Lord, while continuing to be the Lord of the Universe, manifests Himself, as the Universe. Our Lord, therefore, has been told to have “all powers” (omnipotent = Sarvasakthihi). By accepting this

"omnipotency" of our Lord, we realize, that the Lord is capable of manifesting Himself, as the positive and opposite factors, at all times, and hence, there is no contradiction in Him or in His manifestation. It is His will and desire to manifest in this way — for the sake of His "play"!

Hence, whatever we see in all these manifested forms viz. high, low, big, small etc. — all these are "Brahman" only! The one, who shows all these, is our Lord only, as He only has become all these forms! Whatever we see, in this Universe, as full of blemish and defects — all these are also, the forms of our Lord only! Even though, our Lord has become, both, the good and bad, He continues to be blemish-free, beyond the three qualities and omnipotent!

Due to the above, all the "opposing features and arguments are all illuminated in this Brahman. Everything becomes beautiful in Brahman. IN THIS WAY, DURING CREATION, PROTECTION AND DISSOLUTION, THERE IS ONLY ONE BRAHMAN, WHO IS ALWAYS PRESENT! After explaining the supreme nature of Brahman i.e. the Universe is Brahman (Brahmavaada), our Lord is now explaining, through the next verse, that whatever "balance" remains, after these three states of creation, preservation and dissolution, is also our Lord only — "I only remain as the remaining part".

In this way, it is established that all this is "Brahman" (from the cause given in the Vedas, through the reference "Tajjalaani") i.e. the entire Universe is Brahman only, and this "Aatma" is also the loving Lord of this Universe (Prameya). If all this is "Brahman",

2 questions arise. (1) Why were the “Vedas” made? (2) Why do we come across, in the Vedas, the instructions on “to do this”, “not to do this” etc. If everything is Brahman, why do we need the evidence of the Vedas? Answering this, it is said, that even this is only a play of our Lord! AS EVERYTHING IS BRAHMAN ONLY! Everything is one only – but, as our Lord cannot enact His play and “Leelas” with Himself only (being ONE), our Lord, with His own power of Maya, creates both virtues and blemish, in His own form of “Brahman”, and is now playing His Leela or “Kreedā”! For this sake only, he has provided the Vedas, and the “advices” contained therein. With a view to augment the virtue of Dharma, our Lord has also provided in the Vedas, instructions on, what is to be done, and what is not to be done!

The “Maya” power of our Lord is being explained through the following verse.

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चाऽत्मनि।

तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः॥३३॥

VERSE 33 Meaning: “Though not existing, this inexplicable matter/object (of My Maya) is seen as existing, ‘being’ different and apart from Me – like the two moons! - in a false way! Or although, I am always present and existing, this object is able to show Me, as not existing - like Rahu planet in the sky (i.e. though present in the sky, is seen as “not being there”) – this object/power to show in the above way, is due to the power of My Maya only. This is My own Mayik power!”

श्रीसुबोधिनी : ऋतेऽर्थमिति। यद्वस्तु स्वरूपे अन्यथा प्रतिभासते तत्

आत्मनां जीवानां व्यामोहिका या माया पूर्वं निरूपिता तस्याः कार्यम्। सा हि जीवं व्यामोहयित्वा तत्सम्बन्धिनमन्तःकरणबुद्ध्यादिकमपि व्यामोहयति। तया व्यामोहिता बुद्धिः पदार्थानन्यथा मन्यते। न तु पदार्था अन्यथा भवन्ति। बुद्ध्यर्थमेव हि प्रमाणानि साधनानि च। कानिचिद्बुद्धिजनितदोषनिवर्तकानि। कानिचिद्गुणाधायकानि। माया च द्विधा भ्रमं जनयति। विद्यमानं न प्रकाशयति। अविद्यमानं च प्रकाशयति देशकालव्यत्यासेन। तदाह—**अर्थमृते यत्प्रतीयेत न प्रतीयेत च।** अर्थादर्थः। अर्थो न प्रतीयते। अर्थमृते प्रतीयत इति। तस्मात्पदार्थानां याथातयज्ञापनार्थं प्रमाणमित्युक्तं भवति। ननु वस्त्वेव कुतो न तथास्तु। कैश्चिद्वादिभिर्जगतो मायिकत्वस्वीकारादिति चेत्। भवेदेतदेवं यदि विचारे पर्यवस्यति। प्रमाणभूतो वेदः “**सर्वं खल्विदं ब्रह्मैवे**”त्याह। ब्रह्मविदं प्रतीतिरपि तथा। भ्रान्तप्रतीतेस्तु नाऽर्थनियामकत्वम्। अन्यथा भ्रमदृष्ट्या गृहीतं जगद्भ्रमरूपमेव स्यात्। अतो विषये विषयता काचित्स्वीकर्तव्या यया दृष्टिः सविषया भवति। अन्यथा पदार्थानां स्थिरत्वाद्भ्रमदृष्टिर्निर्विषया स्यात्। अतोऽन्यत्रैव सिद्धभ्रमिर्मायया पुरः स्थिते विषये समानीयते। दृष्ट्यनुरोधित्वात्तस्याः। अतो यथाऽधिकारं जीवसृष्टिं पुरस्कृत्य व्यामोहिकया मायया व्यत्यासेन पदार्थाः सम्पाद्यन्ते। एवं सर्वत्र जगति सा बुद्धिभ्रमं जनयति अन्यत्राऽन्यविषयतां सम्पादयति। विषयता मायाजन्या। विषयो भगवान्। मायायामेव विषयतारूपं भगवतः स्वरूपं प्रकटितमिति। तदपि न निःस्वभावम्। आत्मशक्तित्वान्मायाऽपि न निःस्वभावा। चिद्विलासत्वाद्बुद्धेः परं तामेव व्यामोहयति यावन्न ब्रह्मभावः। सा हि भगवदीयैः सर्वैरेव पदार्थैर्विरुध्यते। ते हि भगवद्विषयकं ज्ञानं जनयन्ति। अतो विषयताजनितं ज्ञानं भ्रान्तं विषयजनितं प्रमेति। एवं यथा जगति, आत्मन्यपि तथेत्याह—**चाऽऽत्मनीति।** आत्मनि च विद्यमानं न प्रकाशयति। अविद्यमानं प्रकाशयति। ननु सर्वजनीनप्रतीत्यनुरोधेन जगद्रूपोऽयं विषयो ब्रह्मणो भिन्न एव कुतो नाऽङ्गीक्रियते तत्राऽऽह—**तद्विद्यादात्मनो मायामिति।** यस्मात्कारणाद- विद्यमानमेव बोधयति विद्यमानं न बोधयति तस्मात्कारणात्तां मायामेव विद्यात्। न हि विषयश्चक्षुर्वा जडं नियतस्वभावमन्यथाप्रतीतिहेतुर्भवति। तत्र दृष्टान्तमाह—**यथाऽऽभासो तथा तम इति।** यथा द्विचन्द्राद्याभासो माययैव जन्यते। न तु प्रतीत्यनुरोधेन चन्द्रद्वयं कल्प्यते। एवं विषयताऽपि मायया जन्यते। बुद्धिस्तु चिद्विलास इति

न मायाजनिता। अन्यथा ब्रह्मविदोऽपि बुद्धिस्तथा स्यात्। ततश्च सर्वविप्लवः। सा च विषयता द्विधा। आच्छादिकैका। अन्यथाप्रतीतिहेतुश्चाऽपरा। सा उभयविधाऽपि मायैव जन्यते यथाऽऽभासः। ननु मायायाः कथमेवं पदार्थजनकत्वम्। व्यामोहजनकत्वमेव तस्याः। न च विषयातिरिक्ति विषयता क्वचिदुपलब्धेत्याशङ्क्याऽऽह—**यथा तम इति**। यथाऽन्धकारः पदार्थस्तेजोऽभावे जन्यते। यत्रैव तेजोऽभावस्तत्रैवाऽन्धकारं जनयति माया। इयमेव व्यामोहिका। अत एव दिवाभीतान्प्रति नाऽन्धकारं जनयति। ते तु तेजोऽभावमेव गृह्णन्ति। तेषां दृष्टेः कोमलत्वाद्वलवत्तेजो दृष्टिप्रतिबन्धकं भवति। तदभावे सुखेन विषयान् गृह्णन्ति। अस्मदादीनामपि तेजो न विषयसंस्कारकं। न वा चक्षुषः। किन्तु तेजोऽभावे मायया तमोजननात् सैव दृष्ट्या विषयीक्रियते न तु विषयः। अतस्तमोनिवृत्त्यर्थमेव तेजः। तथैव लोकप्रतीतिः सा च विषयता चक्षुषा गृह्यते। विषयाद्भिन्नतया स्वात्मसात्क्रियते। परिभ्रमणे तथा सिद्धेः। **“यथा हि भानोरुदयो नृचक्षुषामि”** ति वाक्ये चक्षुःसम्बन्धिन एव तमसो नाशकत्वम्। न तु स्वभावत एव किञ्चित्तमः। अन्यथा स्पर्शनाऽपि ज्ञाने तत्प्रतिबन्धकं स्यात्। स्पर्शेन वा तद्गृह्येत। तम इति चोपलक्षणम्। आदर्शे च मुखं जनयति। न च परावृत्तं चक्षुर्मुखमेव गृह्णातीति मन्तव्यम्। तथा सति दर्पणान्तरे साभासस्य प्रतीतिर्न स्यात्। न चेदमेव मुखमुभयत्र प्रतिबिम्बित इति वाच्यम्। असम्मुखदिक्कानामपि प्रतिबिम्बदर्शनात्। अयमेव वा आभासः। तस्माद्दर्पणे मुखजननवत्तेजोऽभावेऽन्धकारजननवन्माया मोहितपुरुषबुद्धावपि विषयताद्वयं जनयतीत्यर्थः। तत्रैका ब्रह्मरूपतां न प्रकाशयति। एका तु जगद्रूपा विषयता। तदुभयव्यावृत्त्यर्थं सर्वाणि प्रमाणानीति भावः॥३३॥

एवं प्रमेयं प्रमाणं च निरूप्य विषयं निरूपयति—

SRI SUBODHINI: Whatever is seen, as an “object” outside (i.e. whatever, we feel as true) is all caused by the ‘infatuating’ Maya power of our Lord. This power, makes the “Jeevas” forget the truth, or real nature of all objects. **MAYA’S MAIN TASK IS TO SHOW SOMETHING ELSE, IN AN OBJECT!**

“something else, in the ‘objects’! Hence, this power of

This "Maya" infatuates the "Jeeva", and puts the intellect and inner mind of the "Jeevas", in a state of "forgetfulness". The "intellect", affected by this "Maya", understands everything in this Universe, in a different way! Its real nature gets unknown! But, the objects/materials continue to remain as they are. It is the role of the Vedas to prepare the intellect to seek and attain "liberation". All the instructions/advice, contained in the Vedas, are intended to remove the "blemish" in us, and to confer virtues, which are necessary. This "Maya" power also creates two types of "illusion" (forgetfulness) in our intellect. (1) Whatever is there — to show as not being there. (2) Whatever is not there — to show, as "if it is there"! It shows in a different place, what exists in another place! It shows at a different time, what has happened, at a different other time!

This is what is told in this verse i.e. IN THE OBJECT, THE OBJECT ITSELF IS NOT SEEN! SOMETHING ELSE IS SEEN! Hence, our Lord created the Vedas, with a view to show the real nature of all "objects"!

Someone may say, as to why can't we regard all these objects, as they are - as real, and what is the necessity to regard them, as otherwise? Answering this, it is said, that the Vedas say, that all the objects are "Brahman" only. This is the experience of all knowers of Brahman too! But, as we are not able to "see" Brahman, we have to conclude, that there is "something", which is "hiding" this reality! In other words, another power has come upon all the objects, (Maya) and it has affected our "vision", to see something else, in the "objects"! Hence, this power of

"Maya" of our Lord has shown all the objects in a "topsy-turvy" way! It has the capacity to create "illusion" in the intellect of everyone in this Universe! The attachment to objects is created by Maya, whereas all the objects are the forms of our Lord only! – Like the seeing of silver in a sea shell! Silver should look and continue to be seen as silver. Likewise, the sea shell also! Both of them are made, from the form of our Lord. But, the power of Maya makes the "silver's nature" to be seen in the "sea shell". In other words, the sense of "silver", which is somewhere else, is brought here, to this place, where the sea shell is! This is the delusion (Bhrama). This is Maya! All objects of this Universe is from and of our Lord only! The attachment to these objects (Vishayita) is not stable and permanent. (ie created by "Maya"). Like the fear of a serpent, in a rope! - this fear remains, only for a short time, as the rope is not snake at all!

This "Maya" power is the power of "Aatma". Its nature is to make the "Jeeva" forget! Especially, when the intellect is the playground of consciousness! Hence, this Maya power infatuates the intellect only. When the "Jeeva" is able to realize "Brahman", then this "Maya" power, gives up infatuating the intellect. As, all the objects in the world are made from our Lord, all of them have the nature of originating the "Jnana" about our Lord only. But this "Maya" power, with its infatuating power is always showing the objects in a different (opposing) way. From this, it is proved, that "illusion" is created due to our mind's attachment to the objects (as mine and for myself) and the "Jnana", which is given by these objects is real –

as being made by and for our Lord!

This "Maya" power does not allow the "Aatma" also to get manifested. On the contrary, it shows something, which is not in the "Aatma"! A question arises here, as to why cannot we regard this Universe, as different from Brahman? Answering this, it is said that IN REALITY, THIS UNIVERSE IS OF THE FORM OF BRAHMAN ONLY! But, this "Brahman" form does not get "seen", and only some "other" forms are seen. Maya does both these tasks viz. preventing "Brahman" being seen, and showing some other "scene"! This Universe is not untruthful or unreal — but the "Maya" makes it look as though, it is "unreal" (Asathyam). It does not show its truthful nature. This "defect and blemish" is not of "Brahman", which has only become all the objects. This "defect" is caused by Maya, and there is no necessity, due to this "defect" caused by Maya, to regard the Universe, as different from Brahman. The delusion, which one has of silver in a sea shell, is not caused either by silver or by the shell — as both of these have well-determined qualities of their own! But this "delusion" is temporary, and is caused by "Maya". In fact, all objects in the Universe, and the "eyes" are also equipped with pre-determined qualities. Hence, they also are not the "cause" for this "delusion". Hence, delusion is caused by Maya only. An example is being given here.

Like, we get the delusion of two "moons"! This is caused by Maya only. Just because, two moons are being seen, an intelligent person, does not regard this, as truthful. He is certain to think, that it is only a delusion. In the same way, in this Universe, we see

various objects, as different, and this has got originated, through the power of Maya. The intellect is the manifestation of consciousness and is not originated by Maya. If "intellect" was also a product of Maya, then, what about the intellect of the knower of Brahman? Hence, attachment to the objects is caused by Maya. If the knower of Brahman is also regarded, as in "delusion", then his knowledge of Brahman, should also be regarded as a "delusion" (Bhrama). But this is not the case.

This Maya, pertaining to the nature of objects, are of two kinds. (1) One that hides i.e. which "covers up" and (2) the one, which "shows something else", for the real object. Both of these, happen due to Maya only. Two questions arise here. (1) This nature of Maya pertaining to objects delude only the intellect, and how come a new object is made and shown? (2) Without an object, there is no case of this Maya pertaining to the object!? – like in a "pot", there is the nature of being a "pot" being present. This nature of being pot cannot leave the "pot" at all! All these questions are answered, by this verse by telling, "LIKE DARKNESS" (Yatha Tamaha). This darkness is there only, when the "light" is absent! This is also made up by Maya only. Hence, wherever there is no light, only there, Maya is able to create this darkness! This Maya is infatuating by nature. This Maya cannot create darkness to owls! The vision of owls is very tender, and due to this, very brilliant light is against it's nature, as this bright light will affect it's "vision"! In view of this, an owl is able to see everything, very comfortably, when there is no light! In fact, "light" can neither improve the "object", nor our eyesight! It can,

at best, be an aid to our vision only. But, when there is night, and there is no light, then, Maya brings it's quality of darkness. Our vision grasps this darkness, and not the object itself. Hence, with a view to remove this darkness, there is the necessity for light to be brought!

The "darkness" is accepted only by the eyes! In other words, it accepts the darkness, and not the object, which it wants to see! Another example is given here by our Sri Mahaprabhuji. He says, that this aspect can be clearly realized, when we go round and round and stop! At this time, we will get the experience, as though the objects/building around us, are also going round! In this way, we can clearly see, that this "going round" is separate from the buildings etc., which are "seen", as going round!

In the scriptures, it has been said, that this "darkness" is a separate object created by Maya! This is considered as unreal and not real. This darkness is related to eyes, and on the dawn of the sun, this darkness is dispelled! If this darkness was "real", then one should be able to touch it! But this does not happen. This example of "darkness" is given as an example only. We can take the example of "reflected image"! When we see our face in the glass, it is the "task" of Maya to show another "face" in between — though all of us are certain, that there is no other "face"! Hence, this reflected face is a product of Maya and is unreal! Hence, it is the nature of Maya, to show something, which is not there!

In this way, our Lord's "Maya" causes 2 types of "looking at objects", in the intellect of a human

being. (1) That, which “covers up” or “hides” viz. it prevents the illumination of Brahman, in the objects and (2) showing another type of illumination – viz. showing this Universe, as something different than it’s real nature. Maya comes in between, and we see the Mayik aspects only. We do not see the “Brahman”, which has become all the objects. Only, with a view to remove these two types of “Maya”, the evidence and proof of the Vedas and other scriptures are provided.

In this way, after describing the nature of our Lord (Prameya – loving Lord of the devotees) and the nature of proof (Pramaana) viz. the Vedas. Now, our Lord, who has become the objects and the Universe, is being described.

यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु।

प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम्॥३४॥

VERSE 34 Meaning: “Like in all small physical objects, though it’s root cause viz. the great principle (Mahabhootam) has entered into them, but is seen, as not having entered at all, in the same way, I also, though being present, as the “Aatma” of all Beings, am different and separate from all of them!” (ie not “seen” = hidden)

श्रीसुबोधिनी : यथा महान्ति भूतानीति। वेदेन हि प्रकारद्वयेन पदार्था निरूप्यन्ते-साकारो निराकारः, सावयवो निरवयवः, पूर्णः परिच्छिन्न इत्यादिप्रकारेण। तदुभयमपि यथा विषयो भवति तदर्थमिदमारभ्यते। अन्यथैकपक्षो विषयता स्यात्। तथा सति वेदानामंशतोऽप्रामाण्यं भवेत्। अतः सर्ववेदप्रामाण्यसिद्धये उभयविधो विषयो निरूप्यते। यथा महान्ति भूतानि आकाशादीनि भूतेषु घटादिषु उच्चावचेष्वनेकरूपेषु स्थूलसूक्ष्मदीर्घह्रस्व-वक्रज्वादिभिन्नेषु कारणत्वेन प्रविष्टानि, पुनरनुप्रविष्टानि भवन्ति,

ततोऽप्यप्रविष्टानि भवन्ति। तथा अहं सर्वत्र कारणभूतः सर्वत्राऽनुप्रविष्टोऽपि न कारणभूतो नाऽनुप्रविष्ट इत्यर्थः। तेष्विति पुनर्वचनं वाक्यद्वयबोधार्थम्। अन्यथा नकारः पूर्ववाक्य एव सम्बध्येत। कारणं हि कार्येऽनुप्रविशति। कार्यं च कारणे समवेतमुत्पद्यते। अन्यथा पटस्य निराधारतयोत्पत्तिः स्यात्। तथा सति नोत्पद्येत। उत्पद्यमानं वा सर्वत्रोत्पद्येत। यथा घटो भगवान् यथा शब्दः। कुम्भकारकृत्या प्राकृत एव घट उत्पद्यते। विषयतावत्। ननु भगवद्रूपः सिद्धत्वात्। शब्दोऽपि ताल्वोष्ठपुटव्यापारेणोत्पद्यमानः सर्वत्रैव श्रोत्रेषूत्पद्यते। एवं निराधारः पटोऽपि भवेत्। तथा सति तन्त्वाधारतयोत्पत्तये पटे यदि तन्तवो न प्रविशेयुस्तदा पटे तन्तुप्रतीतिर्न स्यात्। जायमाना वा भ्रान्ता स्यात्। अबाधितत्वाच्च न भ्रान्ता। शुष्का तु युक्तिः क्वापि पदमलभमाना स्वयमेव भ्रान्ता भवति। अत एकस्यैवाऽऽधारत्वमाधेयत्वं च कारणकाले कार्यकाले च व्यवस्थितं भवति। एवं महाभूतेषु त्रयम् आधारत्वं, आधेयत्वं, विशेषत आधेयत्वमिति। तदाह—प्रविष्टान्यप्रविष्टानीति। अथवा महाभूतेषु पञ्चधा कारणत्वेन पूर्वमेव तत्र विद्यमानत्वेन महाभूतत्वेन चेत्यप्रवेशस्त्रेधा। कारणप्रवेशवत्प्रवेशत्वेन पृथक्प्रवेशत्वेन च प्रवेशो द्वेधा। तथा तेष्विति पञ्चधाऽपि। न तेष्विति पुनः पञ्चधा। एवं भगवति दशधा भवति। तथा सति सर्वत्र जगति भगवान् दशविधलीलायुक्तो दशधा ज्ञातव्यः॥३४॥

एवं प्रमेयं प्रमाणं विषयं च निरूप्य निरूप्यान्तरशङ्कां वारयन् त्रिष्वप्युपपत्तिं वदति—

SRI SUBODHINI: The Vedas speak, all the above "qualities", as of Brahman only. As the Vedas are the evidence and proof for our Lord, we have to clearly explain the divine (Brahmik) nature of all objects, and this is done, in this verse. Earth, water, fire, wind and space are the 5 elements. All of these are present in every object, which we see, whether they are fat, lean, subtle or gross, long or short, curved or straight etc. As, the "tasks" themselves, these 5 elements have entered into them. BUT AS THEY ALWAYS WERE THERE, EVEN FROM THE BEGIN-

NING, THESE 5 ELEMENTS ALSO LOOK, AS
THOUGH, THEY HAVE NOT ENTERED, INTO
THESE OBJECTS!

In the same way, our Lord is present everywhere,
with His truthful form! But as the "cause", He enters
into the body, as the spiritual principle, and as the
"Jeeva", He re-enters into the body! But OUR LORD
IS PRESENT EVERYWHERE, EVEN FROM THE
VERY BEGINNING! Due to this, in reality, He is to
be treated as "not having entered" at all. He is also
not the "spiritual cause" for the body.

The cause enters into the "task", and the "task"
also gets born, only by merging itself in the cause! In
the making of cloth, the thread is seen to have "entered"
into this cloth. At first, it was a "cause", and later,
after the cloth is made, the thread becomes it's "basis"
(Aadhaar). In this way, if the "cause" had not entered
into it, as the "basis" (Aadhaar), then, the cloth would
not have been produced! Thus, only from "thread",
can cloth be made. From mud only, pots can be made.
In the same way, our Lord has entered into this
"body", first, as the "indwelling Aatma", and next
as the "Jeeva"! The verses in Sri Bhagavatam and in
the Vedas also prove, that even "sound" also is
permanent. But, "sound" is told to have got originated,
in the "ear", after being spoken through a mouth!

In this way, this "Mahabhoota" (5 elements)
becomes the "basis", the "based one", and also, as the
"special based one". During the time of "cause and
act" (task), all the 5 elements become the "basis and
the based ones" (Aadharatwam and Adheyatwam). The
5 elements have become the 5 causes. Hence, being

present before "creation", they are seen as "not entered" at all! Moreover, they are present in the "tasks", even from the very beginning! This "non-entry" is of 3 kinds, and the "entry" is of 2 kinds. The reason being the joint entry of all the elements, and the other being, the special entry of individual elements! In this way, 5 types (of entry and non-entry) have been indicated.

Now, there is also the factor, that these elements have not entered at all, as they were all present, in the very beginning itself, in the making of this Universe. There are 5 kinds of this type also. In this way, these 5 elements are present in 10 ways (types) — 5 positive and 5 negative — as the "task and cause" for this Universe. Our Lord also has in Him, these "10 types". Our Lord, is known, in this Universe with His 10 types of Leelas. This description takes care also not to contradict, even a very little part of the Vedas, which continues to be, the ultimate evidence for our analysis.

[NOTES: The above "entry" and "non entry" of the 5 elements are being explained in detail. The 5 elements of earth, water, fire, wind and space are called as "Mahabhootaas". The objects, such as pots etc. are known as small "elements". All of them look separate and divided. From earth, fire and water, these small "elements" are made. What is the reason, that all the materials made by these 5 elements, look different and separate, although, the root cause for all of them are the 5 elements only? Answering this, it is said, that our Lord is the root cause for originating these elements, and the original "Mahabhoota" (the principle thereof) cannot be seen by anyone! Whatever is seen,

by all of us, is “mixed up” materials of these 5 elements. The original “Mahabhoota” is the absolute Brahman of the nature of “SAT – CHIT – AANANDA”. From this only, this Universe has been created with all it’s materials – with form, without form, with parts, without parts etc. All this is our Lord only, and all these have been described by the Vedas. In this “mixed elements”, space is present, and it appears as separate from all objects, and is formless. Why? The answer is “as though having entered and not entered”! (Please see the original verse.) In the “mixing of elements” – each of the “element” has entered as a “part” only! When they begin to work, then, they enter “again”, although, it can also be said, that they have “not entered” at all, due to their eternal presence, even from the beginning! Another example can be seen. In the pot, space is present, even from the mud stage! Even then, after making of the pot, the “space” looks, as though it has entered again, in the space of the pot! As “space” was always stationed in it’s own space, and is all-pervasive, and as the pot has, in fact, limited the all-pervasiveness of “space”, can we not conclude, that this element of “space” has not entered into the pot at all – as it is always all-pervasive, and it is the pot, which has come in between the space! In the sameway, OUR LORD, SRI PURUSHOTHAMA, HAS ENTERED INTO THE ENTIRE CREATION, WITH HIS “SAT-CHIT-AANANDA” FORM. HE HAS ALSO REENTERED, AS THE INDWELLING “AATMA” AND “JEEVA” AFTER THE BODIES ETC. WERE MADE! In the same way, our Lord also enters again into the “principles”, as the celestial deities. BUT, AS OUR LORD EXISTED EVEN FROM

THE VERY BEGINNING, AS THE EVERLASTING PARABRAHMAN, HE CANNOT BE REGARDED AS HAVING "ENTERED INTO" AT ALL – ALTHOUGH, HE LOOKS AS THOUGH, HE IS THE BASIS OF ALL ANIMATE AND INANIMATE BEINGS!]

In this way, after describing our Lord (Prameya), the evidence (the Vedas) and the "objects" of this Universe (which is our Lord's "form" only), the Lord with a view to remove any doubt, as to whether, He has left out of description anything else (i.e. remaining), now speaks the way to attain Him (through the above three ways).

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः।

अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदा॥३५॥

VERSE 35 Meaning: "This is not Brahman", "this is not Brahman" – in this way, through the path of negation"; and "this is Brahman", "this is Brahman" in this way, through the path of affirmation (Anwaya) – Through both these paths, what is conclusive, is that ONLY OUR LORD IS PRESENT, IN HIS FORM, AS THE "BEYOND" TRUTH, AND AS HAVING BECOME ALL FORMS AND NAMES, AT ALL TIMES AND AT ALL PLACES! THIS IS THE ACTUAL HIGHEST PRINCIPLE AND TRUTH"! Those, who are eager to know the principle of "Paramaatma", need to know only this much!"

श्रीसुबोधिनी : एतावदेव जिज्ञास्यमिति। निरूपणं तु जिज्ञासानुरोधेन। जिज्ञासा तु त्रिष्वेव न तु शास्त्रान्तरवत् षोडशधा। तस्यात्मोपयोगाभावात्। आत्मार्थमेव हि जिज्ञास्यम्। तदाह—तत्त्वजिज्ञासुनाऽऽत्मन इति। प्रमेयं ज्ञानम्, प्रमाणं वैराग्यम्, विषयो दशविधलीलाभक्तिः। आत्मनस्त्वेतावदेवोपयुज्यते। अन्यतु देहाद्यर्थम्। एवं निरूप्याऽऽन्तरं निराकृत्य

त्रिष्वप्युपपत्तिमाह—अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्वत्र सर्वदेति।
 अन्वयव्यतिरेकाभ्यामित्युपपत्तिः। यदित्यादि त्रयमुद्देश्यम्। तत्र सर्वं भगवान्
 कथमित्याकांक्षायामन्वयव्यतिरेकाभ्यामिति। सर्वत्र भगवतोऽन्वयोऽस्ति। घटः
 सन् पटः सन् भासत इति प्रियमिति च सर्वत्रैवैकस्याऽन्वयः। अन्यथा
 एकशब्दानुवृत्तिः प्रतीत्यनुवृत्तिर्वा न स्यात्। विशेषेणाऽतिरिच्यते इति व्यतिरेकः।
 घटादिभ्यः किमतिरिच्यते। घटस्तु घटान्नाऽतिरिच्यते तथा पटः पटात्। किन्तु
 सद्घटादप्यतिरिच्यते पटादपि। एवं सर्वत्र यत्सर्वं सत्सर्वस्मादतिरिच्यते। तद्ब्रह्मैव।
 नन्वेकमेव ब्रह्मत्वसाधकमस्तु किं द्वाभ्यामिति चेन्न। अन्वयेन ब्रह्मत्वं न सिद्ध्यति।
 जगति जगतोऽप्यन्वयात्। यद्यपि घटादेर्व्यतिरिच्यते जगत्तथापि जगतो न
 व्यतिरिच्यते। खपुष्पादिकं तु जगतो व्यतिरिच्यते परं नाऽन्वेति। सत् जगतो
 व्यतिरिच्यते। भगवतोऽपि सत्त्वात्कारणस्याऽपि सत्त्वात्। अतो
 यस्याऽन्वयव्यतिरेकौ तदेव सर्वम्। किञ्च। यत्सर्वत्र स्यात्। यद्वा सर्वदा
 देशकालौ यस्य परिच्छेदकौ न भवतः। तत्राप्यन्वयव्यतिरेकाभ्याम्। माया
 ह्यन्वयेन परिच्छिद्यते। न हि मायाविषये आभासे सदन्वयोऽस्ति। न चाऽऽभासः
 सतो न व्यतिरिच्यते स्वस्यैवाऽसत्त्वात्। भगवांस्तु मायायामप्यस्ति। अतिरिक्तेऽपि।
 एवं कालेऽपि। विषये घटे सत्कारणम्, सत्कार्यम्, सदाधारः, सदाधेयम्।
 सत्त्वेऽप्यतिरिक्तता। न हि मृदेव घटः। तदा मृदवस्थायामपि घटप्रतीतिः
 स्यात्। घटशब्दप्रयोगश्च। एवं कार्ये सर्वदा पञ्चधा भगवानन्वेति। पञ्चधा च
 व्यतिरिच्यते। घटो हि पटादिभ्यो व्यतिरिच्यते। कारणादपि व्यतिरिच्यते।
 घटान्तरादपि व्यतिरिच्यते। आविर्भावातिरोभावाच्च व्यतिरिच्यते। घटस्य
 ह्याविर्भावस्तिरोभावश्च। अत एकस्मिन्घटे आविर्भावतिरोभावाभ्यां दशधा
 भगवानस्ति। एवं सर्वत्र दशलीलायुक्तो भगवान्। अनेन स्वरूपं भगवान्।
 देशप्रतीतिस्तु मायिकी। कालप्रतीतिस्तु लीलया। एवं देशकालवस्त्वपरिच्छिन्नं
 देशकालवस्तुरूपं चाऽहमेवेति। एतावदेव जिज्ञास्यम्। इदमेवोपपत्त्या विचारितम्।
 उत्पत्त्या च। “पुरुष एवेदःसर्वम्” “वितस्तिम धितिष्ठती” ति। उद्देशे
 च “न यतोऽस्ति किञ्चित्” “प्रादेशमात्रं पुरुषं वसन्तमि” ति च। एवं
 भगवतो ब्रह्मणः शिक्षा निरूपिता। ब्रह्मरूपं जगज्ज्ञातव्यं जगतो व्यतिरिच्यत
 इति न तत्राऽऽसक्तिः कर्तव्या। एकस्मिन्नपि पदार्थे सर्वलीलासहितो

भगवानस्तीति च देशकालवस्तरूपः सन् देशकालवस्तुभ्यो व्यतिरिच्यत
इति॥३५॥

एवं शिक्षां निरूप्य गर्वाभावे एतदनुसन्धानमेव कारणमित्याह—

SRI SUBODHINI: The knowledge about anything, is attained, as per one's avid keenness to know! Here, in this Sri Bhagavatam only, three factors are told to be known viz. (1) our Lord (Prameya), (2) the Vedas (Pramaana) (3) and the Universe, which is the manifestation of our Lord only (Vishayam). Other "infatuating" systems have even emphasized on the importance of knowledge of 16 factors/principles. The purport of this is, that whatever is required to be known, should have our "Aatma" as the "goal"!(ie our Lord)

Hence, it is said, in this verse, that "those, who are eager to know the principle of the "Aatma" should, (1) know, that our Lord's divine self is the 'beloved' of everyone (Prameya). Why? Because our Lord is the instrument of "Jnana" (Saadhan); is the subject of "Jnana" (Vishayam) and is of the form of "Jnana" (Roopam). (2) Should become aware, that the "evidence" (Pramaana) viz. the Vedas and the instructions provided therein, (like sacrifices etc.) speak of "actions and desires" (to attain heaven etc.). But, the devotees of our Lord are not attached to actions done, with a desire! Hence, they do all the Vedic actions with great "detachment" (Vairaagyam) in their mind. Thus, the Vedas are referred to here, with the word (name) of "Vairaagyam" (detachment). (3) Should know, that the Universe is made by our Lord for Himself (Vishayam). Hence, a devotee should get "Bhakthi" to the 10 types of our Lord's "Leelas".

These 10 types of our Lord's "Leelas" have this "Universe" as it's "subject" (Vishayam) and is the basis of the "opposite Dharmas", which our Lord has in Him (Viruddha Dharmaasrayatwam. These 10 types of our Lord's "Leelas" are very useful for furthering 'Bhakthi' to our Lord! Hence, the word, "Vishayam" (Universe) means the development of "Bhakthi", in the 10 types of "Leelas" of our Lord! For the redemption of the "Aatma", all these three types of "Jnana" are very useful. All the other "Saadhanas" (spiritual and religious practices) prescribed, are useful for the progress and prosperity of bodies etc. The deep oneness with all objects is - Anwaya - and when this oneness is seen in all as manifested, then it is called as Vyatireka! (as "bigger")

But, we should certainly find out the real purport behind this Universe! It is said, that the answer for this is, that THIS PRINCIPLE, IS THE BASIS OF THIS ENTIRE UNIVERSE, AND IS ALSO BEYOND AND GREATER THAN THIS UNIVERSE - THIS IS THE REAL TRUTH AND PURPORT! This is the only way to understand this truth. OUR LORD IS PARABRAHMAN, AND HAS THE THREE ATTRIBUTES OF SAT-CHIT-AANANDA! This is very clearly proved in the Vedas. The word "Sat" viz. 'truth' is symbolic of our Lord. In this Universe, everything is connected with our Lord (Anwaya). Like - pot, like cloth, water, objects - in this way, there are multifarious objects in this Universe! Not only, are these related and connected to our Lord as "sat" (truth), they are also connected to the two other aspects of our Lord viz. CHIT AND AANANDA! Moreover, our Lord's

quality of "Jnana" (knowledge) is related and connected to all objects. The aspect of "love and liking" (Priyaha) is also present and connected with all objects. In this way, at all places, our Lord is "united and related" as Sat-Chit-Aananda! In other words, this entire Universe is totally merged in our Lord as SAT-CHIT-AANANDA!

"Vyatireka" is, when one is greater than (more than) one's own special qualities. What is then greater and the "more", than this created Universe of pots, cloths etc? The pot is not greater than a pot or the "cloth" for that matter! But, the aspect of "Truth" (Sat), which is the basis of everything in this Universe, is greater than all! IN THIS WAY, BRAHMAN IS PRESENT EVERYWHERE, HIGHER AND GREATER (BIGGER) THAN EVERYTHING ELSE! That is why, it is Brahman, only which is related to all things in this Universe, and it is Brahman only which is greater than everything. THUS, THE PRINCEPIL BEHIND ALL OBJECTS, IS BRAHMAN ONLY!

It has become necessary to prove the existence of Brahman in these two ways of "Anwaya" (union) and "Vyatireka" (greater than all). It is proved that our Lord, who is Para Brahman, is both related to all objects in this Universe, and is also greater than everything, to which He is related to. IN THIS WAY OUR LORD ONLY HAS BECOME THIS UNIVERSE.

Our Lord is present everywhere, as He has become everything. He cannot be measured, through 'time and space', as He is beyond all these! The aspect

of "Maya" (which is our Lord's own power only) also cannot affect our Lord, as our Lord is present in this "Maya" also! And beyond! In this way, He is present in "time" (Kaala) also! IT IS PROVED, THAT IN ONE "OBJECT" (UNIVERSE) ONLY, THE "CAUSE" IS THE TRUTH OF OUR LORD, THE "TASK" ALSO IS OUR LORD, THE "BASIS" ALSO IS OUR LORD, AND THE "BASED" TRUTH IS ALSO OUR LORD ONLY! NOT ONLY THIS, HE IS ALSO GREATER AND BEYOND ALL THESE! In these 5 ways, our Lord is fully connected and related to this Universe.

Our Lord is present in 10 ways, in this Universe, through His manifestation and withdrawal of this Universe! In other words, He is present, in this Universe, through His 10 types of "Leelas". Due to this, the real form and nature of this Universe is our Lord only! Our Lord cannot be measured, through the factors of space, time or objects - as all these are the forms of our Lord only! HENCE, OUR LORD, WHO IS THE "AATMA" OF EVERYONE IS THE ONLY LORD WORTH KNOWING AND REALIZING! This principle has been explained from the 5th chapter up to the 10th chapter here - as also from the 1st up to the 4th chapters.

Various Vedic sacred utterings, also have regarded this Universe, as of the divine form of our Lord only. E.g. (1) "This Universe has come from our Lord" (Purusha). (2) "This Universe is based and stationed on our Lord". (3) "There is nothing else, than our Lord". (4) "In the heart only, our Lord is present, the Lord, who is the most glorious" etc.

In this way, the "instructions" to Lord Brahma,

by our Lord was completed. The purport is, "THIS ENTIRE UNIVERSE IS THE FORM OF OUR LORD ONLY! BUT THE LORD IS GREATER AND BIGGER THAN THIS UNIVERSE! HENCE, NO ONE SHOULD GET ATTACHED ONLY TO THIS UNIVERSE! IN EACH OBJECT, OUR LORD IS PRESENT, ALONG WITH HIS MULTI "LEELAS"! ALTHOUGH, IT IS OUR LORD, WHO HAS BECOME THE SPACE, TIME AND ALL OBJECTS, HE IS ALSO GREATER AND SEPARATE THAN THESE FACTORS OF SPACE, TIME AND ALL OBJECTS IN THIS UNIVERSE!

Thus, after "instructing" Lord Brahma, our Lord now tells, that Lord Brahma should repeatedly contemplate on these instructions, with a view to remove his "pride", of being the creator of this Universe!

एतन्मतं ममातिष्ठ परमेण समाधिना।

भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित्॥३६॥

VERSE 36 Meaning: "Everything is of the form of our Lord only! But through "Maya", a different vision (that it is not of the form of our Lord) takes place! Our Lord is endowed with all the "Leelas", and He is totally "blemish free"! Through undisturbed "Samaadhi" (union of mind with our Lord), Oh Brahman! Get established in this highest truth of mine! In this way, during all times to come, in the future aeons, my power of "Maya" will never be able to affect you!"

श्रीसुबोधिनी : एतन्मतमिति। सर्वं भगवान्। अन्यथाप्रतीतिर्मायया। सर्वत्र भगवान् सर्वलीलासहितः सर्वदोषविवर्जित इति एतन्मतं मम भगवतः।

इदं हि भगवच्छास्त्रं मम आतिष्ठ। यथा तत्तन्मतानुसारिणस्तत्र तत्र प्रतिष्ठितास्तथा भवानप्यस्मिन्मते प्रतिष्ठितो भवतु। अतः कुतर्का बहव उत्पत्स्यन्ते ते सर्वेऽनुभवेनैव दूरीकर्तव्याः। तदाह—परमेण समाधिनेति। समाधिश्चित्तैकाग्र्यम्। सूक्ष्मदृष्ट्यैतज्ज्ञातव्यम्। आपाततो दृष्ट्या विचारेण वा नैतन्मतं ज्ञातं भविष्यति। ज्ञाते त्वस्मिन्महाकल्पेऽवान्तरकल्पेषु च सृष्टिप्रलययोर्न मुह्यति। किञ्च। कर्हिचिदपि न मुह्यति कदाचिदपि माया तं न व्यामोहयति। अस्य मतस्य मायायाश्च विरोधात्। तत्रैव माया यत्रैवैतन्मतं नास्तीत्यर्थः॥३६॥

एवमुपदिश्य यत्कृतवांस्तदाह—

SRI SUBODHINI: OUR LORD ONLY IS EVERYTHING! Any other “vision” or “experience” (knowledge), other than this, is caused by the “Maya” power of our Lord only! Our Lord is present, in this Universe, with His various types of “Leelas” and He is totally free of all kinds of blemish. **“THIS IS MY PHILOSOPHY AND RELIGION. YOU SHOULD REGARD THIS, AS THE SCRIPTURE AND PRINCIPLE OF THE LORD OF THIS UNIVERSE, AND SHOULD GRASP AND ACCEPT (ADOPT – OBEY) THIS, WITH A DETERMINED MIND! YOU SHOULD ATTAIN STABILITY AND SUCCESS IN THIS RELIGION AND SYSTEM OF MINE! BE CAREFUL TO BE VIGILENT, THAT A LOT OF ANTI-ARGUMENTS MAY ARISE, IN THIS SYSTEM. BUT, YOU SHOULD REMOVE THESE THROUGH YOUR OWN PERSONAL EXPERIENCE, ABOUT THE TRUTH OF THESE “INSTRUCTIONS”!**

Our Lord says, “Paramena Samaadhina” – May you get united in your mind, with Me, your beloved Lord”. This is done through the one-pointedness of the mind. “You should realize the truth of this, not superficially, but with your subtle vision! When you fully

realize the truth of these instructions, you or anyone else will never get forgetfulness, through My "Maya" power at any time, in the future, or at the time of dissolution of this Universe. My Maya will not affect you and make you forget everything. Maya and My instructions are inimical to each other - as, wherever My instruction are not obeyed and practiced, there only, the Maya power is able to infatuate!

After giving instructions to Lord Brahma, in this way, whatever, our Lord did, is explained below.

श्रीशुक उवाच—

संप्रदिश्यैवमजनो जनानां परमेष्ठिनम्।

पश्यतस्तस्य तद्रूपमात्मनो न्यरुणद्धरिः॥३७॥

VERSE 37 Meaning: "Sri Sukadeva said, "Our Lord Sri Purushothama, who is birthless, gave these instructions to Lord Brahma. The Supreme Master of all Beings, Sri Hari, our Lord, after completing these instructions, disappeared, by withdrawing His divine form, when Lord Brahma was watching Him!"

श्रीसुबोधिनी : संप्रदिश्यैवमिति। एवं सम्यक्प्रकारेणाऽनुभवारूढपर्यन्तं स्वमतमुपदिश्य स्वयं तिरोदधे बाह्यतः। ननु सर्वरूपो भगवान् सर्वप्रतिकृतिवत् तत्कथं न स्थापितवान्। तथा सति सृष्टिः सुगमा भवति? तत्राऽऽह—अजन इति। न जनः अजनः। जनाद्व्यतिरिक्तं तस्याऽऽधिदैविकम्। अत एतद्व्यानादेव कार्यं न त्वेतद्दृष्ट्वा कर्तव्यम्। अप्रतिकृतिरूपत्वात्। जनस्तु जनस्य प्रतिकृतिर्न त्वजनः। तर्हि कथमयं जनसृष्टिं ज्ञास्यति? तत्राऽऽह—जनानां परमेष्ठिनमिति। जायन्त इति जनास्तेषां परमो नियामको भावः। यतस्ते जायन्ते तिष्ठन्ति तदधीनाश्च भवन्ति तस्मिन्पदे तिष्ठतीति परमेष्ठी जनोत्पादनाद्यधिकारी। तस्येदं रूपं ध्यानेनोपयोगि न तु साक्षात्। तादृशनिर्माणे त्वस्य न सामर्थ्यम्। यतः पश्यत एव तस्य तद्रूपं न्यरुणत् आवृतवान्। ननु परमकृपालुः किमिति

तद्रूपमावृतवान्? तत्राऽऽह—हरिरिति। ब्रह्मणो जनानां च सर्वदुःखहर्त्ता।
अतो निर्बन्धनिवृत्त्यर्थमुपसंहृतवानित्यर्थः॥३७॥

ततो यज्जातं तदाह—

SRI SUBODHINI: To enable Lord Brahma to deeply experience the “truth”, our Lord explained, in detail, His philosophy of truth. Our Lord Sri Hari, then withdrew His divine form, from outside. A question may arise, as to why, our Lord, who has become all the forms and names in this Universe, did not keep His divine form also in this Universe? (So that, everyone can see Him, at all times.) In fact, it would have become easier for Lord Brahma to do creation, if the Lord had done so! Answering this, it is said, that our Lord is “AJANAHA” — OUR LORD IS NOT AN ORDINARY PERSON! HE IS DIFFERENT FROM EVERYONE! The form of our Lord, which Lord Brahma had seen, was not the “universal form” of our Lord. It was a divine form, completely apart from this Universe, and celestial in nature. Hence, just by meditating on this form of our Lord only, Lord Brahma would be able to create this Universe, as it is not necessary to “see Him being present” to do this creation! Why? THIS FORM OF OUR LORD IS NOT REALLY A “FORM” (IT IS A PRESENCE).

Lord Brahma was given the power by our Lord to do this creation (Janaanaaam Parameshhtinaam) — i.e. Lord Brahma is the controller of all Beings, who will be originated.

Our Lord’s divine form will become useful for Lord Brahma to create this Universe. Our Lord is so very compassionate. Even then, why did He

disappear, by withdrawing His divine form, from Lord Brahma? Answering this, it is said, that OUR LORD IS SRI HARI! I.E. OUR LORD IS ALWAYS KEEN TO REMOVE THE SORROW OF LORD BRAHMA AND ALL BEINGS! Lord Brahma, may be tempted with the desire to keep the Lord with Himself, at all times, and this desire may lead to Lord Brahma's sorrow! Hence, our compassionate Lord, withdrew His divine form, after showing it for some time! IN THIS WAY, OUR LORD IS ALWAYS DEEPLY INTERESTED TO AVOID SORROW FOR HIS DEVOTEES, EITHER FROM HIMSELF OR FROM OTHERS!

Whatever happened later is being told now.

अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः।

सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत्॥३८॥

VERSE 38 Meaning: "When our Lord "hid" His form, which was being seen through the eyes of Lord Brahma, then, the Lord of all elements and Beings, Lord Brahma paid his respects to our Lord, by joining his palms and then, like in the previous "aeon" (Kalpa), he created this Universe!"

श्रीसुबोधिनी : अन्तर्हितेन्द्रियार्थायेति। इन्द्रियाणामर्थ इन्द्रियार्थः। अन्तर्हितश्चाऽसाविन्द्रियार्थश्च। भगवान् सर्वेन्द्रियातीतोऽपि स्वेच्छया भक्तेन्द्रियाणामर्थरूपो जातः। सर्वेषामपि भगवानर्थ इति सुतरां भक्ताश्रयाणामिन्द्रियाणां चेतनसृष्टिपक्षे तेषामेव मुक्त्यर्थं जडपक्षे तदधिष्ठातृणां कृतार्थत्वाय भगवानर्थो भवति। एवं सति ब्रह्मणः समष्टित्वात् तस्य तदंशानां व्यष्टीनां च निरिन्द्रियत्वं स्यात्। अतस्तेषां दुःखनिवृत्तये पूर्वमिन्द्रियार्थोऽपि सन्निदानीमन्तर्हितः इन्द्रियाविषयो जातः। एवंभवनं ब्रह्मण उपकारायेति ज्ञापयति—हरय इति। अत एव विहितोऽञ्जलिर्येन। विशेषण हितोऽञ्जलिर्वा

यस्य। भगवांश्चेज्जीवेभ्य उपकरोति तदा जीवैः स उपकारोऽञ्जलिना ग्राह्यः। अयमेव जीवानां विहितः। नत्वन्यः कश्चनोपकारः सेवा वा भगवतः कर्तुं शक्या। भगवत्स्वरूपस्य दृष्टत्वात्। इदमेव तेषां बहु यद्भगवता क्रियमाणं न निषेधन्ति। शास्त्रतो विहितोऽपि ब्रह्मणा स्वयमप्यनुष्ठित इति विहितः कृत इत्यर्थः। ततो भगवदुक्तार्थानुसन्धानेन स्वयं सर्वभूतमयो जातः। आत्मनोऽपि तथाभावस्य विहितत्वात्। भूतशब्देन प्रादुर्भूतमात्रमुच्यते। भगवदाज्ञया वा यावत्प्रादुर्भूतं तत्सर्वं ब्रह्मणि प्रविष्टमिति वा। तदनन्तरं विश्वं सृष्टवान्। तदा आत्मसृष्टेर्वैषम्यं न भविष्यति। अत एव ब्रह्मा सः पूर्ववदेव जातः। जगच्च पूर्ववदेव कृतवान्। यथा भगवता सृष्टं, यथा वा स्वेनैव सृष्टमिति॥३८॥

एवमुपदेशं कार्यपर्यवसायिनं निरूप्य तस्योपदेशस्य प्रचारमाह—

SRI SUBODHINI: Our Lord had allowed Lord Brahma to get the “vision” of Him, with his “eyes” (all sense organs) - though our Lord can never be known through the “sense organs” at all! But, as per His grace and will, He becomes the subject matter of the vision of His devotees.

In reality, our Lord is the highest goal for all and He has also become, even in an ordinary (common) way, all the objects also! As such, from the point of “consciousness” (Chetan), our Lord, with a view to confer “liberation” on His devotees, blesses the devotees, with His actual “Darsan”, so that, the devotees can see Him, feel for Him, touch Him and sing His praise! When He has become the objects, He makes the senses of everyone happy, by becoming visible, as “objects”, to the senses of the Beings.

Our Lord now got disappeared, from being seen through the senses of Lord Brahma. This is the true nature of our Lord as Lord Sri Hari. Through this form of Lord HARI, our Lord conferred only “benefits” on Lord Brahma. Due to this, Lord Brahma now folded his palms (hands) in deep gratitude and reverence -

as the highest blessing for a "Jeeva" is to give loving respect to our Lord, through the folded palms! It is said here, by our Sri Mahaprabhuji, that the 'Jeevas' should accept the blessings conferred by our Lord, through their "folded" hands! This is the paramount duty of the Jeevas. The "Jeevas", are incapable of doing anything in return to our Lord, except, that they can worship and serve our Lord!

For Lord Brahma, the vision of our Lord, was the highest blessing. It would be enough, for the ignorant "Jeevas", not to disregard or give up the blessings being showered by our Lord and "this much" will be regarded, as being "enough return" by our Lord.

Lord Brahma, remembered now, the teachings of our Lord. By remembering our Lord's "Upadesa" (instructions), Lord Brahma, became of the "form of all Beings (Jeevas)". His body and "Aatma" became manifested, as creation, Lord Brahma became 'one with the same'. In other words, this Universe, which was gross, became full of "consciousness". Thus, through the "order" of our Lord, this entire Universe of both gross and conscious objects/Beings got originated — all of these also entered into Lord Brahma. Lord Brahma, became of the form of "Brahman", and he created from his own self, this entire Universe. As this Universe was of the form of our Lord, there was no disturbance or cruelty (ill feelings) present! In fact, disturbance, trouble and cruelty (violence) take place only, when there is division (Bheda). Lord Brahma now created this Universe, as shown by our Lord, in His "Darsan", given earlier, i.e. He had shown, that the first creation was done from Himself only! In the

same way, following the “Darsan” given by our Lord, Lord Brahma also created a “similar” Universe!

After explaining the “Upadesa” of our Lord, and the creation of the Universe undertaken by Lord Brahma, now, the way this “Upadesa” got spread, is being told.

प्रजापतिर्धर्मपतिरेकदा नियमान्यमान्।

भद्रं प्रजानामन्विच्छन्नाऽऽतिष्ठत्स्वार्थकाम्यया॥३९॥

VERSE 39 Meaning: “One day, Lord Brahma, who is the master of all virtues and qualities, with a keen desire to confer auspiciousness on all Beings, (Prajaa) and also for the sake of attaining the “goal”, as instructed by our Lord earlier, (to create) was doing his spiritual practices of “Yama” and “Niyama”.”

श्रीसुबोधिनी : प्रजापतिरिति। यथा स्वयं भगवदुपदेशेन कृतार्थः एवं सर्वे कृतार्थः एवं सर्वे कृतार्था भवन्त्विति प्रजानां भद्रमन्विच्छन् तेषामधिकाराभावमाशङ्क्य, अधिकारसम्पादने अशक्तिमप्याशङ्क्य, पित्रा कृतं पुत्राणामर्थं भवतीति “यस्मिन् जात एतामिष्टिं निर्वपती”ति श्रुतौ तथा सिद्धत्वात् स्वयं तदर्थं नियमान् यमांश्चाऽऽतिष्ठत् कृतवान्। तत्र विहित एव धर्मः पुत्राणामर्थं भवतीति प्रकारान्तरमाह—प्रजापतिरिति। यथा पतिकृतं भार्यायै भवति तथा प्रजानामपि भविष्यतीति। नन्वेतदपि स्त्रीपरमेव न त्वन्यपरमित्याशङ्क्य धर्मनियामकत्वेन यथा धर्मं प्रेरयेत्तथा तत्र गच्छेदिति स्वयं कृत्वा प्रजाभ्यो दत्तवानिति ज्ञापयितुमाह—धर्मपतिरिति। एकदेति। निश्चिन्ततादशायां भावार्थज्ञाने प्रचरणकाले वा। नियमा अब्भक्षादयः। यमा अहिंसादयः। इन्द्रियान्तःकरणनियमनमेव यमनियमात्मकम्। यथेन्द्रियाणि लौकिकक्रियायां प्रवृत्तानि ततो नियम्य वैदिकक्रियापराणि—क्रियन्ते। एवमन्तःकरणमपि लौकिकज्ञानान्नियम्य वैदिके ज्ञाने योज्यते। तदुभयमपि ब्रह्मा प्रजानामर्थं कृतवानित्यर्थः। नन्वेवं ब्रह्मणो निर्बन्धे को हेतुस्तत्राऽऽह—स्थार्थकाम्ययेति। स्वस्य अर्थः प्रयोजनमिति यावत्। “एतन्मतं ममाऽतिष्ठे”ति भगवदाज्ञया मतेऽवस्थितिः कर्तव्या। सा च प्रचारणादेव

भवति। अतः प्रचारणार्थं तथा कृतवान्। किञ्च। “न पतिश्च स स्यादि”ति वाक्यात् प्रजानां कृतार्थत्वाभावे स्वस्य तत्पतित्वमनर्थायेति स्वार्थमेव तथा कृतवानित्यर्थः॥३९॥

तस्य तथा करणं फलपर्यवसायि जातमित्याह—

SRI SUBODHINI: Lord Brahma desired everyone to become auspiciously “fulfilled”, as he himself had become! But, all Beings do not have authority or “deserving” nature for attaining this. Nor, they have the “strength”, to achieve this authority!

It has been said, in the Vedas, that the “action done by the father reaches his sons”. Hence, for the sake of the welfare of his “sons” (all Beings), Lord Brahma began to do the spiritual practices of “Yama” and “Niyama”. Here, the word used is “Prajapati”, meaning, that whatever is done by a husband is attained by his wife. In other words, the spiritual practices undertaken by Lord Brahma will confer the benefits, on all the “Beings”! In this way, Lord Brahma desired to benefit everyone. Lord Brahma is hailed here as “Dharmapati” — the master of all righteous deeds. As such, he was in a position to confer benefits on all Beings, as per His desire and will.

“Yekada” means “one day” — i.e. on a day, when he was free from any worry! He was now eager to know, the will and desire of our Lord, specially pertaining to the aspect of propagating our Lord’s instructions!

Living by just drinking water is “Yama” and observing “non violence” (Ahimsa) and other virtues are part of “Niyama”. Of course, on a deeper level,

keeping all the senses and the inner mind under one's control and discipline is called as "Yama - Niyama"! e.g. Like withdrawing the sense organs, from their usual "worldly" activities, and direct them to do the Vedic activity! In the same way, removing the inner mind, from "worldly" Jnana, (knowledge) and directing it to seek and attain Vedic "Jnana" – these practices are also "Yama and Niyama". Both of these, Lord Brahma did, for the welfare of all the created Beings.

Why did Lord Brahma get this desire? It is answered, that Lord Brahma was very much committed and eager to fulfill the "orders" of our Lord! Our Lord had ordered Lord Brahma, to establish His philosophy and system, as explained by Him, on all the four sides! This can happen only through "propagation"! There is also another factor. Lord Brahma cannot be the "master" (Pati) of everyone, if he is not capable of protecting those, who are dependent on him, or taken refuge in him! Hence, it was, as per our Lord's "orders", the duty of Lord Brahma, to make all the "Beings" get "fulfilled" (Kritartham). Hence, even from his own point of view, Lord Brahma was eager to protect himself. Hence, he continued to observe "Yama – Niyama"!

The observance of "Yama – Niyama" by Lord Brahma became successful. It is being told, as follows.

तं नारदः प्रियतमो रिक्थादानामनुव्रतः।

शुश्रूषमाणः शीलेन प्रश्रयेण दमेन च॥४०॥

VERSE 40 Meaning: "At this time, the most beloved son of Lord Brahma viz. the great celestial Rishi, Sri Naaradji, who was a great Bhaktha, became

(Sant) and through other ways of rendering service

eager to understand and know the principle behind the "Maya" power of Sri Narayana, who is the master of Maya! He came to his father and rendered devoted service and worship of Lord Brahma, with great control over himself, humility and good conduct! In this way, he pleased Lord Brahma!"

श्रीसुबोधिनी : तं नारद इति। तं पूर्वोक्तधर्मवन्तम्। नारं द्यति खण्डयतीति नारदः। ददातीति वा। नराणां जीवानां समूहो नारम्। नारदो हि सर्वेषां जीवानां जीवभाव दूरीकरोति। नारायणस्याऽऽधारभूतं हृदयं वा सम्पादयति। अतो नारदोऽत्राधिकारी। किञ्च। प्रियाय पुत्राय तदेयमिति नारदो रिक्थादानां पुत्राणां मध्ये प्रियतमो भवति। रिक्थं धनमाददत इति रिक्थादाः। रिक्थं हि बहुविधम्। तत्रेदं मताख्यं परमं रिक्थम्। अतः प्रियतम एवाऽर्हति। यथाऽयं प्रियतमस्तथैव रिक्थमिति। किञ्च। न केवलं प्रीतिविषयः किन्त्वनुव्रतः अनु पश्चाद्व्रतं यस्येति। सेवक इत्यर्थः। सेवको हि स्वामी यत्करोति तदनुगुणं सर्वं करोति। अतो ब्रह्मणा यत्कर्तव्यं तत्र साधकोऽयम्। किञ्च। शुश्रूषमाणः सेवां कुर्वाणः। शुश्रूषाभिरताय देयम्। तस्यैव च फलति। शुश्रूषाऽपि न स्वेच्छया कर्तव्या किन्तु शीलेन। यथा स्वामिनः शीलं भवति स्वभावो भवति। तद्रोचकेन वा स्वस्यैव सुस्वभावेन विहितमपि तदेव भवति। तदपि न साहङ्गारेण कर्तव्यं किन्तु प्रश्रयेण विनयेन। विनीतस्यैव हि सेवा फलपर्यवसायिनी भवति। किञ्च। दमेन इन्द्रियदमेन। इन्द्रियलोलुपेन कृतं शङ्कोत्पादनान्न प्रसादहेतुर्भवति। चकारादन्येऽपि स्तुत्यादयः प्रजापतितोषहेतवः परिगृह्यन्ते। सा सेवा न स्वतो धर्मरूपा नारदेन क्रियते। किन्त्वितरशेषा॥४०॥

तदाह—

SRI SUBODHINI: Sri Naaradji made Lord Brahma get pleased, when Lord Brahma was engaged in the performance of Yama-Niyama! Sri Naarada's holy name is derived from the words "NAARAM DHYATI SAHA NAARADAH" i.e. He makes the "Jeevas", give up their attitude of ignorance of being "Jeevas" only. Alternately, it is He, who makes the heart of

the “Jeevas”, as a “fit place” for our Lord to come and occupy! In this way, it was Sri Naarada, who had the “authority”, to spread the “Upadesa” (instructions) of our Lord.

Sri Naarada was the most beloved son of Lord Brahma. Hence, these teachings of our Lord, which are considered, as the highest wealth, was given by Lord Brahma to his son, Sri Naarada! He was the best authority, deserving to be blessed with this.

Sri Naarada also obeyed all the instructions/orders of Lord Brahma and also, always, rendered service and worship to his father. Hence, Lord Brahma decided, that Sri Naarada was his ideal son, who will propagate our Lord’s “orders” (Bhakthi). The scriptures have specified, that “Jnana” should be blessed and given to only those devotees, who have rendered loving service and worship. In fact, only a “good servant”, is able to retain this “blessings” of “Jnana”! The service should be done, as per one’s own free mind but with good conduct and character, as per the wish and desire of the ‘one’, to whom this service is rendered. i.e. as per the desire of the master and His attitude/wish/taste etc.! This service, should also be rendered without “ego” i.e. the servant should be humble! The service rendered by a humble servant leads to good results. The servant should have total control over his senses, as lack of this control over one’s “senses”, makes the servant get “doubts” on rendering this service! Moreover, this sort of service will never please the master. In the verse, the syllable “Cha” (and) is used, and the purport of this is, that Sri Naarada pleased Lord Brahma, by singing His “praise” (Stuti), and through other ways of rendering service.

Sri Sukadeva says the following.

मायां विविदिषुर्विष्णोर्मायेशस्य महामुनिः।

महाभागवतो राजन् पितरं पर्यतोषयत्॥४१॥

VERSE 41 Meaning: "Oh king! The most fortunate, great Devarshi Sri Naarada made, through his devoted service, Lord Brahma, very pleased and happy in every way — especially, when he was very eager to know, about Lord Vishnu, who is the Lord of the Universe, and the Lord of Maya too!"

श्रीसुबोधिनी : मायां विविदिषुरिति। मायेशस्येति सम्बन्धिनिर्देशान्माया जगत्कारणभूता गृह्यते। नतु व्यामोहिका। स हि पूर्वं माययैव तथा भगवान् भवतीति ज्ञातवान्। पूर्वकल्पे तथैव जातत्वात्। एतावानेवाऽत्र विशेषः। क्वचित्कदाचित्कारणत्वेन तां स्वीकरोति कदाचिन्नेति। उभयथाऽपि पदार्थे न कोऽपि विशेषः। बुद्धिगम्या च सा भवति प्रष्टुं च शक्यते। व्यवहारस्तु केवले ईश्वरे अयुक्तः अशक्यश्च। अतो विष्णोर्व्यापकस्य त्रितयपरिच्छेदरहितस्य मायां त्रितयरूपां सर्वत्र करणभूतां स्वांशमायया मोहिकां दशप्रकारहेतुभूतां च। तदाह—मायेशस्येति। मायां नियमयतीति मायायाः करणता। महामुनिरिति अत्यन्तं मननशीलः। स हि द्वितीयां मायां जानाति अतस्तामपि निवर्तयितुं योग्यो भवतीति तथोक्तम्। मुनिरेव स्वहितं जानाति। महामुनिस्तु परमहितम्। किञ्च। महाभागवत इति दशविधलीलाश्रवणाधिकारी। अत्र राजन्निति सम्बोधनं भवानपि तादृश इति ज्ञापनार्थम्। पितरमिति विश्वासाय। परितस्तोषणं फलपर्यवसायि॥४१॥

ततः किमत आह—

SRI SUBODHINI: Sri Naraada had not rendered this "service" to his father Lord Brahma, regarding himself as a "son" only, but, he had rendered this service to fulfill his own desire to know, about the "Maya" power of Lord Vishnu, who is the Lord of Maya! Here, the "Maya" power referred to is not

the “infatuating” (Mohini) Maya of the Lord, but His other Maya power, which is used by the Lord, for causing the creation of this Universe!

In the Vedas, it has been said, that our Lord has in Him, three important powers viz. Jnana, Balam (power) and Kriya (action). Our Lord, at the time of creation, uses His power of “Balam” (strength). During the “preservation and dissolution” of this Universe, He uses His infatuating (Mohini) power of Jnana and action. Sri Naarada had the memory, that the Lord had become this Universe, in a previous “aeon” (time) by using His “Maya” power only! But sometimes, our Lord takes the aid of “Maya”, as the cause, in some ‘aeon’, and does not take her help in some other ‘aeon’! This is as per the will and desire of our Lord!

“Maya” is necessary for the sake of activity/objects in this Universe – as our Lord, is beyond “mind and words”, and “actions and dealings” cannot happen in our Lord – as we know or are aware of! He cannot be measured by time, space and through comparison to all other objects - although, He is the cause for all these, and also is present among them!

Hence, the power of our Lord viz. Maya has three powers of Jnana, strength and action. Sri Naarada was eager to know, not only about this Maya power, but also the “infatuating” Maya of our Lord, and also the Maya power, which makes our Lord enact the 10 types of “Leelas”!

Our Lord only rules and directs the power of Maya! Our Lord uses this Maya power as an “instrument” (Saadhan). Here, Sage Naarada is called as “Mahaa Muni” (great sage) because, Sri Naarada was given

to deep contemplation, and he was aware of the “infatuating Maya” power of our Lord. He had the capacity to avoid the influence and effect of this infatuating Maya. A great sage is always aware of the highest benefit (i.e. our Lord) for everyone!

Another factor is, that Sage Naarada is a great “Bhaktha” of our Lord and is deserving to listen to the 10-fold “Leelas” of our Lord. “Oh king!” — this addressal was done, with the view, that “you are also like this only”.

To express “faith”, the word “father” (Pitaram) has been used. It is further said, that Sage Naarada made his father very happy and pleased.

Whatever happened later, is being told.

तुष्टं निशम्य पितरं लोकानां प्रपितामहम्।

देवर्षिः परिप्रच्छ भपवान्यन्माऽनुपृच्छति॥४२॥

VERSE 42 Meaning: “On realizing, that his father Lord Brahma, who is the great grandfather of the Universe, has become, very pleased and satisfied, Devarshi Naarada asked Lord Brahma, the same question, which you have asked of me!”

श्रीसुबोधिनी : तुष्टं निशम्येति। निशम्य ज्ञात्वा। शमस्य ज्ञानपरत्वमुक्तम्। तस्योत्कृष्टत्वं सम्यग्ज्ञाने भवति। प्रश्नयोग्यतार्थमाह—पितरमिति। न केवलं स्वार्थम्, किन्तु सर्वार्थमित्याह लोकानां प्रपितामहमिति। “अनुशिष्टेन हि भाव्यं पितुः पुत्रेण।” अतः पिता मां चेच्छिक्षयेन्मया पुत्रप्राया लोकाः शिक्षणीया इति वक्ष्यतीत्यपि ज्ञातवान्। देवऋषित्वादेवानामप्युपास्यं मन्त्रं यः पश्यति स ब्रह्मणो हृदयं जानातीत्यविवादम्। परितः प्रश्नः ससाधनः। यथा त्वया पूर्वपक्षेण पृष्टं तथा तेनाऽपि पृष्टमित्याह—भवान्यन्माऽनुपृच्छतीति॥४२॥

तदा तस्याऽर्थत्रयं पूर्वमेव ज्ञातमिति सर्वसन्देहनिवारकं तृतीयमेवोक्तवान्। तदाह—

SRI SUBODHINI: The word “Nisamya” has two words in it viz. “Samya = to know and “Ni” = very well. In other words, Sage Naarada knew very well, that Lord Brahma was totally pleased with his service. The word ‘Pitaram” (father) used here, denotes his “authority” to ask! Sage Naarada had not asked the question on “Maya”, for his own sake only, but, for the sake of everyone. It is written, in the scriptures, that an ideal son should learn everything from his father. Sage Naarada got determined, in his mind, to teach all others also, as Lord Brahma had decided to teach him. Sage Naarada is referred to here as “Devarshi” (celestial sage) – as he had known the secret of the celestial “Manthraas”, (sacred chanting) which are used by the celestial deities, in their service and worship of our Lord! Sri Sukadeva said, “Oh king! As you had asked me earlier, Sage Naarada also asked Lord Brahma, the same question.”

Afterwards, as Sage Naarada had already known, about the factors of Jnana, Vairagyam and “Vichaara” (contemplation). he asked now his third question, regarding “Bhakthi” to our Lord, which removes, once and for all, all the doubts in one’s mind! Lord Brahma then told him this highest Sri Bhagavatam.

तस्मा इदं भागवतं पुराणं दशलक्षणम्।

प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत्॥४३॥

VERSE 43 Meaning: “Lord Brahma being the creator of the Universe, then, got very pleased and spoke to his son Sage Naarada, about this glorious Sri Maha Bhagavata Purana, which was told to him, by our Lord Himself and, which has 10 important attributes (Dasa Lakshanam).”

श्रीसुबोधिनी : दशलक्षणमिति। दश लक्षणान्यन्यानि पुराणान्तरे भवन्ति। तानि लोकप्रसिद्धानि। तद्व्यावृत्त्यर्थमाह **भागवतमिति**। भगवता प्रोक्तं भगवत्स्वरूपं प्रतिपाद्यमिति। अनेन प्रथमसिद्धान्तोऽपि कथितः। **पुराणमिति** लोकप्रतीति सिद्धत्वात् द्वितीयोऽपि। **इदमिति** स्वप्रतीतिसिद्धमङ्गुल्या निर्दिशति। अनेन चतुर्थोऽपि कथितः। अनेन चतुःश्लोकोक्तं सिद्धान्तचतुष्टयमपि कथितवान्। प्रामाण्यार्थं परम्परामाह—**प्रोक्तं भगवतेति**। नन्वेतद्दूढं परमसमाधिगम्यं कथमुक्तवान्। अत आह—**प्रीतइति**। पुत्रत्वादावश्यकमपि। ननु मायाज्ञानाथ स प्रवृत्तो मायिकीं भगवल्लीलां तस्मा अनुक्त्वा किमिति सिद्धान्तं कथयति। तत्राऽऽह—**पुत्रायेति**। अमार्गेणाऽपि गच्छन्पुत्रो निवार्यते। मार्ग एवोपदिश्यत इति। किञ्च। सर्वान्येव भूतान्ययं करोति। अतः सर्वार्थमेतद्वारा प्रकाशितवानित्याह—**भूतकृदिति**॥४३॥

ब्रह्मणोऽभिप्रेतमपि कृतवानित्याह—

SRI SUBODHINI: There are other “Puranaas” also having 10 or more attributes. But, they are “worldly”, as they speak of the 10 types of this Universe. That is why, specific reference is made to Sri Bhagavatam — as in this Sri Bhagavata Puraana, a clear description of our Lord’s divine nature and self only, has been given! Through the word “Bhagavatam”, in the first instance, the philosophical system of Bhakthi to our Lord has been emphasized. Later, the use of the word “Puraana” indicates the “worldly philosophy” (truth) also.

THIS ENTIRE UNIVERSE IS THE ACTUAL “FORM” OF OUR LORD (BRAHMAN) ONLY! This is the first truth of the Vedas. That “Brahman” is mixed with “Maya” — this is the second truth, as told by the Puraanas. There is the presence of Maya in the creation of this Universe — this is the third philosophical truth. “Words”, which speak about all the

above "truths" are the 4th category of philosophical truth (of his own heart). From this, it can be seen, that all the four "truths" have been spoken, by our Lord earlier (in the 4 versed Sri Bhagavatam – CHATUSLOKI) viz. the proof, the beloved Lord, the "subject" (the Universe) and the ways and means of attaining our Lord (Pramaana, Prameya, Vishaya and Upapathi).

With a view to prove the "truthful" nature of the "proof" (Pramaana), Lord Brahma tells, that it was our Lord Sri Narayana Himself, who had spoken this Bhagavata Puraana to him! If Lord Brahma is asked, as to how the Lord gave this "Puraana" to him, as this knowledge can be understood only in deep "Samadhi", Lord Brahma says, that the Lord gave this "teaching", as He became very happy and pleased with Lord Brahma. "Moreover, I was our Lord's son too! Hence, it became necessary, to tell me all this."

Sage Naarada now acted, as per the desire of Lord Brahma – as per the following verse.

नारदः प्राह मुनये सरस्वत्यास्तटे नृप।

ध्यायते ब्रह्म परमं व्यासायाऽमिततेजसे॥४४॥

VERSE 44 Meaning: "When the brilliant Sage Veda Vyaasa, was meditating on the Absolute Brahman, while being seated on the banks of the Saraswati river, Sage Naarada came there, and spoke about this Maha Bhagavata Puraana, which is of the form of Para Brahman."

श्रीसुबोधिनी : नारदः प्राहेति। व्यासस्य तादृशश्रवणयोग्यतायै चत्वारि विशेषणानि। तत्र प्रथमं चतुर्थयोग्यता। मुनिर्हि स्वस्वरूपं भगवत्त्वेन ध्यायति। दशलीलापरिज्ञानार्थं परब्रह्म ध्यायत इति। यस्तु पुरुषोत्तमं ध्यायति स हि तस्य दशविधां लीलां ज्ञातुं शक्नोति व्यासायेति। वेदविस्तारकर्तृत्वेन

सर्वबुद्ध्यनुरोधित्वात् व्यामोहिकां मायां ज्ञातुं शक्तः। अमिततेजस इति भगवत्स्वरूपं ज्ञातुं शक्तः। अलौकिकं हि तेजो ब्रह्मज्ञाने प्रयोजकं भवति। ब्रह्मज्ञानसाध्यं हि तत्। तथाभूतमत्र भगवज्ज्ञाने उपयुज्यते॥४४॥

एवं परम्परामुक्त्वा सामान्यतः सर्वदूषणानि परिहृत्य प्रश्नत्वेन पृष्ठानर्थान्निरूपयितुमाह—

SRI SUBODHINI: Sage Veda Vyaasa had the authority and the deserving nature to listen to this Maha Bragavata Puraana, which is the “form” of the highest truth of Para Brahman. To show this, 4 main “special” attributes have been described here. “MUNAYE” – Sri Veda Vyaasa was given to constant contemplation. Only a sage can do meditation on our Lord, as His own “equal”. “I only am Brahman”, this is the lowest “form” of authority. “I am Brahman”,—this is also of a lower category. Now, the highest category is being described here, by telling, that Sage Veda Vyaasa was meditating on “Para Brahman”.

This “special quality” has been referred to here, to indicate, that Sage Veda Vyaasa had the deserving authority, to attain the true knowledge, about the 10 types of “Leelas” of our Lord! When a great and noble Mahaatma meditates on our Lord Sri Purushothama, he gets blessed, with the “Jnana” of the 10 types of “Leelas” of our Lord!

Sage Veda Vyaasa expanded the Vedas. These Vedas have been made, with a view to expand the truth of Jnana (knowledge) in the intellect of everyone! The one, who has expanded these Vedas only, will be able to know, about the “infatuating Maya” of our Lord! This is the third category of deserving nature. Sage Veda Vyaasa is told to be having “limitless

brilliance" - i.e. supernatural brilliance! In attaining the knowledge of Para Brahman, the brilliance of the supernatural Jnana, comes, as an aid and help. This brilliance was due to Sage Veda Vyaasa's attainment of Brahman. This is the second quality of deserving nature.

In this way, after explaining the "traditionally" handed over Sri Bhagavatam, the removal of all types of blemish was done, in every way! Now Sri Sukadeva is replying to the questions asked by King Parikshit, in an "orderly" way.(ie "step by step").

यदुताऽहं त्वया पृष्टो वैराजात्पुरुषादिदम्।

यथाऽऽसीत्तदुपाख्यास्ते प्रश्नानन्यांश्च कृत्स्नशः॥४५॥

VERSE 45 Meaning: "Sri Sukadeva said, "Oh king! You had asked the question regarding the creation of this Universe from the "Viraat Purusha" (universal Lord). You had also asked several other questions. I will now answer all of them, step by step! Please listen to all these diligently!"

श्रीसुबोधिनी : यदुताऽहमिति। उतेति दूषणव्यतिरेकेण केवलं प्रश्नरूपेणाऽपि पृष्टम्। तदपि पृष्टे मया वक्तव्यमिति तदुपाख्यास्ये। तत्र प्रश्ने सामान्यविशेषभेदेन रूपद्वयम्। तत्र सामान्यं रूपं वैराजात्पुरुषात्कथमेतज्जातमिति। विशेषस्तु तत्तद्भेदेन। तदाह-प्रश्नानन्यांश्चेति। अन्यानित्यनेन तदुपयोगिनोऽपि ये अन्येऽपृष्टाः। सर्वमेतच्चेति चकारेण तेऽप्युच्यन्ते। चकारेण ततोऽप्यन्ये अन्यैरपि कृताः। कृत्स्नश इति एकैकः प्रश्नो बहुधा निरूप्यत इत्युक्तम्॥४५॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

द्वितीयस्कन्धे नवमोऽध्यायविवरणम्।

SRI SUBODHINI: "Whatever, you have asked for, I will answer". The ordinary question asked was, "How did this vast Universe get originated from the "Viraat Purusha"? The special question is about it's various "divisions". The word "Anyaan" (others) denote, about other questions, which are complimentary to the above two questions. Sri Sukadeva says, that he will answer all these questions also. The syllable "Cha" (and) refers to Sri Sukadeva telling, that "I will answer all other questions, asked for, by others too! The word "Kritsnasaa" emphasizes the fact, that each of the question, will be answered/replied to, in many ways also!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 9 of Canto II of Shri Mahā Bhāgavata Purāna.

This "special quality" has "limitless" nature. The Veda Vyaasa has the deservng authority to attain the true knowledge about the 4 types of "Vedas" of our Lord! When a "great and noble" "Mahatma" meditates on our Lord, Sri Purushottama, the "Vedas" will be revealed to him. The "Vedas" have been made, with a view to the "truth of Inana (knowledge) in the intellect of everyone! The one who has "expounded these Vedas only, will be able to know about the "illuminating "Maya" of our Lord! This "illuminating" nature, Sage Veda Vyaasa is told to be having "limitless

॥ श्री कृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - द्वितीय स्कन्धः - दशमोऽध्यायः ॥

SRI BHĀGAVATAM - CANTO II,

CHAPTER 10

इत्याक्षेपसमाधाने निरूप्य हरिजीवयोः।

उपपत्त्या तयोरेव रूपदेहाविहोदितौ॥१॥

दशधा ज्ञायते रूपं हरेरन्यन्निधा मतम्।

आध्यात्मिकादिभेदेन गुणतः कर्मतोऽपि हि॥२॥

एवं पूर्वाध्याये उपदेशे पदार्थचतुष्टयं निरूप्य तृतीयव्यतिरिक्तानां पक्षाणां श्रुत्यादिषु प्रसिद्धत्वात्तद्विस्तारमनुक्तवैकस्मिन्यदार्थं दश लीला अलौकिका इति ताः स्वरूपतो लक्षणतश्च निरूपयति। यद्यपि ते लौकिका दश पदार्था बहिर्मुखतया पुराणान्तरेषु सिद्धास्तथाप्यत्र भागवते ते न भवन्ति। किन्त्वेत इत्याह—

KARIKAAS 1 and 2 Meaning: “In this way, through the earlier chapters, the divine nature of our Lord Sri Hari, and of the “Jeeva”, has been explained, from the point of the “body”, after reconciling (explaining) all the “objections”, which were put forward, while describing the highest truths! It is explained that our Lord’s “divine form”, is of 10 types,

including the celestial forms. Thus, "divine body" of our Lord Sri Hari is of 10 types, due to His virtues and qualities, (Gunas) and the "body" of the "Jeeva", is of 3 types, due to it's "Karma" or "action" (done in various lives).

In the 9th chapter, our Lord had clearly specified 4 factors, in His "Upadesa" (instructions) to Lord Brahma viz. (1) "Pramaana" (evidence), (2) "Prameya" (our Lord, who is the beloved of everyone), (3) "Vishayam" (the Universe) and (4) "Siksha" (our Lord's instructions - teachings). Except for the third factor viz. the Universe, we find evidence and proof in the Vedas, for all other three factors, and hence, they were not explained in detail. Now, through this 10th chapter, this 3rd factor viz. the "Universe" (Vishayam) is dealt with, in detail, as the Universe is of the form of our Lord only! In this Universe, we see the 10 types of "Leelas", enacted by our Lord and these "Leelas" are explained, in this chapter, along with their "nature" (Swaroopam) and "attributes" (Lakshana). In the other Puraanas, these 10 types of our Lord's "Leelas" have been described, as symbolic of 10 "worldly" objects/materials i.e. of the nature of the external world (not internal or spiritual). But, in this Maha Bhagavata Puraana, this is not the way, in which, our Lord's 10 types of "Leelas" have been dealt with. IT IS SAID, THAT OUR LORD'S LEELAS ARE SUPERNATURAL (ALOUKIK) SUBJECTS! - as per the following verse..

श्रीशुक उवाच-

अत्र सर्गो विसर्गश्च स्थानं पोषणमृतयः।

मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “In this holy Sri Bhagavatam, our Lord’s 10 “Leelas” have been described viz. (1) Sarga (creation of the primordial elements), (2) Visarga (creation of all forms, in this Universe), (3) Sthaana (providing the various functions for the continuity of it’s existence), (4) Poshanam (the nourishment/growth of this Universe, (5) Uti (provision for the fulfillment of desires/requirements, (6) Manwantara (change of “aeons” – times), (7) Ishaanukatha (enactment of our Lord’s divine “Leelas” and the stories thereof), (8) Nirodha (total and pure Bhakthi to our Lord, through the forgetting of this Universe), (9) Mukthi (liberation) and (10) Aashrayam (total surrender to our Lord).”

श्रीसुबोधिनी : अत्रेति। अत्र भागवते। आश्रयान्ताः सर्गादयो दश पदार्था निरूप्यन्ते। अत्र सिद्धान्ते वा। एतेषां दशानामर्थस्तत्तत्स्कन्धे विस्तरेण कथयिष्यते। तथापि सामान्यतो निरूप्यन्ते। तत्राऽशरीरस्य विष्णोः पुरुषशरीरस्वीकारः सर्गः। पुरुषाद्ब्रह्मादीनामुत्पत्तिर्विसर्गः। उत्पन्नानां तत्तन्मर्यादया पालनं स्थानम्। स्थितानामभिवृद्धिः पोषणम्। पुष्टानामाचार ऊतिः। तत्रापि सदाचारो मन्वन्तरम्। तत्रापि विष्णुभक्तिरीशानुकथा। भक्तानां प्रपञ्चाभावो निरोधः। निष्प्रपञ्चानां स्वरूपलाभो मुक्तिः। मुक्तानां ब्रह्मस्वरूपेणाऽवस्थानमाश्रय इति। प्रत्येकपदार्थे तु सर्गैः कारणत्वेन तत्र भगवत्स्थितिः। विसर्गः कार्यत्वेन पूर्वमेव तत्र विद्यमानत्वम्। पटे तन्तुषु सिद्धे हि तन्तवः पटे प्रतीयन्ते। स्थान सर्ववस्तुषु वस्तुस्वरूपेण मूलरूपेण च तत्तन्मर्यादारूपम्। पुष्टिः कार्यसिद्ध्यर्थं सर्वसमर्थस्य तत्र प्रवेशः। ब्रह्मज्ञानिनः प्रतीतिसिद्ध्यर्थं तत्र तादृशलीलाप्रदर्शनमूतिः। एवं पञ्चधा भगवदन्वयेन सर्ववस्तुषु भवगल्लीला। व्यतिरेकेणाऽपि पञ्चधा। तत्र कारणाद्विन्नरूपेण घटरूपभिन्नभावेन सतां धर्महेतुः प्रापञ्चिकोऽपि विधिविषयो भवतीति स्वरूपाद्व्यतिरिक्तो मन्वन्तराणि। स एव पुनर्भक्तिविषयत्वेन भगवत्सेवैकरूपेण धर्मेण लौकिकवैदिकव्यतिरिक्ततामापद्यत इतीशानुकथारूपो भवति। स एव पुनर्लौकिकवैदिकभक्तानां स्वरूपेच्छूनां परित्यागरूपेण पूर्वोक्तान्निरुणद्धीति निरोधरूपो भवति तादृशोऽपि सन्नात्मानं

परित्याजयित्वा तानपि तादृशस्वस्मात् परित्याजनरूपो भवतीति मुक्तिरूपो भवति। घटादिषु वा भगवतोऽसङ्गोदासीनरूपता मुक्तिः। आश्रयस्तु नव प्रकारणामपि स्वरूपाणामाधारो भवतीति। एतदज्ञाने सर्वाण्येव शास्त्राणि व्याकुलानि भवन्ति। अतो भागवतशास्त्रं सर्वोद्धारकं सर्वनिर्वाहकं च॥१॥

नन्वत्र दश पदार्थाः कथं निरूप्यन्ते? शास्त्रभेदप्रसङ्गात्। एकस्मिन् शास्त्रे ह्येकं प्रतिपाद्यं नतु समप्रधानतया बहूनि प्रतिपाद्यानि भवन्तीत्याह—

SRI SUBODHINI: In this, Sri Maha Bhagavata Puraana, the total philosophy is explained, through 10 types of our Lord's "Leelas", from the first factor of creation of primordial elements (Sargam) till the total and complete surrender to our Lord (Aashrayam)). All these 10 "Leelas" (or subjects) will be explained, in detail, in the third canto. Here, we are explaining all these, in a summarized way.

All these 10 "Leelas" have been explained, in the 2nd chapter, as the "virtue" of our Lord viz. the Lord being free at all times, and established in His own bliss (Adeenatwam). This factor has been explained, in detail, in the 7th chapter also.

Our Lord's blissful free nature, and the "Leela" of creation are same. When our Lord has no desire or need for anything, He has no dependence on anything or anybody! He is blissfully free at all times! Due to this supreme free blissful nature, our Lord, with a view to enact His "Leelas", takes the forms of all the objects of this Universe, by Himself! This is creation. (Adeenatwa Leela). In other words, the "body free" Brahman, takes the form of "Purusha" body — although our Lord is Brahman, who is all-pervasive! This "Leela" is called as "Sargam". During this "Leela", our Lord originates the "primordial causes" for all the "tasks" of creating

this Universe! Through this, the “task” of creating this Universe becomes easy!

The second “Leela” of our Lord is VISARGAM. Without any difficulty, our Lord originates the primordial Purusha and Lord Brahma, and later the entire creation. This is known as “Visarga”! In other words, with the help of the primordial causes, the task of creation is completed. “Sarga” is the result of our Lord’s power and virtues (qualities) and this “result”, is the “task” of birth and action of our Lord’s divine self (by way of endless permutations and combinations or origin of Beings and species, by our Lord Himself becoming all these!)

The third “Leela” is “Sthaanam”, which is the provision of order and systems (Maryada) and protection of the originated creation. This “Leela” is symbolic of our Lord’s “sweet soft smile” (Hasitam). Like the producer of a “play, (drama) after producing the script, provides for the stage, actors and their roles etc., our Lord also PREPARES THE HUGE “DRAMA” OF THIS VAST UNIVERSE, AND PROVIDES / ESTABLISHES THE ROLES, AND IT’S PLAYERS – AND THEN, HE LAUGHS! (SMILES!) HE BECOMES PLEASED AND HAPPY! How else can there be all these different kinds of orders/behavior, in the same Lord, who really has become, each and every form and name?

The fourth “Leela” of our Lord is “Poshanam” (protection/growth). This is the “Leela” of our Lord, to provide for the nourishment and growth of all the created and established “Beings” in this Universe. Due to the compassionate vision of the Lord, being the “master and ruler” (Swam!) of this Universe, the Universe

becomes healthy and sustained. Our Lord also showers His grace on His followers and devotees, due to which, their growth takes place.

The fifth "Leela" is called as "Uti", which means the conduct of all the Beings, who have been nourished, and made to grow, by our Lord and their desires/their fulfillment etc. This "Leela" is symbolic of our Lord's "eyebrow" (Bhroo). Like our Lord's "eyebrow" moves, the "Beings" also get desires/wants seeking fulfillment thereof.

The 6th "Leela", is the provision of "Aeons" or "times", as "Manwantara" — the provision for good conduct (Sadaachaar) and virtues (Saddharma). This is symbolic of the "curved" nature of our Lord's eyebrows!

The 7th "Leela" is "Ishaanukatha" — this is "Bhakthi to our Lord", through the practice of good conduct and "Dharmik" virtues. Through the stories of the family lines of His noble and true "Bhakthas", our Lord becomes very pleased (Ullhas). Our Lord thus gets pleased with the stories of His devotees.

The 8th "Leela" is "Nirodha" — this is the total ending of this Universe, in the minds of the Bhakthas! This is the real "pointing out" (Samsoochan) by our Lord's "eyes". NIRODHA, therefore means, (1) the heart of the devotee withdraws from the Universe totally, (2) gets merged only in our Lord, (3) then attains Nirodha — pure and total "Bhakthi" to our Lord, as a "result" (Phalam).

The 9th "Leela" is "Mukthi" — liberation. It is attainment of our Lord's divine self, as the devotee has become totally free of the Universe. This is the Lord's virtue of becoming the "many" (Bhooritwam).

Liberation takes place, when the nature of “all-pervasiveness” is attained by the devotee, due to the entry of our Lord, in him! Only our Lord is fully and always liberated. The Lord desires, that all “Jeevas” also should get liberated. This is the virtue of our Lord – His desire to become “many” – liberated “Jeevas”!

The 10th “Leela” of our Lord is “Aasraya”. This is the final, fixed and firm establishment of the “liberated Jeevas” in our Lord. This is also termed as “ANUGRAHAM” (gracious blessings, of our Lord). When our Lord takes the “form” of gracious blessing, then only, He grants the “Jeeva”, the highest blessings of allowing him to remain in Him/ with Him always! OUR LORD, OUT OF HIS GRACE AND LOVE, MAKES THE “JEEVA” OF HIS OWN “FORM AND NATURE” AFTER IT’S “LIBERATION”. IN OTHER WORDS, THE LORD MAKES THE “JEEVA” AS “BRAHMAN”! THIS IS THE HIGHEST GRACE OF OUR LORD!

Up to now, the 10 types of “Leelas” of our Lord in the Universe, in an “all-pervasive” (Samashti) – overall – way, have been described. It is said, that our Lord enacts these 10 types of “Leelas”, in the “individual” object! being also (VYASHTI). Our Lord becoming the “cause” of all “objects”, is the factor of “Sargam” (creation). In other words, our Lord is the unseen truthful basis of all objects! Our Lord, is present, as the “task” (Kaaryam) itself, in the “cause” (Karan), even from the beginning (as He only exists, at all times!) and this is “Visargam” (see meaning, as given above). In other words, our Lord is “NITHYA” (permanent). An example is given here, by our Sri Mahaprabhuji, to enable us to understand this truth. The “cloth” is made

through the use of “threads”. The weaver is fully aware of the making of the finished product of cloth from these threads i.e. the cloth is already present in the “threads”. The weaver would not select these “threads”, unless he has already determined, in his mind, to use them, in a particular way, to produce a specific type of cloth!

Now, our Lord is also the “Sthaanam” (see meaning above) in all objects i.e. He is the “form” of the “object”, and it’s particular “NIYAMA” or nature. E.g. like from cotton, clothes are made; from silk, the Peetambaras are made; from mud, pots are made, and their “nature” thereof!

Our Lord’s “Leela” of “Poshan” (protection and growth) is His entry into all objects, so that these objects are used, and they also flourish through growth, sustenance and production. E.g. like, a pot is used for bringing water, or a cloth is worn on the person! Like, the existence and further growth of “threads”, ensures the making of more and more silk! Our Lord has already entered into all these objects, so that their growth, by leaps and bounds, can be ensured!

The knowledge, that the pot can be used for bringing water is “Ooti” (see meaning above). This is the “latent” tendency and desire. In fact, this “desire” comes, when there is lack of the knowledge, that it is the Lord only who has become all “objects”. Once we realize the truth, that our Lord only has become all the objects, then we will not have the ego and pride of “me and mine”, with reference to all the objects of this Universe. All objects including our body, senses, mind, intellect and ego — everything is our Lord only — created by Him for His

“play”. Hence, the “Jeeva” should participate with his limited little intellectual knowledge, in this “play”, and play his role perfectly! In this way only, the “Jeeva” can fulfill the “desire” of the Lord to “play” – which is the main purpose and goal of this vast creation!

By being “united”, with all, is called as “ANWAYA”, and by remaining separate from everything is “Vyatireka”. “Vyatireka” also means “increasing and becoming the many” while remaining “separate” at all times! In the Vedas also, our Lord has been told, to make His form into the “many” – e.g. He created the “limitless” forms, with constant growth and multiplication – yet remaining “separate”, is our Lord’s nature of “Vyatireka”. Our Lord, though being the cause for this creation of Universe, remains “separate and distinct” – even during His role, as the “task” itself!

Our Lord has also become the “Manwantara”, (aeons) of the “truthful conduct and virtues” of the noble saintly Mahaatmas. This is also compared, as seen earlier by us, to “Bhangha” – the curve of the “eyebrow” of our Lord! (See explanation, before). Our Lord, it is said, has become the cause for the origin of all these noble saintly Mahaatmas, and He has also become the “task” of these noble saints, as their “virtuous Saadhana”. This is called as “Manwantara”, which is explained in detail, in the 8th canto of Sri Bhagavatam.

When our Lord, who has become all these “objects” of this Universe, assumes the “form”, as the main “subject” of “Bhakthi” (devotion) and service/worship, separate and different, from the worldly and the Vedic actions, then, He becomes the “Isaanukatha” – i.e. stories and “Leelas” of our Lord! When our Lord,

enables His ardent devotees, who are sincerely devoted to Him, to give up their attachment, to both their worldly and Vedic actions, and makes them get united with Himself — stops them, in His own self, by claiming them — this state is called as NIRODHA! He does not allow His devotees, to stray their “minds” elsewhere — except in Himself!

Our Lord enables the “Bhaktha”, to renounce and give up his “Jeeva Bhaava” (thinking himself, as a mere “Jeeva” only) — though, he has already got established in pure and total “Bhakthi” to our Lord = NIRODHA — not only this, the Lord makes the devotee, to renounce and give up his attachment to our Lord’s “forms” also. In this way, our Lord assumes the “form” of total renunciation, and He is hailed, at this time, as “MUKTHI” (liberation). This is also a separate “Leela” of our Lord.

When, our Lord gives up the idea of being the cause and task of this Universe, and remains only as “experiencing” all these “happenings” (though caused by Him), then this “stature” of our Lord is called as “MUKTHI Leela”! All the above “Leelas” have a “basis”, (Aadhaar) and that is, our Lord, playing the “role” (“Leela”) of “refuge — Aasraya”! Our Sri Mahaprabhuji takes care here, to mention, that none should “misinterpret” the subtle references to the “Leelas” enacted by our Lord, in the Vedas, Puraanaas and in other scriptures! Hence, he has given the correct and proper Vedic interpretation of the references made to our Lord’s “Leelas”, by giving their true purport and meaning.

Our Mahaprabhuji concludes this analysis, by remarking, in a most wonderful way, “THAT OUR LORD’S SCRIPTURE OF SRI BHAGAVATAM IS THE RE-

DEEMER OF EVERYONE, FACILITATOR OF ALL FINAL MEANINGS/DETERMINATIONS AND CONTROLLER AND CONFERROR OF ALL BENEFITS" (SARVODHAARAK, SARVA NIRNAAYAK AND SARVA NIRVAAHAK).

A question arises here, as to how come, in this Sri Bhagavatam, "10" subjects are dealt with, as through these various subjects, this scripture may be regarded, as consisting of many "systems and thoughts" — especially when, usually in one scripture, one topic only is dealt with! Moreover, all the main "subjects", cannot be dealt with adequately, in one scripture either! This is answered as follows.

दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम्।

वर्णयन्ति महात्मानः श्रुतेनाऽर्थेन चाञ्जसा॥२॥

VERSE 2 Meaning: "With a view, to perfectly determine, the glory and greatness of our Lord, who is symbolic of the 10th principle of "Aasraya" (refuge), (i.e. taking "refuge" in Him is the highest virtue) in this holy scripture of Sri Bhagavatam, the noble Mahaatmas, have, through the holy Vedas, and it's sacred meaning, (i.e. using it) described the 9 other "attributes" like Sargam etc., in a very simple manner."

श्रीसुबोधिनी : दशमस्य विशुद्ध्यर्थमिति। दशमोऽत्राऽऽश्रयः। तस्य विशेषेण शुद्धिः। सर्वत्रैव हि पदार्थे दश धर्माः सन्ति भगवद्रूपाः। तत्रैको ग्राह्योऽन्ये तु त्याज्याः। तत्र ते यदि न निरूपिता भवन्ति ग्राह्यत्याज्यविवेको न भवति। अतो यावदूरं गुणसम्बन्धः स त्याज्यः। भगवदाश्रये व्यभिचारापत्तेः। अनन्याश्रयभङ्गश्च। तत उत्तरोत्तरा एते धर्मा भवन्तीति यः पर्यवसानेऽवशिष्यते स ग्राह्य इति तुषादिवदाश्रयावरकत्वेनैते धर्माः प्रतिपाद्यन्ते। अत एतैर्निरूपितैराश्रयः पदार्थानतरात्स्पष्टः शुद्धो निरूपितो भवति। अत एतेषामपि

स्वरूपज्ञानार्थं लक्षणानि निरूपणीयानि। तदाह—लक्षणमिति। यथा गोः सास्ना असाधारणो धर्मस्तथा सर्गादीनां लक्षणमत्रोच्यते नतु स्वरूपम्। स्वरूपं त्वग्रे वक्ष्यामोऽग्रिमस्कन्धैः। तेषां लक्षणमेतदित्यत्र प्रमाणमाह—वर्णयन्तीति। तेषां लक्षणमेतदित्यत्र प्रमाणमाह—वर्णयन्तीति। तेषां भगवत्त्वात्तल्लक्षणमल्पेन वक्तुमशक्यमित्यत आह—महात्मान इति। महानात्मा अन्तःकरणं येषाम्। अन्तःकरणे भगवच्चरणारविन्दविक्रमो यदा महत्त्वम्। तदैव हि भगवत्स्वरूपाणि ज्ञातानि भवन्ति। ननु भगवान् प्रमेयं तत्सामर्थ्येन ज्ञातं प्रमेयबलमेव भवति नतु प्रमाणस्येत्यत आह—श्रुतेनाऽर्थेनेति। यः सर्वत्र वेदादौ पदार्थः श्रुतः स सर्वोऽपि भगवदीय इति “सर्वे वेदा यत्पदमामनन्ती”ति वाक्यात्। “शतशुक्राणि यत्रैकं भवन्ति। सर्वे होतारो यत्रैकं भवन्ती”ति श्रुतेः। अनुग्राहकप्रमाणप्रमेयानामेकपर्यवसानविधानात् यत्र त्रयोऽप्येते पर्यवस्यन्ति स आश्रयः। एते त्रयोऽन्योन्यप्रवेशान्नव सर्गादीनां लक्षणरूपा भवन्ति। तत्र सर्गादिषु प्रमेयं लक्षणम्। कारणप्राधान्यात्। पुष्ट्यादिषु प्रमाणम्। ईशानुकथादिषु ज्योतींषीति। अर्थादेते उत्पत्तिस्थितिप्रलयात्मानो भवन्ति। उत्पत्तिर्हि कारणतः कार्यत आधरतश्च। स्थितिरपि पोषणतो विलासतो धर्मतश्च। प्रलयोऽपि अहन्ताममतारूपस्य ईशानुकथया लक्षणम्। सङ्घातस्य प्रलयो निरोधः। न मुक्तजीवानां ब्रह्माणि प्रवेशलक्षणया। तस्माच्छ्रुतेनैवाऽर्थेन चकारात्तत्साधनयुक्त्या च वर्णयन्तीत्यर्थः। तत्राऽप्यञ्जसा सामस्येन। नतु क्लिष्टकल्पनया किन्त्वार्जवेनैव॥२॥

तानि लक्षणान्याह—

SRI SUBODHINI: This, Sri Bhagavatam, has, as the 10th quality or attribute of “Aasarya” (refuge and surrender to our Lord). It is said, that the main purpose and role of Sri Bhagavatam is to bring out clearly this principle of total surrender to our Lord (Aasrayam). Understanding it's true meaning, is “VISUDDHI” (total purification). This “Visuddhi” happens through Sri Bhagavatam only.

All the objects of this Universe is of the “form”

of our Lord only. In all these "objects", all the 10 attributes of our Lord are seen. Of all the 10 attributes, one attribute is to be totally accepted and completely followed, and the rest of the 9 attributes are supposed to be given up! **THUS, TOTALLY ACCEPTING OUR LORD'S ATTRIBUTE OF "AASRAYA" (REFUGE) IS THE REAL UNDERSTANDING AND REALIZATION.** Hence, all the other 9 attributes are explained, in equal measure, for the sake of making the devotee, totally take "refuge" in our Lord! All these 9 other attributes like "Sarga" and others, are "standing" behind the supreme attribute of "Aasrayam" (refuge). Like the "husk" is necessary to cover the grain of wheat, these 9 attributes are required to protect and preserve the "grain" of "Aasrayam"! In this way, they "cover up" (hide?) this important principle of surrender to our Lord. With a view to make us understand this factor only, all these 9 attributes are also explained - especially, with a view to bring out the glory and purity of this attribute of "Aasrayam". All these 9 attributes are called as "Lakshana" only - viz. as indicators/pointers - and not as the nature and quality of Sri Bhagavatam itself! We will explain the real "nature" of Sri Bhagavatam, towards the end of the meaning of each of the cantos.

The evidence is, that great Mahaatmas have described these 9 attributes, and have also "identified", that all these 9 attributes are there only for the sake of realizing the highest attribute of "surrender - Aasrayam" to our Lord! All these attributes are our Lord only! Hence, their description cannot be done, by any other person, than the noble Mahaatmas!

(Mahaatmanaa). These noble devotees have a large heart and pure inner mind. They are hailed as Mahaatmas only, because, in their inner mind, our Lord's holy feet have been fully established! They only are able, to understand the divine self and nature of our Lord's glory and greatness.

The question, which arises here is, that it is our Lord only, who has to be realized and understood. But, it is said, that only through the capacity given by our Lord, we can understand all other objects! In this case, this capacity, is of our Lord, as "Prameya" (beloved Lord) ie His Grace only! How can then, there be the necessity for the power of evidence? (Pramaana?) In fact, the scriptures have described all these "objects" also, as "evidence" only. How come? Answering this, it is said, that "all these have been explained, through the meanings and purport of the Vedas only, in a simple way". All the objects, which are described in the Vedas, have been told to be the "forms" of our Lord only — as it is said, in the Vedas. (1) "All knowledge (Veda) are describing the divine self and nature of our Lord only". (2) "In which Lord, countless "Jeevas" have got united with". (3) "Where (in whom) all the "Jeevas" meet and become one". All these Vedic references prove, that **OUR LORD IS THE "REFUGE" OF EVERYONE!** Here (1) our Lord's grace, (2) it's proof and (3) the Lord Himself (as Prameya) have all been explained, as finding their end, in our Lord only, as the "refuge" (Aasrayam) of all. The "Jeeva", who is the recipient of "grace" (Anugraham), the proof for which, is his "knowledge" (Jnana) realizes that all the objects, "end and become One" and this is the true "refuge in

our Lord" (Aasrayam).

Like the qualities of Satwa, Rajas and Tamas, after meeting and mixing with each other, become "9 in number", in the same way, the "Jeeva", "Jnana" and the objects, meet with each other, and become the 9 attributes, such as Sargam etc. of the predominant virtue of "Aasrayam" (refuge). The attributes of "sargam, "Visargam and Sthaanam" become the attributes of our Lord, as "Prameya" (beloved Lord, who is to be realized) — especially, when the Vedas say, that the cause for all this, is our beloved loving Lord only! The second category of virtues viz. "Poshanam, Ooti and Manwantara" are attributes of the nature of "evidence", (Pramaana) as the important factor. Common to all these attributes is the "Jnana", as told in the Vedas. The other category of virtues like, "Isaanukatha, Nirodha and Mukti" are the attributes of the "Jeeva" only, as Bhakthi, Nirodha and Mukti are born in the "Jeevas" (i.e. pertaining to the Jeevas). All these 9 attributes are also of the forms of origination, preservation and destruction of the Universe! E.g. the three attributes of "Sargam, Visargam and Sthaanam" pertain to origination of the Universe! The three attributes of "Poshanam, Ooti, Manwantara" pertain to the protection of the Universe! The three attributes of "Isaanukatha, Nirodha and Mukti" pertain to the dissolution of the Universe!

Thus, the "cause" for creation, is the "5 elements", and the actual creation (task) is given effect to, by the "qualities" of these elements. The "basis" for all this is our Lord. Thus, through these three factors, the creation of the Universe takes place. This Universe is preserved and protected through the

grace of our Lord, which is "symbolized" through the movement of our Lord's "eyebrows" (which is symbolic of His extensive glory and power) and through the "Dhaarmik" conduct of Mahaatmas! The "ending" (dissolution of this "Samslara" of "me and mine" (Ahamta — Mamata) takes place, through the ideal "Bhakthas", and the "Bhakthi" is symbolized by the stories and Leelas of our Lord!

The dissolution of the body of the "Jeeva" is Nirodha! And the dissolution of the ego, of being a separate "Jeeva" is Bhakthi! Due to this, through "Issanukatha, Nirodha and Mukti", the third factor of "dissolution" (Pralayam) takes place. That is why, it is stated here, that the Mahaatmas have explained these attributes of creation etc., by totally following the meanings and purport of the Vedas — not through their own "imagination", but in a total, clear and simple way!

These "attributes" are further explained.

भूतमात्रेन्द्रियधियां जन्मसर्ग उदाहृतः।

ब्रह्मणो गुणवैषम्याद्विसर्गः पौरुषः स्मृतः॥३॥

स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः।

मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः॥४॥

VERSES 3 and 4 Meaning: "Through the inspiration of our Lord, changes take place in the "Gunas" (qualities). They now take different forms through this change! They transform themselves and originate the 5 elements of space etc., subtle principles of sound etc., the sense organs, the ego and the great principle (Mahat Tatwam). This is known as "Sargam" (creation)."

and become One" and this is the true "refuge in

“Through Lord Brahma, who got originated from the primordial person (Viraat Purusha), the endless varieties of different animate and inanimate Beings/objects are created. This is known as Visargam.”

(3)

“This creation has in it, both destruction and creation at regular intervals. Lord Sri Narayana's glory and greatness, in protecting this entire creation, in an orderly way, is known as “Sthaanam”. The showering of grace on everyone, especially on His devotees, with a view to provide for their growth and sustenance, is known as “Poshanam”. Those Lords of the “aeons” who are fully devoted to our Lord through “Bhakthi”, and also practice the pure “Dharma” of protecting the “Beings”, are known as “Manwantara”. The various latent desires and tendencies of the “Jeevas”, which bind them through their actions, are called as “Ooti”.” (4)

श्रीसुबोधिनी : भूतमात्रेन्द्रियधियामिति। भूतानि महाभूतानि। पञ्च तन्मात्राणि च। शब्दादीनि पञ्च। इन्द्रियाणि दश। धीर्बुद्धिः अन्तःकरणात्मिका चतुर्द्धा। एवं चतुर्विंशतितत्त्वान्युक्तानि भवन्ति। तेषामपि कारणत्वेन त्रयो गुणाः। तेषां वैषम्यात् गुणत्वेनाऽऽविर्भावात्। तेषामपि कारणं ब्रह्म। अतः परम्परया अष्टाविंशतिभेदा भवन्ति। तेषां जन्म सर्गः। सर्गोऽपि द्विविधः। प्रत्येकं समुदायेन च। वैषम्यं च चतुर्विधं भवति। ते हि प्रत्येकं विषमाः समुदायेऽनापि विषमा भवन्ति। त्रिविध एव वा। एवं सर्गस्त्रयस्त्रिंशद्भेदभिन्ना वा भवति। विसर्गस्य लक्षणमाह—**विसर्गः पौरुषः स्मृत इति।** पुरुषाद्ये जातास्ते विसर्गशब्देनोच्यन्ते। तत्र प्रमाणं स्मृतिर्महताम्। पुरुषाल्लोकत्रयभेदेन तद्भेदा एकत्रिंशद्भवन्ति। **“अष्टौ वसव एकादश रुद्रा द्वादशाऽऽदित्या”** इति। स्थितिं लक्षयति—वैकुण्ठस्य विशिष्टो जयो यत्रेति। प्राकृतेषु चतुर्विंशतिधा। जीवब्रह्मभेदेन आत्मनि द्विधेति षड्विंशतिभिन्ना। पुष्टिं लक्षयति—**तदनुग्रह इति।** तस्य वैकुण्ठस्य जितेषु स्वाधीनीकृतेषु योऽयमनुग्रहः तेषु मर्यादार्थं

सप्त पृथक्कृत्य शिष्टेष्वनुग्रहः। महाभूतेष्वात्मद्वये च नानुग्रहः। तत्र मर्यादैव।
 ऊतिसद्धर्मयोर्वासनाधर्मरूपत्वात् धर्मजनिता वासनेति विपरीततया
 लक्षयति—मन्वन्तराणि सद्धर्म इति। सतां धर्मस्त्रिविधो भवत कायवाङ्मनोभिः
 कृतः। कायिको दशधा। वाचनिकश्च दशधा। इन्द्रियोपलक्षकत्वात्।
 मानसश्चतुर्धा। अन्तःकरणोपलक्षकत्वात्। इष्टं चिन्तयति, इष्टमावापोद्वापाभ्यां
 विचारयति, इष्टमांशसते, इष्टं करिष्यामीत्यध्यवस्यति। एवमन्तःकरणे चतुर्धा
 सद्धर्मः। सर्वेन्द्रियैश्च सद्धर्मकरणम्। रेतोपाननिरोधेन धर्महेतुत्वं तयोः।
 आश्रयादानतृप्तिप्रजननजाड्यतापनिर्बन्धदूरीकरणैः शब्दादिदानेन च सद्धर्मः
 शरीरे दशधा। एवं चतुर्विंशतिभेदो भवति। ऊतीर्लक्षयति—कर्मवासना इति।
 कर्मजनिता वासनाः कर्मवासनाः। तत्र शरीरस्य कर्मेन्द्रियाणां च सम्बन्धिनः
 सद्धर्मा वासनाजनकाः। नतु ज्ञानेन्द्रियान्तःकरणानाम्। अतः पञ्चदशधा
 भवन्ति॥३॥४॥

ईशानुकथां लक्षयति—

SRI SUBODHINI: (1) **SARGAM:** The 5 great elements are earth, water, fire, wind and space. The 5 subtle principles are form, taste, odour, touch and sound. Eyes, ears, nose, mouth and skin are the 5 “knowledge-giving” senses (Jnanendriyaas). Hands, legs, arms, sex-organ and the tongue are the 5 action-oriented senses (Karmendriyaas). The memory (Chitham), Ahamkaar (ego), intellect (Buddhi) and mind (Manas) are the 4 parts of the inner mind! In this way, there are 24 essential principles (5 elements + 5 “Jnanendriyaas” + 5 “Karmendriyaas” + 5 subtle principles + 4 parts of inner mind = 24). The root cause of all these 24 principles is the “three qualities of Satwa, Rajas and Tamas”, which are originated by primordial nature (Prakruti). Due to the changes in these “qualities” (more or less) (i.e. without a balance), everyone gets originated. **THE ROOT CAUSE FOR**

ALL THIS IS THE GREAT PRINCIPLE (MAHAT TATWAM) WHICH IS A FORM OF BRAHMAN! The origination of these 25 principles is known as "Sarga" (creation). This "Sargam" is of two kinds; (1) of each one, (Vyashti) (2) all of them (together) (Samashti)! The "Gunas" can, by themselves i.e. individually can grow/decline, and in a "group" also, these "Gunas" can have this growth/decline. In this way, 25 principles, three Gunas and their 3 respective "more or less" growth/decline are calculated as 33 or 34 in number. This is explained in the 33rd chapter of the 3rd canto of Sri Bhagavatam.

(2) VISARGAM: Whatever is originated from the "Universal Purusha" (Viraat Purusha) is Visargam. The memory of the noble Mahaatmas is the proof of this. From the primordial Purusha, the three worlds were born, and then, three "worlds" were divided further and they became 31 in number. (e.g. the 8 Vasus, 12 suns and 11 Rudras! = 31). In the Vedas, it is said, that there 8 "Vasu worlds", 11 "Rudra worlds" and 12 "sun (Aadithya) worlds". "Bhoo, Bhuvaha, Swaha" are the three worlds. The 8 Vasu worlds pertain to the "Bhoo" world. The 11 Rudra worlds belong to "Bhuva loka". The 12 Aadithya worlds pertain to the "Swarloka". In this way, these 31 worlds pertain to "Visargam". This has been explained in the 31st chapter of the 4th canto.

(3) STHAANAM: The orderly protection of the Universe by our Lord, at Sri Vaikuntam, is known as "STHAANAM". This consists of the rulership of the 24 principles, as also of the "Jeeva" and "Brahman", as the two other primary 'divisions'. In this way, "Sthaanam" is of 26 types.

(4) "PUSHTI OR POSHANAM": The Beings, who have been made to come under the control of our Lord in Sri Vaikuntam, and on whom, he showers His grace, — this is "Poshanam". In the above 26 types, (principles) our Lord, for "order" sake, leaves 7 of them, and showers His grace on the remaining 19 factors only. There is no "grace" showered on the 5 elements, the "Jeeva" and the "indwelling" Lord (Antaryaami). On these, there is only orderly rulership (Maryaada) from the part of our Lord!

(5) "OOTI": Desires and good conduct - both are "tendencies" (Vasanaas) only. From "Dharma" "tendencies" get originated.

The "Dhaarmik" conduct of noble Mahaatmas consists of 3 types. (1) Through the body, (2) by word and (3) through their mind. The duties of the body is of 10 kinds, and the duties of the "word", also is of 10 kinds. This is due to the reason, that these tasks are performed, through the 10 senses. The duty of the "mind" is of 4 types, as the inner mind consists of 4 divisions. The mind thinks of what it likes. It tries to attain, what it desires for, and always thinks of what it likes, after removing those, which it does not like! In this way, the "inner mind" has 4 types of duties/tasks. The two lower organs also perform their respective duties. The body also performs various tasks, such as waiting (staying), taking, contentment, originating something, grossness, heat and giving up obstinacy, giving sounds etc. All these tasks put together, done through senses, body and inner mind consist of 24 in number. That is why, the eighth canto of Sri Bhagavatam consists of 24 chapters!

The tendencies and desires arising out of "actions" (Karma) are called as "Ooti". The 7th canto is the canto of "Ooti". These tendencies arise through the organs of action and the body, leaving the "Jnanendriyaas" and the inner mind! In this way 15 tendencies get originated, and there are only 15 chapters of the 7th canto of Sri Bhagavatam too!

Now, the attributes of our Lord and His Bhakthas' and their "Leelas" and stories are being explained.

अवतारानुचरितं हरेश्चाऽस्यानुवर्तिनाम्।

पुंसामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः॥५॥

VERSE 5 Meaning: "The stories of our Lord's "Leelas", enacted during His incarnations and the life stories of His great "Bhakthas" are known as "Isaanukatha"."

श्रीसुबोधिनी : अवतारानुचरितमिति। ईशानुकथा द्विविधा। ईशस्य तदनुवर्तिनां च कथा। तदुभयं लक्षयति। तत्र ईशकथामाह— अवतारानुचरितमिति। सर्वभूतदुःखरीकरणार्थमाविर्भूतस्य भगवतश्चरित्र-मीशानुकथा। अस्याऽनुवर्तिनामिति द्वितीयस्य लक्षणम्। यथा भगवान् सर्वदुःखनिवारकस्तथा ये दुःखनिवारकाः ते तदनुशब्देनोच्यन्ते। तत्रेशस्य हरेरिति विशेषणात् दुःखदूरीकरणं सुखप्रापणं चेति। अतो दुःखनिवारणे गुणभेदेन तदनुवर्तिनो नवधा भवन्ति। ईशस्याऽपि चरित्रं कर्मज्ञानभक्तिभेदैस्त्रिधा भवति। तथाऽनुवर्तिनोऽप्यविद्यालक्षणदुःखदूरीकर्तारो ज्ञानिन एकविधा भवन्ति। एवं दुःखदूरीकरणे त्रयोदश भेदाः। सुखप्रापणे दशधा सर्वेन्द्रियसुखप्रापका-स्तदनुवर्तिन एकश्च भगवानित्येवमेकादश उभये चतुर्विंशतिः। तेषां प्रत्येकनिरूपणार्थं नानाख्यानोपबृंहिता इत्युक्तम्॥५॥

निरोधं लक्षयति—

मुक्तिं लक्षयति—

SRI SUBODHINI: The “Leelas” and stories of our Lord are of two kinds. (1) Of our Lord and (2) of His “Bhakthas”! Our Lord takes His incarnations, with a view to remove the sorrow of all “Beings”, and enacts His divine “Leelas”, and this constitute the “Isakatha” (of our Lord). Likewise, the devotees of our Lord also lead exemplary and noble lives, and their life stories are part of this attribute of “Isaanukatha”. Like, our Lord removes the sorrow of all “Beings”, His devotees are called as “Anuchara” — followers. Here, the word ‘Isa” (Lord) is used, along with our Lord’s holy name of Sri Hari — this holy name of Sri Hari is famous for our Lord, as the “remover of sorrow of everyone, and conferrer of “happiness””. Both of these, are the “duties” of our Lord, and both of them also form the binding duty of His devotees also. The devotees of our Lord are of 9 types, due to the differences in their “qualities” (Gunas) and, their “duty” of removing the sorrow of the suffering persons also, are of 9 different kinds.

Our Lord’s “Leelas” and stories are also of three kinds, due to the divisions of action (Karma), knowledge (Jnana) and devotion (Bhakthi). In this same way, the devotees of our Lord, with “Jnana”, also remove the “ignorance”, and it’s sorrow, from the minds of people. These persons form one class of noble saints. In this way, there are 13 categories of noble Bhakthas and Jnanis, who remove the sorrow of others. In the matter of conferring happiness, noble devotees of our Lord, confer comfort and happiness on all the “senses” of poor and suffering persons. They are of 10 types, and with our Lord being included, they are of 11 in number. Combining both

the above (13 + 11) there are 24 types of devotees, who confer happiness and remove the sorrow of all. This is explained in the 9th canto, which has 24 chapters! There are several types of “stories”, about the lives of the noble devotees of our Lord, with a view to explain each of them.

Now, the “attributes” of both “NIRODHA” and “MUKTHI” are being spoken.

निरोधोऽस्याऽनुशयनमात्मनः सह शक्तिभिः।

मुक्तिर्हित्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिः॥६॥

VERSE 6 Meaning: “Nirodha is the total forgetting of this creation by the “Jeeva”, with constant remembrance of our Lord! This is as per the “sleep”, which our Lord takes, as His “Yoganidra”, and at this time, this “Jeeva”, along with all his “blemishes”, merges in our Lord! This is also “Nirodha”. “Mukthi” is that state, where the “Jeeva” gives up it’s changed “form”, and attains it’s own “real form”, and gets established in it.”

श्रीसुबोधिनी : अस्याऽनुशयनमिति। अस्य भगवतः अनु पश्चाच्छयनं शक्तीः शाययित्वा तद्भोगार्थं स्वस्य शयनम्। अस्येति पुरोवर्ती आत्मत्वेन प्रकाशमानोऽङ्गल्या निर्दिश्यते। आत्मनो देहस्य। सहेत्युभयत्र। देहशक्तयो द्वासप्ततिभेदा नाडीरूपाः। स्वस्य श्रियादयो द्वादश। शयनं च त्रिविधं जाग्रत्स्वप्नसुषुप्तिभेदेन। अतः सप्ताशीति भेदा भवन्ति। मुक्तिं लक्षयति—हित्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिरिति। अन्यथारूपं तत्त्वरूपं तस्य परित्यागः स्वरूपमेकम्। अवस्था द्विविधा सामान्यविशेषभेदेन। उभयत्र लक्षणं मिलितम्। तत्रापि पूर्वं तत्त्वपरित्यागः। तत्त्वान्यष्टाविंशतिः। एवमेकत्रिंशद्भेदा भवन्ति॥६॥

आश्रयं लक्षयति—

SRI SUBODHINI: Our Lord, who is all-pervasive, makes all His powers to go to sleep, in this Universe, as per His own "Leelas". Then, with a view to enjoy His own sleep, He sleeps, again as a "Leela", in His "Yoganidra" – this state is known as NIRODHA! The words "Asya" means "of this Lord" – Sri Sukadeva is showing the brilliant presence of our Lord before him in the "Aatma" as "Paramaatma"! (Aatmanaha).

When our Lord creates this Universe, as per His own requirements, for playing His "game or Leela", then, He manifests Himself, in a "body" which is full of "bliss" (Aananda) and "harmony" (Satwa). He manifests with all His "powers" – of both body and His divine self! It is very rare to get the "vision" of our Lord's divine self. His "vision", with the "body", can take place only through His grace!

The body has power through it's 72 nerves. Our Lord's divine self has 12 types of important powers like "Shree" and others. Our Lord's "sleep" is of 3 kinds viz. waking, dreaming and deep sleep! The states of waking and dreaming take place, when the body and "Aatma" are joined, and the state of "deep sleep" pertains to "Aatma" only. In this way, there are 86 divisions, in all these. Thus, 87 chapters are there in the 10th canto. The three chapters pertaining to the killing of Aghaasura by our Lord are interpolated chapters! (86 divisions + "Aatma")

The "divine nature" of the "Jeeva" is of "principle-form" (Tatwaroopa). Though the 28 principles have come together to make the "form" of the "Jeeva",

the real nature of “Jeeva” is not this “mixed form” at all! Even then, through “forgetfulness” (ignorance) the “Jeeva” thinks, that it is made of these 28 principles only. That is why, the “Jeeva” is called here, as the one, whose form is a changed one! (Anyatha Roopam). **THE REAL FORM OF THE “JEEVA” IS PURE KNOWLEDGE (JNANA) ONLY!** But it's status becomes “dual” – the ordinary and the special. It's celestial nature is ordinary. But, it's nature, controlled and ruled by “orderly” spiritual awakening (Maryaada) or through the grace of our Lord (Pushti) is Divine and special.

For attaining “liberation”, the “Jeeva” has to completely give up the “principles”, (Tatwam) which has put it, in this “body-bondage”! In this, “Maryaada” liberation, (“orderly” path, as explained above) there are 2 types of liberations viz, “union with Brahman” (Brahma Saayujyam) and “nearness to Brahman” (Brahma Sahayoga). The giving up, by the “Jeeva”, of all principles (Tatwam) is also “liberation”. The principles (Tatwam) are 28 in number. The “form” is one, but it's status are 2 (see before - ordinary and special). In this way, there are 31 divisions ($28 + 3 = 31$). In the 11th canto there are 31 chapters only.

Now the attribute of “Aasrayam” (refuge – total surrender to our Lord) is being described.

आभासश्च निरोधश्च यतश्चाऽध्यवसीयते।

स आश्रयः परं ब्रह्म परमात्मेति शब्दते॥७॥

VERSE 7 Meaning: “Wherefrom, the origination and dissolution of this Universe takes place, it is indeed certain, that this supreme Lord, should be the

ultimate "refuge" (Aasrayam). This supreme Lord is called as Para Brahman and Paramaatma."

श्रीसुबोधिनी : आभासश्चेति। आश्रयो द्विविधः। शास्त्रमार्गेणाऽऽश्रीयत इति प्रपत्त्या, सायुज्येन वा, उत्पत्तिस्थितिप्रलयैर्वा। क्रियया आश्रयणं पञ्चधा। ज्ञानेनाऽऽश्रयणमष्टधा। मनसो द्विःस्वभावत्वान्तस्योभयत्र सम्बन्धः। अन्तःकरणानां मध्ये अहङ्कारस्य नाऽऽश्रयहेतुत्वम्। एवं त्रयोदशधा भवति। एवमपि राशिद्वयात्मको भवति क्रियाज्ञानभेदेन। तत्र प्रथमतः क्रियया आश्रयं प्रतिपादयति—आभासश्चेति। आभास उत्पत्तिः। चकारात्तमश्च। आभासशब्देन च उत्पत्त्यादयः सर्वे। वस्तुतो मायिकानामेव न स्वस्येति विषयताया आश्रयत्वं बोधयति। निरोधस्तयोरेव। इदमाश्रयत्वं कर्तृत्वेन। तदैव क्रियया आश्रयत्वं भवति। आभासनिरोधावुत्पत्तिप्रलयौ। अन्ये विकारा एतदन्तर्भाविनः। पूर्वरूपपरित्यागे द्वितीयास्याऽऽदिमस्तथा। उभावेकीकृतौ लोके वृद्धादिभिरुदीरिताविति। अध्यवसीयत इति। यतो भगवतः सकाशात् केवलमेते विकारा जायन्ते किन्तु प्रकाश्यन्ते च भगवतैव। चकारात्तेषु स्वभावोऽपि सम्पाद्यते। अतोऽस्ति भाति प्रियमिति त्रयं भगवत्कार्यं तत्कारणत्वेनाऽऽश्रयः। एतदेव तस्याऽधिष्ठानत्वम्। तदाह—स आश्रय इति। स भगवानाश्रय इत्यर्थः। यतः सच्चिदानन्दरूपत्वात्पूर्वोक्ता धर्मा भवन्ति। अयमेव भगवान् शास्त्रान्तरे नामान्तरेण व्यपदिश्यत इति सर्वसमन्वयार्थं नामान्तरमाह। परं ब्रह्मेति वेदे। परमात्मेति स्मृतौ। शब्दत एव। शब्दमात्रं भिद्यते। अर्थस्त्वेक एव। वेदचतुर्मुखवर्णव्युदासार्थं परशब्दः। जीवव्युदासार्थं द्वितीयः॥७॥

एवं क्रियाश्रयं निरूप्य ज्ञानाश्रयं निरूपयति—योऽध्यामकोऽयमिति द्वाभ्याम्।

SRI SUBODHINI: This "attribute" of "refuge" (Aasrayam) has two facets. (1) Through the path of "Bhakthi". (2) Through the path of "Jnana" (knowledge). The Lord, is Para Brahman, who is the "Aadhaar" (basis) and refuge (Aasrayam) of everyone. In the Vedas, it is said, that like the basis of all

types of "waters" everywhere, is the "ocean", in the same way, the one basis of all the worlds of this Universe is our Lord, who is Parabrahman. In the path of "Bhakthi", refuge is taken through total surrender to our Lord (Saranaagati). In the path of "Jnana" the same is attained through "union" with our Lord (Saayujyam). In the scriptures, these two paths of "Bhakthi" and "Jnana" are the important paths.

Is this "refuge or union", open only to "animate" (conscious) beings? Not at all. It is said here, that our Lord is the basis of both the animate and inanimate beings! He is the basis of everyone, during origination, preservation and dissolution of this Universe! In all these three processes, both "action" and "knowledge" are required. Hence, "refuge" also is described, through both of these ways.

Through "action", there are 5 types of "refuge" and through "Jnana", there are 8 types of "refuge". The senses of action are 5 in number, and there are 5 types of "refuge" here. There are 5 senses of knowledge and memory, intellect and mind are the instruments of knowledge. In this way, there are 8 types of "refuge" in "Jnana". The mind is involved both with "action" and "knowledge". Due to this, the 4th factor of "ego" (Ahamkaar) has not been taken as a cause for this factor of "refuge". In this, together with "action" and "knowledge", there are 13 types!

Our Lord, who is the final "refuge" is divided into two, through "action" and "Jnana". Let us first examine the aspect of "refuge" through "actions". The main "action", to be considered, is the "origination" of this "Universe". There are 6 stages

for this Universe and ultimately, it is destroyed too! These '6' changes are refereed to here (Abhaasa). The verse says, that through the use of the word "Abhaasa" (origination) all these 6 changes are said to pertain to the "objects" made, by the "Maya" power of our Lord. It does not pertain to the Universe, which is the form of our Lord, who is Para Brahman. This Universe is of 3 types, and this has been already described earlier. Two types of Universe are of the form of Brahman. They are permanent. As such, how can these be originated, through these 6 changes? Hence, instead of telling "Utpathi" (origination), the word used here is "Abhaasa" i.e. all these, which are referred to, are pertaining to "Mayik" objects and attachments, and these can have "refuge" only in "Mayik" objects only. The "refuge" then, will not be the permanent and truthful manifestation of Brahman, as the Universe! Here, "Nirodha" also will be "Mayik" only. Not of the truthful Universe. In reality, the origination etc. of this Mayik Universe has it's basis in "objects and attachments to objects" (Vishayata) only!

We have taken the meaning of the words of "Abhaasa" as "origination", and of "Nirodha" as "dissolution" of the Universe. All these 6 changes are seen, to be born and "remain", for some time, due to the truthful nature of our Lord only. The syllable "Cha" (and) denotes, that their "nature" (Swabhaava) also is made by our Lord only. Due to our Lord's truthful self and illuminating power, these changes: (1) remain, (2) are known, (3) looks very likable (Priya). All these are done, by our Lord only, and as our Lord is the "cause" for all these changes, He

becomes the "refuge" for them also.

The purport of the above detailed analysis is, that before creation, our Lord was (1) "One without a second". (2) "He only remained" and (3) "Mind and words come back, unable to tell the actual nature of our Lord" – as referred to, in the Vedas. THIS EXALTED CHANGELESS DIVINE FORM OF OUR LORD REMAINS ALWAYS AS "SAME", DURING CREATION, PRESERVATION AND DESTRUCTION OF THE UNIVERSE ALSO!

Our Lord is the "doer" of "action" (of creating this Universe). Hence, it is it's "basis" also. Due to this, in reality He is the "basis" of all the Mayik creation and objects too. The knowledge, pleasures, truthful nature of this "seen" Universe are all due to the Mayik power of our Lord, and have emanated from His real divine self of "Sat-Chit-Aananda"!

Our Lord continues to be the 'illuminator' of this entire Universe. Hence, Ipso Facto, He is the 'illuminator' (Prakaasak) of origination, and of the "6 changes" of this Universe also. Due to this "illuminating" role of our Lord only, He is hailed as the "refuge". Our Lord enters into the Universe, created by both "Purusha and Prakruti" (primordial Purusha (person) and nature). He, then, makes and unmakes, the three aspects in this Universe viz. (1) It remains, (2) it is seen or known, (3) it is liked (Priyam). This "entry and action" of our Lord, into the Universe is it's basis, refuge and stability! In this way, our Lord, is the "illuminator and refuge" of this Universe.

This Lord is hailed through “many names” in the Vedas, Smrities and other scriptures. With a view to show this, and to prove the “unity of thoughts”, of Sri Bhagavatam with other scriptures/treatises, the holy names of our Lord have been mentioned here. In the Vedas, our Lord is called as “Para Brahman”. In the Gita, this same “Para Brahman” is called as “Paramaatma”. Both these holy names denote “liberation” also, through their very “sound”! Both of them are ONE only. The word “Para” (beyond) is used here to denote our Lord — who is “Para Brahman and Para Aatma”.

Now, after explaining our Lord, as the “refuge” of all “actions” (Kriya), His, role as the “refuge” of “Jnana”, is being explained, through the following verse.

योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाऽऽधिदैविकः।

यस्तत्रोभयविच्छेदः स स्मृतो ह्याधिभौतिकः॥८॥

VERSE 8 Meaning: “The “Jeeva”, who is the egoistic witness, or the seer of the senses like eyes etc., is also present (i.e. same) in the form of the presiding deities of the same senses, such as the sun and others! (Both are same). The body which is seen equipped with eye and eyeballs etc is the one, which separates the above two entities (as though they are one only)!” (In other words, the “mental Jeeva” is same as the “celestial” entity.)

श्रीसुबोधिनी : ज्ञानमग्रे निरूपयितुं ज्ञेयमत्र निरूप्यते। ज्ञेयं त्रिविधमाध्यात्मिकादिभेदेन। आत्मानमध्यध्यात्मम्। आत्मा देहस्तमधिष्ठाय ये तिष्ठन्तीन्द्रियान्तःकरणानि प्राणाश्च तेऽध्यात्मानः। तानधिष्ठाय यस्तिष्ठति शरीर आत्मा स आध्यात्मिकः। सोऽयमेव पुरुषो यः श्रोतृवक्तृत्वेन व्यवहियते।

यस्त्वेतदन्तर्यामी स आधिदैविकः। अधिदेवानामिन्द्रियाधिष्ठातृदेवानां नियामकत्वेन तानधिष्ठाय यः स्थितः स आधिदैविकः। सोऽप्ययमेव। एक एवेन्द्रियाणीन्द्रियाधिष्ठातृदेवांश्चाऽधितिष्ठन् शब्दद्वयेनोच्यते। अतएव देवाधिष्ठानसामर्थ्यमन्तर्यामिण इति स एतस्याऽपि पूज्यत्वेन निरूप्यते। एकस्यैव उभयविधविच्छेदकर्ता शब्दद्वयप्रवृत्तिनिमित्तभूत आधिभौतिकः। भूतान्यधिष्ठाय ये तिष्ठन्ति रूपादयस्तेऽधिभूतास्तत्समुदायोऽवयवी आधिभौतिको देहः। देहे विद्यमान एवेन्द्रियाभिमानित्वमिन्द्रियप्रेरकत्वं च। नोचेदेक एवाऽऽत्मा। अस्योभयविच्छेदकत्वे महतां स्मृतिः स्मरणं प्रमाणम्। तदाह—स्मृत इति॥८॥

एवं ज्ञेयं निरूप्य तद्विषयकज्ञानाधारत्वेनाऽऽश्रयं निरूपयति—

SRI SUBODHINI: As it is necessary, in the ensuing verse, to describe the Lord of the “form of knowledge” (Jnanaroopa), here, a description of the Lord, who is worthy of being realized, is done. Our Lord, who is to be known, is of 3 kinds viz. “celestial” (Aadidaivik), “mental” (Adhyaatmik) and “physical” (Aadibhoudik). Here, the word “Aatma” is used to indicate the “body”. Hence, “Adhyaatmik” means “inside the body” i.e. mental faculties consisting of the senses, inner mind, the vital air etc. The “Jeeva” stays in the body, keeping all these factors under his control. This “Jeeva” is that entity, (Purusha) whom we call as the speaker, hearer etc. There is our Lord, who is seated inside this “Jeeva”, as the “indweller” (Antaryaami) and the supreme ruler of the “Jeeva”. He is the “celestial” Purusha. The “Jeeva” is called as the “Adhyaatmik Purusha”. There are 10 senses, and there are 10 presiding celestial deities for them. These celestial deities inspire all the 10 senses to function. It is the “task” of the “Jeevaatma”, to make these celestial deities function, through their respective senses! But, both the “Jeevaatma” and the celestial deities presiding over the

senses, are controlled by the indwelling Lord, who is the celestial Purusha! What is said, in this verse, is that THIS INDWELLING CELESTIAL PURUSHA IS THE JEEVAATMA ALSO I.E. THEY ARE ONE AND THE SAME! In other words, one "Aatma" is the controller of the senses and is also the controller of their presiding deities also. THIS "JEEVA" (ADHYAATMIK) IS SAME AS THE "ANTARYAAMI" (AADIDAIVIK) INDWELLING LORD. One and the same "Purusha" is called with 2 names! When this "Purusha" is the master and controller of the senses, he is called as "Jeevaatma Purusha". When this "Purusha" controls and acts as the master of the presiding deities of the senses, then He is called as the "indwelling" (Antaryaami) Purusha! But, the capacity to control the celestial deities, is present only in the "indwelling Antaryaami". Hence, this indwelling Antaryaami is said to be worthy of being worshipped by the "Jeevaatma" also.

How is it, that one "Purusha", is called with 2 names — as the "Jeeva" and also as the indwelling Lord who is "Antaryaami"? Answering this, it is said, that this "division into names and entities" is caused by the "physical Purusha" (Aadibhowdik Purusha) WHICH IS CALLED AS THE BODY! This body is made, from the 5 primordial elements, along with 5 subtle elements of form, taste, odour, touch and sound. Because of the existence of the body only, the celestial presiding deities of the senses are able to be present. If, for a little time, the body does not exist, then these "inspirers of the senses" also will not be present! This is due to the fact, that the "Jeevaatma" and the "Antaryaami Aatma" are essentially ONE only! This body only makes the difference between the two. This truth has been well-

established in the Gita and the other scriptures.

[NOTES: Births and deaths of the “Jeevaatma”, take place, due to it's attachment to the body. Liberation takes place, due to it's devotion and loving service of the “indwelling” Lord. Liberation for the “Jnani” also takes place, by his total identification with the “indwelling” Lord.]

In this way, after explaining the Lord, who has to be known and realized, now the basis of our Lord, and the aspect of taking “refuge” in Him, are being explained.

एकमेकतराभावाद्यदा नोपलभामहे।

त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः॥९॥

VERSE 9 Meaning: “Knowledge, the Lord (or knowledge) to be known, and the knower of knowledge — even if one of these is absent, then the other “two” cannot be attained! — as, without the one, the other is not possible! Hence, he, who is aware of all the three (i.e. who knows) is the “Paramaatma” only. (Our Lord). He is the “basis of refuge” for everyone. He is dependent on Himself only, and to no one else (i.e. the Lord is the “refuge” for everyone)!”

श्रीसुबोधिनी : एकमेकतराभावादिति। त्रितयं तत्र यो वेद स आश्रय इति। ननु जीवोऽपि त्रितयं वेद। अन्तर्याम्यपि। अत आश्रयलक्षणमतिव्यापकमित्याशङ्क्याऽऽह। एक त्रयाणां मध्ये एकतरस्य स्वातिरिक्तस्य अभावाद्धेतोः एकं नोपलभामहे किन्तु भावेनैवोपलभामहे। एकमप्यन्ययोर्भावेन उपलभ्यते नत्वभावेन। तदा “सापेक्षमसमर्थं भवती” ति न तेषामन्यतरस्त्रितयं ज्ञातुं शक्तः। अन्तर्याम्यपि स्वव्यापारे व्यापृतस्त्रितयमध्ये प्रविष्टो न त्रितयं जानाति। यथा देहजीवयोस्त्रितयाज्ञानं सर्वजनीनं तथाऽन्तर्यामिणोऽपि ज्ञेयम्। एवं सति यस्त्रितयं वेद स आश्रयः। तस्य नामान्तरमप्याह—आत्मेति। अतति व्याप्नोतीत्यात्मा। अत एवाऽस्य

लीलात्वादात्मा विभूतित्वेन गणितः। “अहमात्मा गुडाकेशे” ति। इदमेकं भगवतो रूपम्। भगवानेव वा ज्ञानाश्रयत्वे य आत्मत्वेन निरूपितः। ननु तस्याऽपि स्वज्ञानाभावात् स्वधिष्ठातृज्ञानाभावाच्च तस्याऽप्यन्य आश्रयः स्यादत आह—स्वाश्रय इति। स तु स्वात्मानमेवाऽऽश्रित्य तिष्ठति न तस्याऽऽश्रयान्तरापेक्षा। अनेन स्वप्रकाशः स इत्युक्तं भवति॥१॥

एवं दश लक्षणानि निरूप्य त्रितयनिरूपणार्थं पूर्वोक्तं विराजमुपपत्त्या सह निरूपयति—

SRI SUBODHINI: “ (1) The knower, (2) the knowledge, (3) the Lord, who is to be known. He, who is aware or, who knows all these three only, can be the best and real “refuge”. Here, a question arises, that all these three are known to the “Jeeva” also, along with the “indwelling” Lord (Antaryaami). Thus, is the “refuge” (Aasraya) to be taken for both or one only? The answer is given, that our Lord’s “refuge” is His own self only, and no one else! [As both the “Jeevaatma” and “Antaryaami” are one and same, the division as contemplated above will not arise]. An example is given by our Sri Mahaprabhuji to explain this further.

When someone says, that “I am knowing, that this is a pot”, then the “I”, is the knower (Jnaata); the “pot” is the object to be known (Jneya) and the instrument (cause) for both is “knowledge” (Jnana). If anyone of these three factors is absent, then the other two cannot exist. Hence, all the three factors have to be present, so that, the statement, made by this person is proved right! These three are, therefore, inter-dependant. But, if there is a 4th entity, who is aware of all these factors, then the situation, as thought of, will not arise. Hence, it is said, that there is a “permanent and overriding” Lord, who gives the capacity and power to all these three

factors of “Jnaata, Jnaana and Jneya”! This 4th aspect is our all-pervasive Lord, who is the “Jnaanaatma”, who is aware of all the three factors!

Can the “indwelling” Aatma, ever know, all these three factors? It is said, that this indwelling Lord is always engaged in the proper ordering of the affairs of the body etc. and due to this, He is also not aware of the above three factors.

Hence, the 4th “entity”, who is “Paramaatma” (in the “Tureeya” state), who is the “Jnaanaatma”, who is all-pervasive refuge for everyone and the Lord of the Universe, is aware of all these three “factors”. Thus, our Lord only is the “refuge” for everyone. Our Lord is all-pervasive and has filled up everything, and due to this, He is called as “Aatma”! This “Aatma” has an “Aatma”, which is of the form of “Leelas”! In the Gita, it has been said, that “Oh Arjuna! I am seated in the space of the heart of all Beings. I am known as the “Aatma””. In this way, our Lord becomes the “refuge” for everyone, and He is known as “Jnaanaatma” and “Tureeya”, and as the refuge for “Jnana”.

In this way, after explaining all the 10 attributes of our Lord, now, with a view to describe the three factors of “Jnaata, Jnaana and Jneya”, the origin of the “universal form” (Viraat Purusha) is being explained.

पुरुषोऽण्डं विनिर्भिद्य यदादौ स विनिर्गतः।

आत्मनोऽयनमन्विच्छन्नपोऽस्त्राक्षीच्छुचिः शुचीः॥१०॥

तास्ववात्सीत्स्वसृष्टासु सहस्रं परिवत्सरान्।

तेन नारायणो नाम यदापः पुरुषोद्भवाः॥११॥

VERSES 10 and 11 Meaning: “In the beginning

of creation, this primordial Purusha came out of the "egg of this Universe" by tearing it! Then, He desired to have a place, where He can stay and reside! He was by Himself very pure and sacred! Hence, with a view to stay, in water, He, at first, purified the water! The "water" was originated by our Lord, from Himself, and our Lord resided in this water, for thousands of years! Hence, our Lord is called as "Sri Narayana"! The water, which has got originated from "Nara" (Purusha) is known as "Naara". As this water has got originated from our Lord and as our Lord resided in this water, He came to be called as Sri Narayana!"

श्रीसुबोधिनी : पुरुषोऽण्डमिति। "यावानयं वै पुरुष" इत्यत्र नामरूपे तस्याऽऽक्षिप्ते जीवतुल्यतया। तत्र जीववैलक्षण्यं निरूपयितुं स्वेच्छयैव तस्य नाम इन्द्रियाणि चेति जीवसाम्यं निराकरोति। तत्र प्रथमं नामनिरुक्तिमाह—**पुरुषोऽण्डमिति** द्वाभ्याम्। पुरुषो विराट्। ब्रह्माण्डं विनिर्भिद्य कटाहात्पृथक्कृत्य नारिकेलगोलकवत् यदा विनिर्गतः स्वसर्वकार्ये समर्थो जातः। अथवा। अण्डमेव वा भित्त्वा निर्गतः। तदा अण्डे न जलाद्यावरणव्यवस्था। पुराणान्तरानुरोधेन परमण्डे स्थित इति व्याख्यायते। वस्तुतस्तु कटाहं विनिर्भिद्यैव निर्गतः। अत एवाऽऽत्मन आश्रयापेक्षा। पूर्वमण्डमेवाऽऽश्रयत्वेन स्थितम्। तस्मिन् भग्ने आश्रयान्तरमन्विच्छन् अपोऽस्त्राक्षीत्। स्वयं शुद्धो ज्ञानपूर्णो भगवदवतारः स्वाश्रयं शुद्धमेव सृष्टवान्। सर्वस्याऽपि शुद्धिर्जलेनेति जलं सृष्टवान्। अपामपि शुद्धिः फेनतरङ्गादिरहित्येन। ततस्तास्वेवाऽप्सु स्वसृष्टास्ववात्सीत्। न ह्यन्य एवमपः स्रष्टुं तत्र स्थातुं वा शक्नोति। स्वसृष्टास्वित्यनेनाऽपां महत्त्वेन स्वमहत्त्वं बोधयन् जीवाद्यन्तराभावेन च तत्कृतं भयमशुद्धिं च निवारयति। अत्र वासस्तूष्णींभावेन। **सहस्रं परिवत्सरानिति।** स नारायणावतारो ब्रह्ममानेन सहस्रपरिवत्सरमात्रं तिष्ठतीति ज्ञायते। शयनार्थं वा। सहस्रपरिवत्सरं शयनं कृत्वा पश्चात् सृष्टिं करोति। एतावान् कालः स्वदेहे निष्पाद्यमानानां सर्वेषां जीवानां सर्वनिर्वाहार्थे। एवं सति तस्य नारायणेति नाम जातमित्याह—तेन नारायणो नामेति। नारमयं

यस्येति नारायणः। नन्वस्य जलमयनं तत्कथं नारायण इति। तत्राऽऽह—यदापः पुरुषोद्भवा इति। यद्यस्मादापः पुरुषशब्दवाच्यान्नरादेवोत्पन्नाः। पूर्वं हि पुरुषः स एव नारायणपूर्वभावित्वान्नर इत्युच्यते। भगवदावेशात्। तस्माज्जाता आपः तेन नाराः। ता अयनं यस्येति भवत्येव नारायणः। एवं स्वनिर्मितेनैव कार्येण स्वस्य नामानि भवन्तीति न प्राकृततुल्यता॥१०॥११॥

किञ्च। अस्मादपि हेतोर्न प्राकृततुल्यतेत्याह—

SRI SUBODHINI: We have to realize, that there is a significant difference between our Lord's divine self (Swaroopā) and that of the "Jeeva", although there is a Vedic reference, that the Lord is "like the 'Jeeva' in name and form". (YAVĀNAYAM VAI PURUṢAHA). OUR LORD'S "FORM" AND "NAME" ARE TAKEN BY HIM, DUE TO HIS FREE AND INDEPENDENT WILL, AND NOT BECAUSE, HE IS FORCED TO TAKE A "FORM", DUE TO HIS "KARMA" (ACTIONS). Hence, there is no "sameness or equality" between the Lord (Purusha) and the "Jeeva". This is the truth, which is being spoken, through these verses. Firstly, the holy name of our Lord Sri Narayana is being explained.

By "cutting open" the "egg of Brahman" (Brahmaandam), the "universal Purusha" (Viraat Purusha) manifested Himself - like the "cutting open" of a coconut! In this way, the Lord assumed His own capacity to do everything. Our Lord had "broken out" of just one part of this "Brahmaandam" only. At this time, there was no presence of the "covering" of "water" and other substances - as the "egg of Brahmaandam" was our Lord's "base" (Aasrayam). When this was "broken out", a need arose, for another "base", and for this sake, our Lord created "water".

OUR LORD HAD MANIFESTED HIMSELF WITH HIS PURE KNOWLEDGE (JNAANA). Hence, He made His 'base' also as "pure" (water) - as everything gets purified and cleared with "water"! This water was without foam, waves etc. Hence, it was very pure! Our Lord stayed, in this water, for a very long time. WE SHOULD NOTE HERE, THAT EXCEPT OUR LORD, THE "JEEVA" AND OTHERS DO NOT HAVE THE POWER AND CAPACITY TO CREATE THIS "WATER", AND ALSO STAY IN IT!

These waters and the Lord were pure and glorious (Swasrushaasu). There was no "impurity" caused by the presence of the "Jeevas" and others (elements etc.). Our Lord stayed in this "water", without any disturbance or action!

Our Lord Sri Narayana stayed in this "water" in His "Yoga Nidra" (sleep) for 1000 years of Lord Brahma. After sleeping for such a long period, our Lord begins to do "creation". The Lord had taken so much time, while sleeping, to prepare, in His "inside" only, all the arrangements necessary, for the proper functioning of the Universe, which is intended for the "Jeevas"! Due to this, our Lord got the holy name of Sri Narayana! The origin of Nara (men) is "Naara". The "Ayana" = house of this "Naara" is 'NARAYANA'! i.e. The residing home of all people is our Lord Sri Narayana! This "water" was created by our Lord only, as, He, as "Purusha" was in the "beginning" of everything! (i.e. before creation). Even before our Lord Sri Narayana got manifested, our Lord's real ultimate divine form of Sri Purushothama, was always existing, and it was the "ingress" (Aavesa) of Lord Sri Purushothama, which came upon Sri Narayana. In this

way, both the “form” and “name” of our Lord got originated from His own divine self only (Swaroopa). Hence, He is beyond both – “Prakruti” (nature) and the “Jeeva”!

Through the following verse, the grace of our Lord Sri Narayana is being explained – that due to another reason also, He “looks like” the physical bodies!

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च।

यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया॥१२॥

VERSE 12 Meaning: “Only through the compassionate grace of our Lord Sri Narayana, all materials, actions, nature (Swabhaava) and the “Jeeva” etc. have their “truthful” existence and nature! When the Lord withdraws Himself (i.e. He gives them up), these “things” lose their reality and existence itself!” (i.e. Without our Lord, there is no “existence” for all these fundamental factors of creation.)

श्रीसुबोधिनी : द्रव्यं कर्म च कालश्चेति। द्रव्यमधिभूतं महाभूतादि। कर्माऽध्यात्ममदृष्टादि काल आधिदैविको नियन्ता सर्वनिमित्तभूतः। स्वभावः परिणामहेतुः। जीवो भोक्ता। उपादानं निमित्तं च क्षोभको हेतुरेव च। भोक्ता चेति समस्तार्थे समर्थाः कृपया हरेः। तदाह—यदनुग्रहत इति। एवकारेण जीवानां विशेषाकारेण भगवत्कृपाधीनत्वं बोधितम्। चकारादन्यान्यपि साधनानि दण्डादीनि भगवत्कृपयैव। सन्ति आविर्भूतानि तिष्ठति। कार्यक्षमाणि च भवन्ति। अन्यथाऽव्यक्तमेतानपकर्षति। यथा व्याघ्रः पशुम्। तदाह—न सन्तीति। नाऽत्र भगवतः क्रोधोऽप्यपेक्ष्यते। किन्तूपेक्षामात्रेणाऽव्यक्तस्तानुपसंहरति। अनेन “यावान् कल्प” इत्यादिषु ये कालादय आक्षिप्तास्ते सर्वे समाहिता ज्ञेयाः॥१२॥

किञ्च। भगवाननन्तः कथं सृष्ट्यादि करोतीति न शङ्कनीयम्। यतस्तस्य सृष्टिप्रकार एवमित्याह—एको नानात्वमन्विच्छन्नित्यादिभिः।

SRI SUBODHINI: The "actions", (Karma) which get accumulated, in the inner mind, in the form of "latent tendencies" (Samskaaras), the unseen mental factors, the materials, created by the 5 elements, the celestial factor of time (Kaala), which keep everyone under it's own control, and is also the cause for all actions/tasks, the "nature" of beings, which causes the "changes" in everyone, and the so-called enjoyer viz. the "Jeeva" — all these are born and created, only through the grace of our Lord! Some of them, assume the role of causative factors! Some of these inspire "actions"! and some are "causes" themselves! And the "Jeeva" is the "enjoyer and sufferer" of happiness and sorrow! ALL THIS HAPPENS, DUE TO THE GRACE OF OUR LORD SRI NARAYANA, WHO IS THE "VIRAAT PURUSHA" (UNIVERSAL LORD). The "Jeevas" are totally and specially dependent upon the grace of our Lord (Yeva). The syllable "Cha" (and) used here indicates, that all other "aids and instruments", such as "punishments and rewards" etc., also are given through our Lord's grace only! In other words, everything gets manifested, and is successful, in the performance of their respective functions only through the grace of our Lord! Thus, everything gets manifested, and is successful in the performance of their respective functions, only through the grace of our Lord! IF OUR LORD'S GRACE IS NOT GIVEN TO THESE THINGS, THEN THEY WILL BECOME "INVISIBLE" AS THE INVISIBLE PURUSHA (OUR LORD) WILL MERGE THESE, WITH THE INVISIBLE! (AVYAKTHA). Like a tiger, by eating an animal, gives it's own "form" to the animal! — by making it part and parcel of itself! (NA

SANTHEETI). HENCE, THESE THINGS CANNOT EXIST, WHEN OUR LORD DECIDES TO "GIVE THEM UP" (RENOUNCE OR WITHDRAW HIS "GRACE"). It is not, that our Lord gets anger or hatred for His own created "things". He just removes his "vision" from all these "things", and the "invisible entity" (Avyaktha) withdraws all these things into itself! This creation takes place through the gracious "vision" of our Lord and the dissolution of creation takes place, when this "vision" of our Lord is "absent" or withdrawn!

OUR LORD IS LIMITLESS – ALL PERVASIVE! Even then, how does the Lord, perform this creation? No one should have a "doubt" like this- as per the following verse.

एको नानात्वमन्विच्छन् योगतल्पात्समुत्थितः।

वीर्यं हिरण्मयं देवो मायया व्यसृजत्रिधा॥१३॥

VERSE 13 Meaning: "When our Lord Sri Narayana, who is self-refulgent, got a desire to become the "many", then, He got up from His "Yoganidra". He used His power of "Maya", and through His remarkable golden "Veeryam" (capacity), which is the basis of this vast Universe, divided His power into three viz. Sat, Chit and Aananda"

श्रीसुबोधिनी : भगवानेक एव जले शयानोऽनेकरूपो भविष्यामीतीच्छां कृतवान्। ततः शयानस्तल्पादुत्थितो यथा पुरुषः शय्यात उत्तिष्ठति। ततस्तस्य स्वात्मनो बहुधेच्छायां तस्य वासुदेवस्य मायारूपा या भार्या तया हेतुभूतया तस्याः सन्निधमात्रेणैव स्वस्मिन्नेव विद्यमानं बीजात्मकं वीर्यं सच्चिदानन्दरूपं त्रिधा सद्वृषचिद्रूपानन्दरूपभेदेन त्रिधा असृजत्॥१३॥

भेदत्रयमपि गणयति—

SRI SUBODHINI: Our Lord, while “sleeping” on the bed of water, willed (desired) that, “I am only ‘one’, I want to become “many forms”. Like a person gets up from his bed, in the same way, our Lord also got up from His bed of “water”. He got the desire to make His own “form” into “many forms”! This Lord is Sri Vaasudeva, and the power of “Maya” is His wife. He made His power of “Maya”, as an instrument and made His own form, into the three aspects of “Sat-Chit-Aananda” (truth-consciousness-bliss). In other words, He created objects of the natures of truth, consciousness and bliss.

These three divisions are being counted - as per the following verse.

अधिदैवमथाऽध्यात्ममधिभूतमिति प्रभुः।

यथैकं पौरुषं वीर्यं त्रिधाऽभिद्यत तच्छृणु॥१४॥

VERSE 14 Meaning: “Our Lord, who is omnipotent, made His remarkable “Purusha” power, into three divisions of Adhideva, Adhyaatma and Adhibhoota forms. Oh Parikshit! Please listen, as to how our Lord did this!”

श्रीसुबोधिनी : प्रथमतः अधिदैवं आनन्दांशभूतम्। अथ तदनन्तरं अध्यात्मं चिद्रूपम्। ततः अधिभूतं सद्रूपम्। कथं कृतवानित्यपेक्षायामाह—**प्रभुरिति।** सर्वसमर्थः। इतिशब्दः प्रकारे। यथैतत्रयं निर्मितं तथाऽन्येऽपि प्रकारा निर्मिता इति। अनेन सर्वे त्रिविधा उत्तरिताः। प्रकारविशेषेणाऽपि त्रैविध्यं जातं निरूपयति—**यथैकमिति।** प्रकारव्यतिरेकेणैकैव त्रैविध्यं भवति तथापि प्रकारेणाऽपि निरूप्यते। यथा एकमभिद्यत। अखण्डस्य यथा भेदस्तथा शृण्वित्यर्थः॥१४॥

तदेवाऽऽह—

SRI SUBODHINI: The part of our Lord's "Aananda" (bliss) is the "Adhideva" objects/beings. After this, the part of our Lord's "Chit" (consciousness) aspect is the "Adhyaatmic" objects/beings. The part of our Lord's "Sat" part (truth) is the "Adhiboota" (elemental) objects/beings. This is the "grossest" form (Jada). The part of "Chit" is "Jeeva" and others, and the part of bliss is manifested, as the blissful indweller (Antaryaami) Lord. It includes also "heavens" etc. How were these things made by our Lord? The answer is given as "Prabhuhu". i.e. OUR LORD IS "PRABHU" – OMNIPOTENT! Hence, He could achieve everything, He desired. Like He created these three "entities", our Lord also created everything else, in all ways! He made all objects/beings in these three categories of celestial, mental (psychic) and physical natures only - although in endless varieties! Our Lord was One, and He could become the "many", through His mere desire and wish! Even then, it is said here, that our Lord, who is all-pervasive and ONE became the "many", in "many ways" and in endless divisions (YEKAM ABHIDHYATA).

This is said, as follows.

अन्तःशरीर आकाशात्पुरुषस्य विचेष्टनः।

ओजः सहो बलं जज्ञे ततः प्राणो महानसुः॥१५॥

VERSE 15 Meaning: "When our Lord as the "Viraat Purusha", began to shake, from the factor of space, which was in His body, came the power of the senses, of the mind and the power of the body. From Him came one part of "Mahat Tatwam" viz. the vital air (Praana)."

श्रीसुबोधिनी : अन्तः शरीर इति। शरीरमध्ये हृदयस्थाने य आकाशस्तस्मादाकाशाद्धेतोः पुरुषश्चेष्टां कृतवान्। निरवकाशश्चेष्टितुं न समर्थ इत्यधिकरणेऽप्याकाशस्य हेतुत्वम्। पुरुषस्य नारायणस्य। विचेष्टतः शरीरमध्ये एव चेष्टां कुर्वतः। इदं तु तस्यैव शक्यम्। तदा तस्य चेष्टात इन्द्रियान्तःकरणदेहानां सामर्थ्यानि जातानीत्याह—**ओजः सहो बलं जज्ञ इति।** ततः तदनन्तरं प्राणो जातः। तस्य प्राणस्य वायुत्वं निराकरोति—**महानिति।** महत्तत्त्वांशभूतः सूत्रात्मा। न तु भौतिको वायुः। अन्येऽपि प्राणाः सन्तीति विशेषणमाह—**असुरिति।** सुरित्यनुकरणशब्दः श्वासवायुः। स न भवतीत्यसुः। भौतिकादतिरिक्त इति यावत्॥१५॥

भगवच्चेष्टामात्रेणैवेन्द्रियादिशक्तयः प्राणाश्च जाताः। तस्य प्राणस्य माहात्म्यमाह—

SRI SUBODHINI: The space which is in the heart, is situated in the middle of the heart of all beings — using this “space”, this universal Purusha, began to do various tasks. When, our Lord Sri Narayana was “active” in the inside of His body, then, this power belonged to Him. i.e. this power of action was not of the inner mind, vital air etc. Later, through His various “actions, His body, inner mind and senses got capacity and power. Due to the “action” of our Lord, the inner mind got the power called “Sahas”. The body got the power called “Balam”. The senses got the power the called “Ojas”. Then, our Lord manifested the important “Praana” (vital air). That, no one should regard this, as the mere worldly “wind” (Vayoo), for this sake, here, this “vital air” is called as ‘Mahaan’ (glorious) — as it was a part of “Mahat Tatwam” (great principle). This “vital air” is different from the ordinary “wind” (of the 5 elements).

Due to the “action” of our Lord only, the body, senses, inner mind got “capacity and power”. “Vital

air" (Praana) also got manifested from His power. The glory of this "vital air" is being spoken.

अनु प्राणान्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु।

अपानन्तमपानन्ति नरदेवमिवाऽनुगाः॥१६॥

VERSE 16 Meaning: "Like, through the protection and help given by the king, his servants and people live securely, in the same way, all Beings live and function, due to the power of this most important "vital air" (Praana). They die also, on the 'getting out' of this very important "Praana"! (i.e. they are able to function only when this most important "vital air" is present in the body)."

श्रीसुबोधिनी : अनु प्राणन्तीति। पूर्वं राजसाहङ्कारात्प्राणादीनामुत्पत्तिरुक्ता। ते आधिदैविकरूपाः। एते त्वाध्यात्मिकरूपाः। यं प्राणन्तमनु प्राणान्ति कार्यं कुर्वन्ति। प्राणाः इन्द्रियाणि। तत्रापि न स्वरूपस्थमनु किन्तु प्राणन्तमनु। क्रियाया अपि क्रियापेक्षा सूचिता। तदा तस्य सर्वत्रैव तथात्वं जातमित्याह—सर्वजन्तुष्विति। आब्रह्मतृणस्तम्बेषु। अपानन्तमपगच्छन्तमनु इन्द्रियाण्यप्यगच्छन्ति। तस्योपलक्षकत्वं वारयति दृष्टान्तेन—नरदेवमिवाऽनुगा इति। राजानमनु सेवका इव॥१६॥

एवं तस्य माहात्म्यमुक्त्वा ततोऽग्रे सृष्टिमाह—

SRI SUBODHINI: In the earlier chapters, the origin of "vital air", (Praana) has been told to be from the Rajasik ego (Ahamkaar). These were of the nature of "celestial" forms, and this "vital air", which is referred to now, is of the "psychic — mental" (Adhyaatmik) nature. When this important vital air is functioning (inhalation/exhalation), then the "vital air" in the senses function properly, attending to their respective tasks! In this way, the functioning of the senses depends upon this important vital air! This

is the system, which our Lord has provided for every "Being" (Sarva Janthushu) — from Lord Brahma, to the ordinary blade of grass! When this important "vital air" (Praana) goes away, then the vital airs situated in the senses also "die". This is being explained, through an example — like the servants and subjects of the king go behind him!

After explaining the glory of the "vital air", now, the later creation is being explained.

प्राणेन क्षिपता क्षुत्तृडन्तरा जायते प्रभोः।

पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत॥१७॥

मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायत।

ततो नानारसो जज्ञे जिह्वया योऽधिगम्यते॥१८॥

VERSES 17 and 18 Meaning: "When this important vital air began to move hither and thither, then the "Purusha" began to experience hunger and thirst, inside his body. When the twin factors of hunger and thirst became intense, then, in the front side, on the face, a hole was created. The mouth came into existence, in the face. There was a tongue inside the mouth, and various tastes came to be created, for the sake of the tasting of "Rasa" (relish) through the tongue!"

श्रीसुबोधिनी : प्राणेन क्षिपता क्षुत्तृडिति। प्राणः करणम्। क्षिपता क्षेपयुक्तेन। अन्तःस्थितानि वस्तूनि मलादीनि क्षिपता इतस्ततो विक्षिपता। क्षुत्तृड् अग्निविशेषावित्येके। मृत्युरित्यपरे। ऊष्माविशेष इत्येके। भगवानेव वैश्वानररूपः क्षुत्तृड्वृत्तिद्वयात्मकः। अन्तरा उदरमध्ये। ततस्तद्वशात् पिपासा जिघृक्षा च जाता। ततो बहिःस्थितपदार्थान् जलान्नरूपान्। पिपासतो जक्षतश्च पातुमिच्छोर्भोक्तुमिच्छोश्च। प्राक् पूर्वभागे। पुरुषेणैव हि विभज्यन्ते दिशः। मुखं विवरात्मकम्। निरभिद्यत भिन्नं जातम्। तथापि न स्फुटितमिव किन्तु

द्वारमिव। तत्रैव मुखे विवरात्मके। तस्मादेव मुखाद्देतुभूतात्। तालु लोके जिह्वेति प्रसिद्धं तन्मध्ये निर्गतम्। उपर्यधो देवा अंशत एकीभूताः पदार्थादानार्थं तालुरूपेण निर्गता इत्यर्थः। तत्र जिह्वेन्द्रियं उपजायत आविर्भूतमित्यर्थः। तत इन्द्रियान्निमित्तभूतात्तदनन्तरं वा। नानारसो जज्ञे मधुरादिः। सर्वोऽपि विषयस्तत्र जायते कारणत्वतः। बहिः स्थितो वा तस्येच्छावशतो जायते रसः। अनेनाऽज्ञादीनामप्येषैव व्यवस्था ज्ञापिता। अन्तःस्थितिपक्षेऽपि तालुव्यापारेणैव तालुद्वारा क्षुत्तृष्णामकं भवतीति मुखादिनिर्माणम्। उपदीका (?) गजादिवत्। बहिर्विषयपक्षे तु न सन्देहः। रसाः शृङ्गारादयोऽपि भवन्तीति तद्व्यावृत्त्यर्थमाह—जिह्वया योऽधिगम्यत इति। अधिगम्यते ज्ञायते, विषयतया स्वीक्रियत इति वा॥१७॥१८॥

ततस्तस्मिन्नेव स्थान इन्द्रियान्तरं जातमित्याह—

SRI SUBODHINI: The vital air usually is instrumental, in carrying the objects of wind, bile, phlegm, faceas etc. hither and thither, inside one's body! It has the power, to throw away, and place objects at particular places, inside the body. When this vital air began to do it's task, then the "Purusha" felt, both hunger and thirst. Many persons say., that both hunger and thirst are forms of a particular "fire" (Agni). Many others say, that the factor of "death" (Mrityu) is consisting only of these two viz. hunger and thirst! Some others say, that both of these are a type of "heat". But, in reality, OUR LORD ONLY HIS BECOME THESE TWO FACTORS OF HUNGER AND THIRST, AS "VAISWAANARA BHAGAWAN"! The "Vaiswaanara" fire is originated through the incoming/outgoing "vital air", in the heart, and this is a part of our Lord Himself! In other words, both hunger and thirst are the two "thoughts" of this Vaiswaanara Lord! These stay in the stomach of all 'beings', for the fulfillment of

both hunger and thirst. In the front side of this "Purusha", a mouth got developed. "Purusha" only creates, on all his 4 sides, the four "quarters" (Disha). Hence, in the front side (eastern), his "mouth" got developed. The "hole" became like windows! The jaw was made together with the tongue! The two jaws came upon, where the presiding deities of the senses, established themselves, with a view to accept the objects and materials offered into the mouth! The sense of taste remained on the tongue, which began to experience all the tastes, like sweet, sour, bitter etc. Due to the will and desire of our Lord, all the "Rasas" (relish) and taste always remain "outside" the body only! In this way, all food articles are always provided from outside only, for all "beings". Here, the "Rasa" and relish referred to, pertain only to the tongue.

Another "sense organ" got created in this mouth! This is being described.

विवक्षोर्मुखतो भूमो वह्निर्वाग्व्याहृतं तयोः।

जले वै तस्य सुचिरं निरोधः समजायत॥१९॥

नासिके निरभिद्येतां दोधूयति नभस्वति।

तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः॥२०॥

VERSES 19 and 20 Meaning: "This all-pervasive Purusha, who is the universal Lord, and who is all-pervasive like space, got the desire to "speak"; then at this place, came the celestial deity of fire and the sense of speech! Due to these two, the speaking faculty of this "Viraat Purusha" got started! The reason for this was, that, earlier, this ability to speak, was in a state of "non-functioning", as per the

will and desire of our Lord!" (19)

"When the wind began to blow, for a long time, then, near his face, the two holes of the nose got emanated! Due to the desire to experience fragrance etc. through the nose, the sense organ of "nose", and the wind, which carries all these fragrances, got themselves established, in this organ (place)." (20)

श्रीसुबोधिनी : विवक्षोरिति। वेदरूपां वाणीं वक्तुमिच्छोः। मुखतः विवरात्मकाद्धेतुभूतात्। भूमनो व्यापकस्य आकाशरूपस्य। मुखत इत्येतस्य विशेषणम्। आकाश एव यतः शब्दो भवति। यथा तालुरूपे जिह्वा तिष्ठति तथा मुखमध्ये य आकाशस्तस्मिन्वागिन्द्रियं तिष्ठतीत्यर्थः। तत्र प्रथमं वह्निर्देवता वाक् स्त्रीरूपा न भर्तारं विना निर्गच्छतीति ततोऽत्र देवता प्रथमं निरूपिता। ततो वाक् इन्द्रियम्। ततोऽन्यत्राऽपि प्रथमं देवता पश्चादिन्द्रियमिति ज्ञापितम्। **व्याहृतं तयोरिति।** तयोः सम्बन्धि व्याहृतं वाग्व्यापारो देवताधिष्ठितेन्द्रियसाध्यो न केवलसाध्यः। एवमन्यत्राऽपि। ततश्चालनेनाऽन्तर्वायुरुद्गतः। स चाऽन्तःपूर्णः क्षोभं जनयतीति तन्निवृत्त्यर्थं नासिके नासापुटे निरभिद्यते। तस्य बहिः पदार्थग्रहणावश्यकत्वाभावेऽप्यन्तःस्थितवायोरेव निमित्तत्वमाह—**दोषयति नभस्वतीति।** नभस्वान्वायुस्तस्मिन्नत्यन्तं कम्पमाने सति। अथवा नासिकायां चलनात्मको वायुरेव गोलकरूपः। तत्र वायुर्देवता। गन्धं वहतीति गन्धवहो वायुर्ग्राणो वा। उभयोर्मध्ये विशेषणं गन्धस्य विषयत्वबोधकम्। घ्राण इन्द्रियम्। **नसि जिघृक्षत इति।** नासिका गोलकस्थानीया। गोलकाधाररूपा वा। गन्धं जिघृक्षतः आघ्रातुमिच्छतो भगवतः। निरभिद्यत उद्गतं जातं गृहीतुमिति यथायोग्यं क्रिया अनुसन्धेयाः॥१९॥२०॥

एवं मुखनासिके उपपाद्य अक्षिणी निरूपयितुमाह—

SRI SUBODHINI: The "words" are of the form of the Vedas, and of "Jnana" —and our Lord got desirous of speaking all these "words"! The "words" got originated in "space"! In the middle of the mouth, there is space, (Aakaasa) and the sense organ of "word" is present in this space. In the first instance,

the celestial deity of fire came to reside, in this space. The "word" is the wife of the celestial deity of fire. She cannot come out, without her husband. The "speech", therefore, is related to both "words" and the celestial deity of fire!

When this "Viraat Purusha" (our Lord) got the will, then, in His "inside" only the celestial "wind" (Vayoo) got originated. When this "wind" got filled up his inside, then, it created disturbance inside the body, and due to this, with a view to get this wind released, the two nostrils came into existence. This "wind" is considered as a celestial deity, and along with the "Ashwani Kumaaras", both of them, viz. the celestial deity of wind, and the "two Ashwani Kumaaras" got established in this nose, as the presiding deities. The "wind" carries the fragrances (Gandham). The nose became the sense organ (Ghraana). When, our Lord got the desire to enjoy/grasp all the fragrances/odors, then He created the "sense organ of smell" in the nose. The word used here is, that it got illuminated outside!

Now, the "eyes" are being described, after describing the origin of the mouth and nose.

यदात्मनि निरालोकमात्मानं च दिदृक्षतः।

निर्भिन्ने अक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः॥२१॥

बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः।

कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः॥२२॥

VERSE 21 and 22 Meaning: "When this "Viraat Purusha" saw "himself" to be not "illuminated" (seen as brilliant), and he got a desire to see "himself", then, automatically, the two eye sockets got originated

and here, the celestial deities of sun, and the sense organ of “Chakshu” (eyes) came and established themselves! Due to this, both forms and qualities (Gunas) came to be seen and known.” (21)

“When the noble saintly Rishis (sages) began to sing our Lord’s “praise”, then, with a view to realize the glory of his own divine self, our Lord got the desire to “hear and listen”. Then, automatically, his ear openings got originated. Here, the celestial deity of “dik”, (quarters) and the sense organ of “Srotra” got established! Due to this, all sounds could be heard now!”

श्रीसुबोधिनी : यदात्मनि निरालोकमिति। आसीदित्यर्थः। आत्मा देहः। तत्र कीदृशोऽहमिति यदा न ज्ञातवान्। कीदृशे च स्थाने तिष्ठामि। अन्यच्च स्वसम्बन्धिनं दिदृक्षतः। अक्षिणी निर्भिन्ने। चक्षुरादीनामालोकापेक्षा नाऽस्तीति पूर्वमेवोक्तम्। तस्य तु मायामोहो नाऽस्तीति न मायाऽकृतप्रतिबन्धः। निरालोकस्त्वदर्शनकृतः। तत्र देवता ज्योतिः। सूर्य इति यावत्। सूर्यस्य ज्योतीरूपं आधिदैविकम्। आध्यात्मिकं तु मण्डलं सूर्यशब्दवाच्यम्। किरणास्त्वाधिभौतिकाः। अतोऽत्र आधिदैविकमेवेति ज्योतिःशब्दप्रयोगः। चक्षुरिन्द्रियम्। गुणो रूपम्। पञ्चानां मध्ये रूपस्यैव प्रसिद्धत्वादेवतेन्द्रियाभ्यां गुणज्ञानं भवतीत्यर्थः। तदनन्तरं भगवन्तं महापुरुषं ऋषयो मन्त्राः स्तोतुमारब्धवन्तस्तदा। ऋषिभिः स्तूयमानस्य साक्षात्त्वं परब्रह्मेति बोध्यमानस्य। आत्मनः पूर्वोक्तस्य। देहव्यावृत्त्यर्थं वा। तज्जिघृक्षतः तैरुच्यमानं स्वरूपं गृहीतुमिच्छतः। कर्णौ निरभिद्येतां गोलकरूपे। दिशो देवताः। श्रोत्रमिन्द्रियम्। गुणग्रहः शब्दग्रहणम्। शब्दस्य पूर्वसिद्धत्वात्॥२१॥२२॥

एवं त्रीणीन्द्रियाणि द्विगोलकानि निरूपितानि। व्यापकमिन्द्रियमाह—

SRI SUBODHINI: The Lord wanted to know as to “How I am”? He could not see Himself, or know, “as to where I am stationed”? — In this way, when our Lord got the desire to know everything about Himself

and about His surroundings, then His "eyes" got originated. Our Lord's "eyes" are not "worldly". Neither our Lord has the limitation of "forgetfulness", made by His Maya power, or the "darkness" created by the ignorance, caused by attachments to materials/objects! (Which the ordinary human being is subject to.) Here, what is explained, is the original creation of the various presiding deities, and the sense organs, in the "Viraat Purusha" (our Lord).

The "sun" is the celestial deity here. The celestial form of the "sun" is "brilliance" (Jyoti). The "eyes" are the sense organs, and the quality of these eyes are the "form" (Roopam). The Vedic chanting, which is symbolized by the noble sages, began to do "praise", of our Lord, and the Lord, desirous of "hearing and listening" to His "praise", and with a view to understand the "meaning" of their "praise", created the two ears! Here, the celestial deity is "Disha" (dik). The sense organ is "Srothram". The hearing of "sound" is the quality of listening! Sound is considered as eternal. Hence, it remained, even from the very beginning. The "sound" which was always present, came to be "heard", later only!

In this way, after explaining the senses of nose, eyes and ears, the sense organ which is "all-pervasive" (in the body) viz. the skin, is being described.

वस्तुनो मृदुकाठिन्यं लघुगुर्वुष्णशीतताम्।

जिघृक्षतस्त्वङ्निर्भिन्ना तस्यां लोम महीरुहाः॥२३॥

VERSE 23 Meaning: "When our Lord, the Viraat Purusha, got the desire to understand and experience the softness, hardness, lightness, weight, heat cold etc. of all objects, then in His body, the origin of

“skin” took place! In this skin, the celestial deity who is present is “Medicine” (the deity of the trees) and the sense organ of “hair” also got manifested.”

श्रीसुबोधिनी : वस्तुन इति। वस्तुनो घटपटादेर्लघ्वादीन् जिघृक्षतः त्वक् निर्भिन्ना। तस्यां लोम इन्द्रियम्। महीरुहा देवाः। लघु सूक्ष्मम्। लघुशब्दो धर्मवाची धर्मिणमपि प्रचुरप्रयोगाद्बोधयति। तदभिप्रायेण लाघवादिशब्दाः। अत एव चातुर्यादौ लाघवशब्दः। अत्र लघुशब्दः स्पर्शविशेषवाची। यथा सूक्ष्मवायुस्पर्शः। मृदुत्वं तु गाढस्पर्शं नाऽवगम्यते। सर्वत्र स्पर्शविधाने लघुस्पर्श एव विधीयते कर्णादिषु। काठिन्यं कठिनस्पर्शः पाषाणादिषु। मृदुस्तु कोमलः। पिच्छिलताऽपि तस्यैव भेदः पट्टवस्त्रादिषु। गुरुत्वमपि स्पर्शः। यद्यपि शास्त्रान्तरे भिन्नो धर्म उत्तोलनादिनाऽवगम्यते। तथापि सोऽस्मिन् शास्त्रे स्पर्श एव। स्पर्शसहितेनैव तोलनादिनाऽवगमात्। स्पर्शरहितं तोलनमनुमानम्। अन्यथा कारणे गुरुत्वस्याऽभावात् कार्ये कथं भवेत्। बहुत्वं तु महत्त्वबोधकमेव। न गुरुत्वबोधकम्। केचित्तु शिथिलावयवयोगेन लघुत्वं श्लिष्टावयवयोगेन गुरुत्वमाहुः। तदप्यसङ्गतम्। स्पर्शातिरिक्तस्य संयोगस्य निरूपयितुमशक्यत्वात्। स्पष्टमेव संयुक्तमुच्यते लोके। अन्यथा स्पर्शातिरेकेण चाण्डालादिसंयोगे प्रायश्चित्तमन्यत्स्यात्। तस्मात्प्रशिथिलावयवसंयोगादिरूपणेऽपि लघुत्वं गुरुत्वं स्पर्श एव। श्लेषस्तु विभागाभाव एव। अनेनाऽपि संयोगो नाऽतिरिच्यते। संयुक्ता अप्यङ्गुलयश्चतस्रो भवन्ति। संश्लेषे तु न तथा यथा मिलिताङ्गुलेः। तस्मात् स्पर्शातिरिक्तः संयोगः। न च गुरुत्वादयः। उष्णं ईषदुष्णस्पर्शः। अत्युष्णस्य स्पर्शायोग्यत्वात्। त्वचो दाहसम्भवात्। शीतता शीतस्पर्शः। अथवा लघुकाठिन्यं लघुकठिनयोर्भावः। लाघवं काठिन्यं च। मृदाद्यन्ते तत्प्रत्ययः सर्वत्रैव सम्बध्यते। द्वन्द्वान्ते श्रूयमाणत्वात्। ततो मृदुत्वं गुरुत्वमुष्णत्वं शीतत्वमिति। यः शब्दो यद्धर्मपुरःसरेण धर्मिणि प्रवर्तते तस्य भावः स एव धर्मः। अतः शब्दप्रवृत्तिनिमित्तमेव भाव इति केचित्। सर्वत्राऽनुस्यूतः सत्तापरपर्यायः। तदंशा एव सर्वैः शब्दैरुच्यन्ते इति सर्वशब्दवाच्यो भाव इति शास्त्रार्थः। अभावशब्देऽपि निषेधपूर्वको भावः प्रतीयते। अन्यथा अभावो निःस्वभावः स्यात्। अत्र त्वगिन्द्रिये भेदद्वयमस्ति। कण्डूः स्पर्शश्च तयोर्विषयः। बहिःस्पर्श एव कण्डूः। अन्तस्तु स्पर्शोऽपि। सच लोमशब्दवाच्यः कण्डूग्राहकः। तत्र महीरुहा देवाः। अधिष्ठानं तूभयोरेकम्॥२३॥

द्वितीयमाह—

SRI SUBODHINI: When our Lord got the desire to know the lightness/weight etc. of all objects, then, he got the “skin” on His body! Here, the sense organ is the “hair”, and the “medicines” are the celestial deity! “Laghu” means lightness — like the touch of a “subtle” air! “Hardness” is experienced in touching objects, such as stones etc. Tender touch is considered soft — like that of silk.

All “union” is done, with the sense of “touch” (Sparsam) only! This “skin” has two parts, the outer and the inner. There is “hair” in the skin. The celestial deity of hair is “Maheeruha”. It is said that, both, in it’s inside and outside, the skin has “wind” (Vayoo). The syllable “Cha” (and) denotes, that there are other things in the skin, apart from the “hair”, and the celestial deity for all these, is “Vayoo” (wind deity) — of the nature of “Medicines” — present, both inside and outside. Through the sense organ of “skin”, the “Jeeva” experiences the knowledge of “touching” (Sparsam). Here, the celestial deity is considered as important. If this was not so, then the “Jeeva” would not have felt “Sparsa — touch”, even if the “wind” (Vayoo) is present! That is why, the “wind” is present, both inside and outside, of the skin! Hence, the outside “wind” is not considered as the celestial deity of this “skin”.

Our Sri Mahaprabhuji has explained, the “why” and “how”, of all the different experiences, which the “skin” is capable of attaining, like hardness, lightness, tenderness, softness, heaviness, heat, cold etc. He says, that there is nothing, which is called as

“union” (Samyoga) except through “touch” and all the above experiences are not separate, from this “touch” of the skin.

In this way, after explaining the “skin”, description of the “sense organs of Jnana” (Jnaanendriyas) was completed. Now the description of the sense organs of “action” (Karmendriyaas) is being done.

तत्र चाऽन्तर्बहिर्वायुस्त्वचाऽऽलब्धगुणो वृतः।

हस्तौ रुरुहतुस्तस्य नानाकर्मचिकीर्षया।

तयोस्तु बलवानिन्द्र आदानमुभयाश्रयम्॥२४॥

गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम्।

पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः॥२५॥

VERSE 24 and 25 Meaning: “When our Lord, as “Viraat Purusha”, got the desire to perform various types of “actions”, then He got two hands! In these hands, Lord Indra came and stayed. The object and role of these hands consisted of grabbing or taking (handling) various objects! When our Lord got the desire to walk and roam, as per His will and desire, then He got two legs! The presiding deity of legs is Lord Vishnu! Through the legs, a human being is able to prepare all materials required for the performance of sacrifices.”

श्रीसुबोधिनी : तत्र चाऽन्तर्बहिर्वायुरिति। चकारेण त्वचो लोमव्यतिरिक्तस्थानमप्यस्त्यन्तरिति सूचितम्। तत्र वायुर्देवता। अन्तर्बहिरिति पूर्वदेवताया अधिकविषयत्वं सूचितम्। त्वचाऽऽलब्धगुण इति त्वगिन्द्रियेण स्पर्शग्रहणम्। अत्र देवतायाः प्राधान्यम्। अन्यथायोगे वायुग्रहणेन गृहीतं न स्यात्। वृत इति। अन्तर्बहिरावृतो वायुरित्यर्थः। अनेन बहिर्वायुर्न देवतेत्युक्तम्। एवं त्वचं निरूप्य ज्ञानेन्द्रियाणि समाप्य कर्मेन्द्रियाणि निरूपयति—हस्तौ

रुरुहतुरिति। नानाकर्माणि कर्तव्यानीतीच्छया। अत्र प्ररोहात्मकावेताविति शाखारूपत्वं सूचितम्। एतयोरुभयगौलकद्वयम्। ततोऽस्तु बलवानिन्द्रः। तयोर्हस्तयोर्बलमिन्द्रियम्। इन्द्रो देवता। आदानं कर्म। उभयाश्रयं देवतेन्द्रियाश्रयम्। पूर्ववत् देवताप्राधान्यम्। अभिकामिकां गतिं जिगीषतः पादौ रुरुहाते। पद्भ्यामितीन्द्रियम्। यज्ञो देवता स्वयमिति विष्णुः। अभिकामिका अभीष्टा नानादेशगमनेच्छाविषया। तादृशस्य पादौ हस्ताविव शाखारूपेण रुरुहाते। अपदानामपि गतिरस्ति। चतुष्पदामपि। तथापि द्विपदां यथा सर्वत्र गमनं न तथाऽन्येषामिति पादद्वयकामना। ननु विराट्पुरुषस्य स्थिरत्वात् किं पद्भ्यां कार्यम्। अस्थिरत्वे वा लोकेषु व्याकोपः स्यात्। रूपानतरकल्पनायां च प्रक्रमविरोध इत्याशङ्क्याऽऽह—**स्वयं हव्यं कर्मभिः क्रियते नृभिरिति।** हव्यस्य पुरोडाशादेर्भगवत्त्वं निरूप्यते—**स्वयं हव्यमिति।** तथा सति तस्याऽवश्यं फलसाधकत्वं वक्तव्यम्। यतः कारणानृमिः कर्मभिस्तद्धव्यं क्रियते। तदेव पुरोडाशादिकं देवतोद्देशेनाऽग्नौ प्रक्षिप्तं सत् यागरूपतामापाद्य तं जीवं गृहीत्वा लोकान्तरे गच्छति। तत्रावश्यं गत्यर्थं पादावपेक्ष्यते। अन्यथा जीवगतौ कर्मरूपतया वा गमनसाधकत्वे यत्र क्वचिद्गमनं स्यात्। न च तद्रूपान्तरम्। अस्यैव तत्राऽऽविष्टत्वात्। न वा एतदधिष्ठातृदेवता। तस्या अभावात्। भावे वा तस्या एतदेकनिष्ठत्वात्। यज्ञस्यैव हि स्वर्गबोधकत्वात्। “**सृती विचक्रमे विष्वङ्ङि**”ति वाक्याच्च। किञ्च। भूमावेव यागो हविश्च क्रियते। पादौ चेन्न भवेतां तद्रूपा भूमिरेव न भवेत्। स्वर्गादिगतिश्च। अतः स्वयमेव यज्ञः स्वयमेव हव्यं चेत्यभीष्टगतिसिद्ध्यर्थं पशुपुत्रस्वर्गादिभावापत्त्यर्थं पादावपेक्ष्यते। किञ्च। यज्ञो हि पादयोरधिष्ठात्री देवता। तदभावे सोऽपि न भवेत्। स च लोके प्रसिद्धः। तस्यालौकिकत्वेऽपि तदर्थं क्रियमाणपुरोडाशादेः प्रत्यक्षसिद्धस्याऽपलापाशक्तेः। अतो लोक नृभिर्द्रव्यात्मकयागकरणात् तदन्यथानुपपत्त्या भगवतः पादौ वर्तते इति सिद्धम्॥१२४॥१२५॥

आदौ वाग्लक्षणमेकं कर्मेन्द्रियं निरूपितम्। हस्तपादाविदानीं निरूपितौ। अवशिष्टे निरूपयति—**निरभिद्यतेति** द्वाभ्याम्।

SRI SUBODHINI: No sooner, our Lord desired to do various “tasks”, then He got “two hands”. As

the "hands" got "grown", they are considered as "branches" (as in a tree). In these hands reside the strong Lord Indra. The sense organ of these hands is power and strength. Through the help of the celestial deity, the hands function for taking and "handling" objects.

Our Lord got two legs, out of His desire to move and "go", as per His free will! The legs, themselves, constitute the sense organ. The celestial deity is "Yagna" or sacrifice. The word "Swayam" (by himself) refers to Lord Vishnu, who got the desire to move to all places. The animals, with 4 legs go slowly, and cannot go to all places, whereas, a human being can go! Hence, our Lord desired to have only two legs!

A question arises here. The "Viraat Purusha" is stable and situated in one place. What is the use for Him, to have a desire for legs? If the "Viraat Purusha" (who is all-pervasive and very huge) begins to move, then, there will be trouble in the Universe! — even anger! Answering this, it is said, that our Lord created the legs, not for His own movement, as "Viraat Purusha", but, for a more holier purpose, which our Sri Mahaprabhuji has explained, in a very beautiful way. The human beings create their own "destiny" themselves through their own "actions" (Karma). They prepare the "oblation", to be offered to the celestial deities, during a "Yagna" (sacrifice). This "Havyam" (offering) is of the form of — our Lord only. **OUR LORD VISHNU ONLY IS THE OBLATION! OUR LORD IS THE SACRIFICE ALSO!** Results of a beneficial nature ensure, as the oblation and sacrifice are both our Lord Vishnu only! They pour these "oblations" (Purodaasa etc.) in "fire"

during the sacrifices, for the sake of "reaching it" to the celestial deities. These very oblations get the capacity to carry the "Jeeva" to other worlds/bodies! At this time, there arises the necessity to have "legs", and these "legs" are constituted, for the "Viraat Purusha" by the twin factors of a sacrifice viz. the "oblation" (Havyam) and "Yagnam" (sacrifice). This "Yagna" enables the "Jeeva" to attain the "other" worlds, such as "heaven" etc. The "actions" of the "Jeeva" have to be carried, and the "ingress" (Avesa) of the "sacrifice" takes place, on the "legs". The celestial presiding deity of the legs also is Lord Vishnu only, who is the "goal" also! — as "Yagna" is synonymous with Lord Vishnu! Through the verse in Sri Bhagavatam (2 — 6 — 20) it is said, that our Lord "moves about and travels" through the two paths — celestial and through clouds!

Only on earth, both the preparations of "oblation and sacrifice" take place. If our Lord's "feet" are not present, then, there will not be any "earth" either! There will not be any journey to heavens etc. Hence, our Lord has become, by Himself, all types of sacrifices, and He has also become the "oblations" usually offered during the sacrifices. Legs are required for taking the desired forms (attainments) and for this sake, the presiding deity is "Yagna". If there is no "sacrifice", then there will not be any celestial deity either! Though the objects used in sacrifices are indeed supernatural, even then, one can actually "see" the various oblations (such as Purodasa etc.) usually offered during a sacrifice! In this way, in this world, sacrifice through objects/materials are conducted. But, the actual "journey", to attain the other "worlds", is out of

the grace of our Lord's holy feet only.

Previously, we had completed the descriptions of one of the sense organs of action viz. the "word" (Vaani). We have also seen the description of both "hands and legs"! Now, the "balance two" senses of action are being described.

निरभिद्यत शिशनो वै प्रजानन्दामृतार्थिनः।

उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम्॥२६॥

VERSE 26 Meaning: "When our Lord, as "Viraat Purusha" got a the desire to get progeny, bliss and Moksha, then He got the origination of His organ of generation called "Upastham". The celestial deity of this sense organ is "Kaama" (desire). This is loved both by males and females. The happiness is based on the same organ, and the celestial deity, presiding over it!"

श्रीसुबोधिनी : शिशनो गोलकं तस्य रूपान्तराभावात्तदभावमाशङ्क्यं वै इति निश्चयमाह। कारणे चेत्तत्र स्यात् तद्वीजे कार्ये पुरुषादिषु तत्कथं भवेत्। अतस्तत्र सन्देहो न कर्तव्य इत्यर्थः। प्रजारूपो योऽयमानन्दः सम्भोगसुखं प्रजाजनको वा। प्रजा च आनन्दश्चेति अमृतं च वा। "प्रजामनु प्रजायन्ते तदु ते मर्त्याऽमृतमि" ति श्रुतेः। अमृतं मोक्षो वा। ऋणत्रयापाकरणसाध्यः। "नाऽपुत्रस्य लोकोऽस्ती"ति च। "अष्टाशीतिसहस्राणी" त्यादिवाक्यान्यूध्वरितसां प्रशंसापराणि। त्रैविधवृद्धानां तु वेद एव प्रमाणम्। अतो मोक्षो वा अमृतम्। त्रितयप्रेप्सोरिन्द्रियं निर्गतमित्यर्थः। उपस्थ इन्द्रियम्। कामानां प्रियं स्त्रीसम्भोगानां सम्बन्धि यत्सुखं तदुभयाश्रयं देवतेन्द्रियाश्रयम्। अथवा। कामानां स्थानं पूर्वाक्तमासीदित्यर्थः। कामो देवता। तदभिमानि इत्येके। काम एव देवतेति मुख्यः सिद्धान्तः। तदभावे केवलेन्द्रियेण सुखाजननं प्रत्यक्षसिद्धम्॥२६॥

अवशिष्टमाह—

SRI SUBODHINI: The organ of generation was born. If someone were to say, that the "Viraat Purusha" had no wife, and why was this sense organ got originated? Answering this, it is said, that the Lord had desired this sense organ, as He is the "basis" for all species, including the humans. If, all these beings do not have this organ of generation, then, no "being" will get born! The happiness of relationships and children - both can happen now only! It is said, that a human being becomes happy only, when a progeny is born. What is the significance of the word "Moksha" (liberation) used here? A human being has got three "debts" to be repaid, for having got a human body, viz. (1) for the celestials, (2) for the sages and (3) for the ancestors (Pitrus). Only after getting free from all these three "debts", a human being can attain "liberation". The scriptures say, that a person without a "son", will not attain the "higher world".

Although "celibacy" (Brahmacharyam) has been praised by the scriptures, it is said, that these references are there to emphasize the need to observe continence and control only, and not with a view to avoid getting children. Only through a human life, can a "Jeeva" attain liberation. Hence, our Lord, as "Viraat Purusha" got originated this sense organ of generation, with a view to attain children and Moksha! The happiness from a wife is dependent on the sense organ and the celestial deity presiding over it. If one is absent, then there will not be happiness. The celestial deity is "Kaama" (cupid) i.e. without desire there is no happiness through this sense organs!

All the other "sense organs" of "action" (Kaarmandriyas) are being described.

उत्तिसृक्षोर्धातुमलं निरभिद्यत वै गुदम्।

ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः॥२७॥

VERSE 27 Meaning: "When our Lord, as the "Viraat Purusha" got the desire to remove the dirt caused by the various substances in the body, then, He created the "anus". Here, the celestial deity of Mitra came into being, with the sense organ as the anus hole. In this way, the "dirt" gets removed, through this sense organ, under the auspices (dependency) of this celestial deity!"

श्रीसुबोधिनी : उत्तिसृक्षोरिति। धातूनां मलम्। धातवो हि त्वगादयो मज्जान्ताः। ते कालादिना निरन्तरं पच्यन्ते। अन्नादीनां तु पोषकत्वम्। अतस्तत्पोषणेऽन्नादिभिः क्रियमाणे रसस्य तत्र प्रवेशे योऽसारो भागोऽवशिष्यते तन्मलं न त्वन्नस्य। तस्य स्वकार्यकरणात्। अतो धातोरेव मलम्। गुदमिति पायुस्थाने मांसविशेषः। स रोगादिना निर्गतः प्रत्यक्षो भवति। तदनन्तरं पायुस्तत्रेन्द्रियम्। मित्रो देवता। न हि सर्वमित्रव्यतिरेकेण तादृशे कश्चिद्देवो भवेत्। उत्सर्गः कर्म। उभयाश्रयः पूर्ववत्॥२७॥

एवं नवद्वाराणि निरूपितानि। दशेन्द्रियाणां मध्ये त्रयाणां न द्वाराणि। उभयं त्वेकत्र। त्रयाणां द्वयं द्वयम्। एवमिन्द्रियाणां द्वाराणां च न समसङ्ख्या। अतो द्वारान्तरमाह प्राणादीनां नियामकत्वाय—

SRI SUBODHINI: The various substances (Daatu) in the body, which create useless "dirt" (waste material) are blood, flesh, the juices in the stomach (for digestion etc.), and marrow etc. "Time" and other factors "cook" them (i.e. get them ready for use). Food and water give them nourishment, and they function for the welfare of the body. This "functioning" generates waste materials, called as "Malam" (faceas). This waste material, which really belongs to the "various substances" (not of food) go out through

the “anus” hole (Guda). There is the sense organ of “Payoo” here, with the presiding celestial deity of Mitra, who is the benefactor of everyone. The only function of this sense organ is to take out all “waste material” (Malam).

In this way, the 9 “openings” (Dwaar) of the Lord, as “Viraat Purusha”, have been explained. In the 10 senses, there is no “opening” for the skin, hands and legs. The eyes, the nose, the ears have 2 openings each, and the “anus”, and the organ of generation have, 1 opening each. Now, more “openings” are being described, with a view to keep, in “order”, the various “vital airs”.

आसिसृक्षोः पुरः पुर्या नाभिद्वारमपानतः।

तत्राऽपानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम्॥२८॥

आदित्सोरन्नपानानामासन् कुक्ष्यन्ननाडयः।

नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये॥२९॥

निदिध्यासोरात्ममायां हृदयं निरभिद्यत।

ततो मनश्चन्द्र इति सङ्कल्पः काम एव च॥३०॥

VERSES 28 to 30 Meaning: “When the desire to give up this body, arose, then, the hole of the navel came into being (i.e. when the desire came, to go from one body to another). Here, the wind called “Apaana” and the factor of “death” came to be originated. Through the dependency of these two only - the vital air got separated from the wind of “Apaana”, and death takes place.” (28)

“When the Lord, as the “Viraat Purusha” got the desire to consume food and drinks, then the stomach, and nerves came into being. Both the “river and ocean”

became it's celestial deities. Due to their aid (refuge), both Tushti (contentment) and Pushti (welfare) happen." (29)

"When our Lord desired to think and contemplate on His power of "Maya", then His heard got originated. Here, the sense organ, was the mind, and the celestial deity is the moon. Desires for objects, and pleasures and "thinking process" also got originated here." (30)

श्रीसुबोधिनी : आसिसृक्षोरिति। मलं हि द्विविधम्। प्रत्यहं जायमानं प्रतिजन्मनि जायमानं च। तत्र प्रत्यहं जायमानस्य मलस्य परित्यागार्थं पायुः। सम्पूर्णजन्मनि जायमानस्य देहरूपस्य मलस्य परित्यागार्थं नाभिद्वारम्। पुरः शरीराणि। पुर्याः शरीरात् उत्सिसृक्षोः नाभिद्वारं जातमिति सम्बन्धः। यथा आमरणं धातवोऽनुवर्तन्ते। तस्य पोषकमन्नं। मलं तु प्रसिद्धम्। एवं "बहु स्यामि" ति भगवदिच्छामारभ्य भगवत्प्रवेशपर्यन्तं भगवच्चिदंशस्य जीवस्य एकमेव शरीरमनुवर्तते। तस्य पोषकान्यन्यानिशरीराण्यन्नवत् अन्नमयानि। तानि भोजनवदुत्पत्तौ गृह्यन्ते। मलपरित्यागवन्मरणे त्यज्यन्ते। प्राणो ह्युत्पादकः। अपानो मारकः। अतस्तद्द्वारमपानादुत्पन्नम्। तत्रापान इन्द्रियं मृत्युर्देवता। पृथक्त्वं प्राणापानयोर्विश्लेषो मरणात्मकः। तदुभयाश्रयमिति पूर्ववत्। नाभिद्वारेण तच्छरीरं निर्गच्छति। तस्य नाभिद्वारेण वा प्रयत्नेन मलवदिदं शरीरं त्यजति। यथेदं शरीरं बहुकालं तिष्ठति तस्य पोषादिकं जनयति। तथाऽन्नपानादिकमपि कियत्कालं स्थितमेव धातुपोषं जनयतीति अन्नपानानामादित्सुः स्थापनेच्छुर्भगवान् जातः। ततस्तस्य कुक्ष्यन्त्रनाडय आसन्। तत्र कुक्षिर्गोलकमुदराभ्यन्तराकाशः। अन्त्राण्यत्रस्थापनार्थमिन्द्रियाणि। नाड्यः पानार्थम्। नद्यः समुद्राश्च तयोर्देवते। नद्यो नाडीनाम्। अन्त्राणामुदरस्य च समुद्राः। अत एव चकार उभयार्थः "नाडीर्नद्यो लोहितेने" ति वाक्यात्। "क्षुत्तृड्भ्यामुदरं सिन्धुरि" ति च। तुष्टिराप्यायनम्। पुष्टिर्देहवृद्धिरन्नस्य। तुष्टिपुष्टी तदाश्रये इन्द्रियदेवताश्रये। आत्मनो मायां जगत्कर्त्रीम्। कीदृश्येषा कथमहमेतत्प्रतिकृतिरूपो भविष्यामीत्यात्ममायया निदिध्यासनम्। तदा हृदयं गोलकं निरभिद्यत। ततो

मनइन्द्रियम्। चन्द्रो देवता। सङ्कल्पो ज्ञानरूपः। कामः क्रियारूपः। मनस्तूभयात्मकमित्युभयं कार्यं निर्दिष्टम्। सङ्कल्पस्य कार्यं काम इति तु ज्ञानस्य क्रियां प्रति कारणत्वेन। अत एवेत्यवधारणे। चकारेणैन्द्रियानुरोधः॥२८॥२९॥३०॥

एवं सर्वस्य त्रैविध्यं निरूप्य गोलकानामधिभौतिकत्व-
मिन्द्रियाणामध्यात्मिकत्वं देवतानामधिदैविकत्वमिति समुदितस्य त्रिरूपत्वम्।
त्वगादीनां केवलान्नमयत्वेनाऽत्रैविध्यमाशङ्क्य त्रैविध्यमाह—

SRI SUBODHINI: “Dirt and waste” are of 2 kinds. (1) What is produced on a “daily” basis. (2) What is produced in one birth or lifetime. The former is removed through the “anus”. As regards the “dirt” accumulated in one’s life-span, which is symbolized by the “body”, the Lord has provided the navel-joint! This body is called as a “city” (Pura). All the various substances, which were up to now, progressed through the consumption of food etc., had produced a lot of waste materials, which were removed every day, through the anus!

The “Jeeva”, goes from body to body, till it reaches and attains our Lord! - especially when the “Jeeva” is a “part” of our Lord’s virtue of “Chit” = consciousness! All these bodies are made of food. At the time of “origination”, the “Jeeva” takes a “subtle body”, and, at the time of death, even this subtle body is given up. The birth of the body is given by vital air (Praana). The “Apaana” vital air destroys the body. Hence, the door of death is originated from this “Apaana” wind! Here, the sense organ becomes “Apaana”, and death is the celestial beity. The coming together of “Praana” and “Apaana” is life! In other words, the division of “Praana and

and nerves came into being. Both the “river and ocean”

Apaana" is also "death"! This death or life - both are under the control of these senses, and their presiding deities. The "body" gets released through the "navel" opening! When one removes "faceas" everyday, a little effort is required. In the same way, through a little effort, the body can be given up, through the navel opening. The gross body also progresses, the "subtle body", for a long time, during one's life!

In the same way, food and drinks also progresses the various "substances" (such as blood, muscle, flesh etc.) in the body. Hence, our Lord got the desire to keep both food and drinks, in His body for some time. Thus, our Lord originated the stomach, the inner organs of the stomach and the nerves. The empty "space" inside, is the stomach. The rivers and ocean became it's celestial deities. The celestial deity of "nerves" is the "rivers", and celestial deity of the stomach, is the "ocean"! "Satiation" is "Tushti", and the growth of the body is called as "Pushti" - both of them are under the control of the body.

The power of our Lord, for creating this Universe is known as "Maya" power. Our Lord began to think about this. At this time, his "heart" got originated, with a view to "contemplate and to do thinking". Here, the "mind" became the sense organ, and the moon became it's celestial deity. It's "tasks" are thinking, planning and doing actions based on them!

In this way, all these "objects" are told to be of three kinds. The "holes and openings" are physical. The sense organs are psychic (mental) and the presiding deities are celestial. In this way, the Universe is of 3 kinds. The objects, such as the skin, are made

by food only. Hence, a doubt may arise, that these "objects" may not be of three kinds. It is told, through the next verse, that all these objects are of three kinds only.

त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः।

भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः॥३१॥

VERSE 31 Meaning: "There are 7 "substances" (Daatu) viz. skin, fat, flesh, blood, muscle, marrow and bones! All these got originated in the body of our Lord, as "Viraat Purusha", from the elements of earth, water and fire! In the same way, from space, water and wind, the "vital airs" (Praana) got originated."

श्रीसुबोधिनी : त्वक्चर्ममांसेति। त्वगुपरितना। चर्म स्थूलम्। रुधिरस्य पूर्वभावेऽपि मांसभावात्प्रथमतो मांसनिरूपणम्। मेदो वृद्ध्यादिषु प्रसिद्धम्। मज्जाऽस्थ्यन्तर्गता। अस्थि प्रसिद्धम्। स्नाय्वप्रसिद्धं तस्य मेदोमध्येऽन्तर्भावः। तदस्थनामावरणरूपम्। एते सप्ताऽपि तेजोबन्धनमयाः। तदाह—भूम्यप्तेजोमया इति। भूमिरन्नस्थानीया। पाञ्चभौतिकत्वेऽपि त्रिरूपत्वं क्रमात्। त्रिरूपा एव वा। प्राणस्य त्रैविध्यमाह—व्योमाम्बुवायुभिरिति। सर्वदेहव्यापक-त्वेनाऽऽप्यायकत्वेन वायुस्वरूपत्वेन च प्राणोऽपि त्रिविधो व्योमाम्बुवायुभिः॥३१॥

इन्द्रियाणामपि त्रैविध्यमाह—

SRI SUBODHINI: The exterior thin skin is called as outer skin or Twacha. The "fat" skin is known as "Charma" (or fat). Blood only becomes the flesh. The flesh gets converted into muscle! The marrow is inside the bones. There is a covering for the bones. All these are born from earth (food), fire and water! — though all the 5 elements are involved in their making! The "vital airs" are also of three types, having

filled up the entire body. The “vital air” makes the entire body happy, and it’s external form is the wind” (Vayoo). That is why, “vital air” is said to be originated from space, water and wind!

The “sense organs” are also of three kinds — as per the following verse.

गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः।

मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी॥३२॥

VERSE 32 Meaning: “All the sense organs are filled up with the three qualities of Satwa etc. The “qualities” themselves originate the qualities of “ego” and others. The mind is the root cause for all “changes”. The intellect illuminates various types of “Jnana” (knowledge).”

श्रीसुबोधिनी : गुणात्मकानीन्द्रियाणीति। त्रिगुणमयानीन्द्रियाणि सर्वाण्येव। अत एव लौकिकीं प्रवृत्तिं धर्मं भक्तिज्ञाने च जनयन्ति। अहङ्कारस्याऽपि त्रैविध्यमाह—भूतादिप्रभवा गुणा इति। भूतादिरहङ्कारः। भूतादीनां प्रभवो यत्र। भूतादेर्वा प्रभवो येषाम्। अहङ्कारस्य त्रैविध्यं स्पष्टमेव भूताद्यादिभेदात्। भूतादिशब्देनाऽहङ्कार एव वा। तस्माद्गुणत्रयोत्पत्तिः स्पष्टैव। तेन गुणजनकत्वेन त्रिगुणत्वं स्पष्टम्। मनसोऽपि त्रैविध्यमाह—मनः सर्वविकारात्मेति। सर्वे हि विकारास्त्रिविधाः। तन्मयत्वान्मनोऽपि त्रिविधम्। बुद्धिरपि त्रिविधेत्याह—बुद्धिर्विज्ञानरूपिणीति। विविधं ज्ञानं विज्ञानम्। तत्रिविधमिति तद्रूपिणी बुद्धिरपि त्रिविधा॥३२॥

एवं सर्वस्य त्रैविध्यमुपपाद्य उपसंहरति—

SRI SUBODHINI: “All the sense organs are filled up with the three qualities of Satwa, Rajas and Tamas. Hence, through these sense organs only, there is the origination of our Sanatana Dharma, Bhakthi, all worldly affairs, as also the knowledge of Brahman! “Ego” (Ahamkaar) is also of three kinds. The “Gunas”

(qualities) originate this “ego” and other “qualities” — especially from “ego” only, all the 5 great “elements” (Mahaabhootas) are created. The “ego”, from the point of view of the divisions of the elements are again of 3 kinds. This is well known in the “Puraanas”. Thus, as it originates the three Gunas, the factor of “ego” (Ahamkaar) is also of three kinds. The mind also is of 3 kinds. All changes are made by the mind, whose “waves” are of 3 kinds! The intellect also is of 3 kinds. Various types of knowledge is called as “Vijnana”. This knowledge is again of three kinds viz. Satwik, Rajasik and Tamasik. In this way, the intellect also is of three kinds only.

Thus, after explaining, that all objects are of 3 types, now, the real “purport” of everything is being told, as below (i.e. the pith and summary of everything).

एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया।

महादिभिश्चाऽऽवरणैरष्टभिर्बहिरावृतम्॥३३॥

VERSE 33 Meaning: “Oh king! I have now explained our Lord’s “gross” form! Our Lord’s “gross” form is covered, from outside, through 8 coverings, such as earth etc.”

श्रीसुबोधिनी : एतद्भगवतो रूपमिति। एतत्पूर्वनिर्दिष्टं सर्वमेव त्रिविधं भगवतो रूपं स्थूलो देहः। ते तुभ्यं त्वदर्थं मया व्याहृतमित्यर्थः। त्रिगुणत्वेन यन्निरूपणं तत्तत्त्वाऽधिकारेण निरूपितम्। भगवतो हि रूपं सर्वेषामधिकारानुसारेण सर्वरूपत्वेन भासते। तं यथायथोपासत” इति श्रुतेः॥३३॥

एवं राज्ञे त्रैविध्यं निरूप्य सूक्ष्मं रूपं ततोऽप्युत्तमाधिकार्यर्थे अव्यक्तरूपं निरूपयति—

SRI SUBODHINI: "I have told you already, that our Lord has three-fold divine nature or self (Swaroopā). Our Lord has a "gross physical" body, which I have now explained to you up to now. As you are "deserving" in nature, I have told you regarding the three-fold divine nature of our Lord. **ALTHOUGH OUR LORD'S REAL DIVINE SELF IS ONE ONLY; BUT, AS PER THE DESERVING AUTHORITY OF HIS DEVOTEES, OUR LORD SHOWS HIMSELF, AS CONSISTING OF "ALL FORMS AND AT ALL PLACES" TOO!** It is a rule, that the form on which, the deserving devotee, does his meditation on, our Lord also, out of His love and grace assumes the same "form", which is meditated upon! That is what is told in the Vedas.

In this way, after telling the king, that our Lord's holy "physical" form is of three kinds, Sri Sukadeva says, that there is a greater "form" of our Lord viz. the "subtle" form, which only the higher category of deserving devotees, can hope to see.

अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम्।

अनादिमध्यनिधनं नित्यं वाङ् मनसः परम्॥३४॥

VERSE 34 Meaning: "Beyond this, is the most "subtle" form of our Lord! This is "unseen" (Avyaktha); this form is not easily or clearly understood by anyone! In this "form", there is no difference or division! There is no beginning, middle nor the end for this subtle divine form of our Lord! This is everlasting and permanent, and is beyond our mind and words! This is always "hidden"!"

श्रीसुबोधिनी : अतः परमिति। मह्यादिसप्तावरणसहितात्स्थूलरूपात्परं

व्यतिरिक्तमुत्कृष्टमेतन्नियामकम्। सूक्ष्मतमं आकाशाद्यपेक्षयाऽप्यतिसूक्ष्मम्। तस्य रूपविशेषनिरूपणं न कर्तव्यम्। यतस्तदव्यक्तं केनाऽपि धर्मेण न प्रकटम्। ततस्तस्य विशेषाः प्रकटा भविष्यन्तीत्याशङ्क्याऽऽह—**निर्विशेषणमिति।** सर्वविशेषणरहितम्। सर्वव्यावर्तकधर्मरहितमित्यर्थः। तस्योत्पत्त्यादिकं नाऽस्तीत्याह—**अनादिमध्यनिधनमिति।** आदिमध्यावसानरहितम्। नित्यं सदैकरूपम्। वाङ्मनसः परं सर्वव्यवहारातीतम्॥३४॥

एवं स्थूलसदृशं सर्वप्रकारेण सूक्ष्ममिति निरूपितम्। उभयमप्युपसंहरति—

SRI SUBODHINI: The 7 coverings of our Lord's gross form — the coverings being earth, water, fire, wind, space, Prakruti (nature), Purusha (primordial person). Apart from this, our Lord has a more "higher" divine form, which is the controller of this gross physical form. This is subtler than space. As such, it is impossible to describe the true nature of it's "form" (Roopam). Hence, it is called "AVYAKTHA" (the unseen). No quality or virtue can get this manifested! — Especially, when it is bereft of all "qualifications" (Vishesha Rahitam). It is never originated nor ended, and it is called as "Anaadi" — beginningless! It is without the beginning, the middle and the end! There is always one "form" only for this form of our Lord, and there is no "activity" in this "form"!

In this way, it has been told, that like the "gross physical" form, all types of subtle forms also are the forms of our Lord only. Now, the "principle", behind these two forms, is being told.

अमुनी भगवद्रूपे मया ते ह्यनुवर्णिते।

उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः॥३५॥

VERSE 35 Meaning: "Oh king! I have now explained to you, both the "gross" and the "subtle" forms of our Lord! Of course, these "forms" have been created by our Lord, through His power of "Maya" only! Hence, Jnanis do not regard these two "forms" of our Lord, as the real "forms" of our Lord!"

श्रीसुबोधिनी : अमुनी भगवद्रूपे इति। मया ते त्वदर्थमेवाऽनुवर्णिते पूर्ववत्। अस्माकं तु नाऽनेनोपयोगः। तदाह-उभे अपि न गृह्णन्तीति। तत्र हेतुः-मायासृष्टे इति। मायायाः कार्यकारणरूपायाः सम्बन्धेनैवंरूपो जात इति। यतस्ते विपश्चितः साक्षात्स्वरूपज्ञातारः॥३५॥

ननु तर्हि भगवान् कथमेवंरूपं करोतीत्याशङ्क्याऽऽह-

SRI SUBODHINI: "I have told you about these two forms - both "gross and subtle" for your sake only! For us, both these "forms" are of no consequence (Prayojana). The reason for this is that both these "forms" are made by our Lord, through His power of Maya! In other words, only through His power of Maya, our Lord has become the "three forms". Hence, those great Mahaatmas and Jnanis, who are blessed by our Lord, with the "actual" experience of our Lord, do not accept or adopt these "forms"!"

A question arises here. Why and how our Lord adopts these kinds of "forms"? This is answered through the following verse.

स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक्।

नामरूपक्रिया धत्ते सकर्माऽकर्मकः परः॥३६॥

VERSE 36 Meaning: "Our Lord Sri Purushothama, who is Brahman and all-pervasive, adopts (wears) both "names and forms" of the nature of this Universe, after having become all the forms of "Artha" (meaning)

and the "sound" (Vaachak). It is this Lord, who does all the actions! He is the "action free" Para Brahman also. HE DOES ACTIONS AND ALSO DOES NOT DO ACTIONS!" [In other words, our Lord always remains without "action". Through His "power" only, He becomes "active"! Then, He incarnates Himself as this "Viraat Swaroopa", and manifests in the forms of "sound and it's meaning" ("Sabdam and Artham"). He then accepts many forms, names and actions.]

श्रीसुबोधिनी : स वाच्यवाचकतयेति। स भगवान्। वाच्यवाचकत्वं अनामरूपात्मनि नामरूपे विधाय तादृशो भूत्वा जगतः पालनादिकं करोतीति वाच्यवाचकतया स्वरूपाप्रच्युत एव ब्रह्मरूपं सच्चिदानन्दं बिभ्रत् सर्वेषामपि जीवानां नामरूपक्रिया धत्ते। नामानि रूपाणि क्रियाश्च स्वसदृशान्करोतीत्यर्थः। स्वयं च सकर्मा। न च पुनरेतादृश एव। यतो वस्तुतोऽकर्मकः सर्वकर्मरहितः। सर्वेषां नियामकश्च। एतादृशोऽपि सर्वानुत्पादयितुं त्रिगुणात्मकं अव्यक्तं च रूपं करोतीत्यर्थः॥३६॥

ननु के ते येषामर्थे स्वयं त्रिविधो जात इति। तत्राऽऽह—**प्रजापतीनि** त्यादिभिस्त्रिभिः—

SRI SUBODHINI: Our Lord Sri Purushothama, who is "nameless", illuminates in His form — endless names and forms — through sound, and it's meaning i.e. He becomes all these by Himself! In this way, He protects and rules this Universe by Himself. Both sound, and it's meaning thereof is our Lord only! Hence, without being separate form His real divine self (Swaroopa), He assumes the forms of Brahman, of the form with the qualities of SAT — CHIT — AANANDA. He also "wears" (adopts) the "names and forms" of the "Jeevas" also, together with their "actions"! In His primordial form of Imperishable Brahman only, which is nameless and formless, through His power of Maya,

which is omnipotent, our Lord manifests Himself as the incarnations with qualities viz. Brahma, Vishnu - in their forms, names and qualities. HE DOES ALL THESE ACTIONS BY HIMSELF! BUT IN REALITY, HOWEVER, HE DOES NOT DO ANY WORK, AND HE ALWAYS REMAINS AS "AKARMA" - A "NON DOER" - HE CONTINUES, HOWEVER, TO BE THE CONTROLLER OF THE ENTIRE UNIVERSE! Thus, our Lord remains a "non-doer", but continues to be "controller". He is the one, who originates all the "beings" through His form, made by Him for this sake, consisting of the three "qualities", though He continues to remain "the unseen" (Avyaktha)!

A question arises here. Who are those "beings", for whose sake, our Lord, in this way, wears and adopts the Satwik, Rajasik and Tamasik forms? This is answered as follows.

प्रजापतीन् मनून् देवान् ऋषीन् पितृगणान् पृथक्।
सिद्धचारणागन्धर्वविद्याधसुरगुह्यकान्॥३७॥

किन्नराप्सरसो नागान् सर्पान् किम्पुरुषानपि।

मातृरक्षःपिशाचांश्च प्रेतभूतविनायकान्॥३८॥

कूष्माण्डोन्मादवेतालान् यातुधानान् ग्रहानपि।

खगान् मृगान् पशून् वृक्षान् गिरीनृप सरीसृपान्।

द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः॥३९॥

VERSE 37 to 39 Meaning: "Oh King Parikshit! Each and every form in this Universe (Samsaara) and all names too are of our Lord only - like the Prajaapati, Manu, the celestial beings, Rishis, the ancestors, Siddhas, Chaaranaas, Gandharvaas,

Vidhyadharas, Asuraas, Guhyakas, Kinnaras, Apsaraas, the Nāgas, the serpents, Kimpurushaas, Kooshmandaas, Matharaas, Rākshasas, Pisaachaas (manes), Pretaas, Bhoots, Vināyakaas, Kooshmandaas, Unmādas, Vetalas, Yātudhanaas, Guhas, birds, animals, deers, trees, mountains, all animals, which move on the ground, - our Lord created all these, individually and separately. All those beings, who are in water, space and on earth, our Lord created them too! There are many, among these, which are of 2 types each. Many others are of 4 types each also!"

श्रीसुबोधिनी : एके प्रत्येकगुणप्रधानाः। एके मिश्राः। तत्र प्रत्येकान् श्लोकत्रयेण गणयति। तत्राप्युत्तरोत्तरहीनता। प्रथमं प्रजापतयो मरीच्यादयो गुह्यकान्ताः सत्त्वापकर्षरूपाः। किन्नरादयो विनायकान्ता राजसाः। कूष्माण्डादयः सरीसृपान्तास्तामसाः। अन्ये तत्तद्भेदेषु मिश्रा इति तानेकेन गणयति—द्विविधा इति स्थावरजङ्गमभेदेन। चतुर्विधा जरायुजाण्डजस्वेदजोद्भिज्जाः। ये पूर्वोक्तादन्ये ते सर्वे सङ्करजाता इति ज्ञेयाः। तथापि स्थानतस्त्रैगुण्यं तदाह—जलस्थलनभौकस इति। जलादयः स्थानानि येषाम्। तत्र जलस्था राजसाः। स्थलस्थाः सात्त्विकाः। नभस्थास्तामसाः॥३७॥३८॥३९॥

एवं स्वरूपतः स्थानतश्च सर्वेषां त्रैविध्यमुपपाद्य फलतोऽपि त्रैविध्यमाह—

SRI SUBODHINI: Among these "beings" (as referred to above), there are many, who have only one "quality" only (Guna). In other words, there are "beings", who have the quality of Satwa only as predominant. Likewise both "Rajas and Tamas". Many beings have two qualities, some others have three qualities. All these three groups are separately counted, through these three verses. Succeedingly, the creation is lower in category — as referred to here. The first category of the persons created is Prajaapati onwards up to Guhyaka! These are the "Satwika" persons.

From the category of “Kinnaraas” up to “Vinaayakaas”, all the persons as “Rajasik”. From the category of “Khooshmaandas,” up to the crawling animals (Sareesripa) are “Tamasik” in nature.

Our Lord, apart from the above, has created many other “beings and species” of the nature of animate/inanimate categories! Many are born out of eggs; many are grown from this earth, and many others are born out of the “sweat” of persons. Inanimate objects are mountains and others. Birds, the humans and others like deer and animals, were also created by our Lord. These are all of three kinds even from the point of view of their place of stay! The “beings” living in “water”, are Rajasik; those on earth are “Satwik”, and those, who reside in the sky are “Tamasik”.

In this way, after explaining the nature and residing places of all “beings”, now, all these are told to be of “three categories”, even from the point of view of “results” too — as per the following verse.

कुशलाकुशला मिश्राः कर्मणां गतयस्त्विमाः।

सत्त्वं रजस्तम इति तिस्रः सुर-नृ-नारकाः॥४०॥

VERSE 40 Meaning: “The three qualities of “Prakruti” (nature) are Satwa, Rajas and Tamas! Following these qualities (i.e. adopting) respectively, celestial deities, the human beings and other lower category “beings” are born! Even the “actions” and “results” of these three categories of beings also follow these three qualities, and are seen as “good”, as of the “middle order”, and “bad” also!

श्रीसुबोधिनी : कुशलाकुशला मिश्रा इति। कर्मणां त्रिविधा गतिः सात्त्विकादिविभेदेन। सात्त्विकं कर्म शुभफलं कुशलशब्देनोच्यते। तामसं

कर्माऽऽशुभफलमकुशलशब्देनोच्यते। राजसं कर्मोभयफलं मिश्रशब्देनोच्यते, एवं कर्मगतयः कर्मसाधनफलप्रकारस्त्रिविधाः। कुशलाश्चाऽकुशलाश्च कुशलाकुशलाः। मिश्रा अभिन्नाः। कर्मणामिमा एव गतयो न त्वन्याः। तासां मूलनामान्याह—**सत्त्वं रजस्तम इति**। कुशलाकुशलमिश्राणामेतानि मूलनामानि। सत्त्वं कुशलनाम। तमोऽकुशलनाम। रजो मिश्रनाम। तत्कृतदेहा अपि त्रिविधा इत्याह। सुरनृनारकाः। सत्त्वं रजस्तम इति तिस्र इत्युभयत्र सम्बध्यते। सुराः सत्त्वम्। नरा रजः। नारकास्तम इति तिस्र एव। पश्वादयो नारकमध्य एव॥४०॥

ननु त्रिविधा एव गतय उच्यन्ते। प्रकारास्तु कोटिशो भवन्ति। तत्राह—

SRI SUBODHINI: For the “beings”, the “results” of their actions are of three kinds viz. Satwik, Rajasik and Tamasik. The result of Satwik action is always beneficial and auspicious. These actions are done in a “clever and efficient” way (Kusal). The “results” of “Tamasik” actions are always inauspicious and bad! These actions are termed as “not efficient” (Akusal)! The “results” of “Rajasik” actions are both good and bad! (Both auspicious and inauspicious). That is why, these actions and results are called as “mixed”! In this way, the actions and results are of three kinds. “Mixed results” would mean “mixed” results and not separate! “Actions” have only these three ways or goals. None else! Satwik actions are wise; Tamasik actions are unwise, and Rajasik actions are “mixed”!

The bodies made up of these three qualities are also of three kinds. The celestials, the humans and the demons! The celestials are Satwik; the humans are Rajasik and the demons are Tamasik. Animals and other ignorant beings are Tamasik by nature.

Though there are only, mainly, three “ways”, (goals) in actual practice, crores and crores of varieties

of “beings” are created, with the help of the intermixture of these three qualities.

तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा।

यदैवैकतरोऽन्याभ्यां स्वभाव उपहन्यते॥४१॥

VERSE 41 Meaning: “Oh king! Even in these three ways, each of the way, manifests itself into endless ways! When one type of nature (attitude) meets and mingles with the other two attitudes (natures), then the way is opened for the creation of thousands of ways, due to intermingling and merger with each other!”

श्रीसुबोधिनी : तत्राप्येकैकशो राजन्निति। बहवो मया त्रिविधा गणिताः। तेष्वेकैकशस्त्रिविधा ये प्रजापतयो गणितास्तेऽपि त्रिविधाः। ये वा सरीसृपास्तेऽपि। राजन्निति सम्बोधनं पुरुषाणां नानाविधत्वज्ञापनार्थम्। ननु कथमेकमनेकधा भवति? तत्राऽऽह—यदैवैकतर इति। यदा एकतरः स्वभावः सात्त्विकादिः अन्याभ्यां स्वव्यतिरिक्ताभ्यां उपहन्यते बलवद्भ्यामभिभूयते। तत्र बलाभिभवतारतम्येनैकस्याऽनेकरूपाणि भवन्ति॥४१॥

एवं कार्यत्रैविध्यमुपपाद्योपसंहरन् भगवतः सात्त्विकीं लीलां पालनाख्यामुपपादयति—

SRI SUBODHINI: Our Lord has created “many, three-type” forms, including Prajaapaties and others. Every “being” comes into this “three-fold many”, and thousands of varieties are originated by our Lord, of each and every “being”, through the endless total and partial combination of these three Gunas! The addressal of “Oh king!” denotes, that even among the “Purushaas”, there are many types and varieties. How does this “one” become “many”? Answering this, it is said, that the qualities gets intermingled with one quality dominating another (like Satwa quality is dominated by the Rajasik quality) and in this endless

permutation and combination, the creation of each of the "species", become the "many"!

In this way, we have seen (in this Universe, which is the form of our Lord) three types of "actions" of our Lord. Sri Sukadeva now concludes this dialogue, by speaking about the "Leela" of our Lord pertaining to His protection of the created Universe.

स एवेदं जगद्धाता भगवान्धर्मरूपधृक्।

पुष्णाति स्थापयन्नित्यं तिर्यङ्नरसुरात्मभिः॥४२॥

VERSE 42 Meaning: "Our Lord only, who has manifested Himself, as this Universe, having resorted to various "qualities" (Dharma) has become the forms of the celestial beings, the animals and the human beings. He has established this Universe, in this way, on a continuous basis, and also protects (provides for) the Universe, through these various forms!"

श्रीसुबोधिनी : स एवेदमिति। स एव त्रिविधजगत्कर्ता तदर्थं त्रिविधश्च। सृष्टमिदं जगत् भगवान् भगवद्वाच्यैः स्वगुणैः पालनसमर्थैर्धर्मरूपधृक्। धर्मेण च स्थापयन् तत्तन्मर्यादायां पुष्णाति अभिवृद्धं करोति। नित्यमित्युत्पत्तिक्षणमारभ्य अन्तर्पर्यन्तं प्रतिक्षणं पुष्णाति। तदुपधातकासुराविर्भावे तिर्यङ्नरसुरात्मभिः त्रिविधैर्मत्स्यादिरूपै रामादिरूपैर्वामनादिरूपैश्च सर्वं जगत् परिपालयतीत्यर्थः॥४२॥

तृतीयां लीलामाह—

SRI SUBODHINI: The word "Bhaga" refers to our Lord, who is the creator of the three types of this Universe, and also the "wearer" of these three forms! Our Lord is omnipotent, through His powers of opulence, (Aishwaryam) and others and through these powers, He protects and provides for the Universe, created by Him! He progresses it, in every way!

The word "NITHYA" (every day – permanent) means that IT IS OUR LORD, WHO PROTECTS AND PROGRESSES, EVERY SECOND, FROM THE DAY THIS UNIVERSE IS CREATED, TILL IT IS ENDED BY HIM ONLY! Whenever the demons put efforts to destroy this Universe, then our Lord takes the Satwika, Rajasik and Tamasik forms such as Vaamana, Lord Sri Raama, the fish etc. – i.e. in the human, celestial and other "animal" forms, too and destroys these "demons". In this way, the Lord protects this Universe at all times.

Now, His "third Leela" of "dissolution of the Universe" (Pralayam) is being explained.

ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः।

सनियच्छति कालेन घनानीकमिवाऽनिलः॥४३॥

VERSE 43 Meaning: "Afterwards, our Lord only, wears the form of "the fire of time" viz. Rudra and takes away this Universe, like the forceful hurricane takes away the groups of clouds! In this way, at regular intervals, our Lord withdraws and "hides" away the Universe, made by Him, in His own self!"

श्रीसुबोधिनी : कालाग्निरुद्रात्मेति। कालः प्रलयकालः। तत्साधकोऽग्निः सङ्कर्षणमुखानलः। तत्राऽनले यो रुद्रस्त्र्यक्षस्त्रिशिखं शूलमुत्तम्भयन्नुदतिष्ठत् तद्रूपो भूत्वा आत्मनः सकाशादेव यत्सृष्टमूर्णातन्नुवत् सन्नियच्छति उपसंहरति। कालेन करणेन। यथोत्पादने माया करणं पालने चाऽवतारास्तथा संहरणे कालः करणम्। उत्पत्त्यादिभिः संहारान्तैः कृतैरप्याधारे न किञ्चिद्विकृतता जायत इत्यत्र दृष्टान्तरमाह—घनानीकमिवाऽनिल इति। मेघानां समूहं यथा वायुरपकर्षति। वायुनाऽपकृष्टा मेघा यथा न ज्ञायन्ते क्व गता इति तथा संस्कारं सर्वमेव नाशयतीत्यर्थः॥४३॥

एवं भगवत्कृतानुत्पत्तिस्थितिप्रलयान्निरूप्येदं भगवत्कर्तृकं जगदुत्पत्त्यादि
ब्रह्मवादिसम्मतमित्याह—

SRI SUBODHINI: The Lord uses the “fire” which emanates from the face of Lord Sankarshana, when He decides to “dissolve” this creation (Pralayam). This “fire” is used by Lord Rudra (Siva) through His “third eye”, with His uplifted trident! In other words, our Lord only takes the form of Rudra, and “eats up” this entire creation, like a spider eats it’s own “web” through it’s mouth! The “time”, (Kaala) of dissolution is it’s instrument! Like, in the creation of the Universe, our Lord’s power of “Maya” is the efficient cause; in the protection of this Universe, the various incarnations of our Lord are the “Saadhan” (instrument). In the same way, for the destruction of this Universe, the factor of “Kaala” (time) is the instrument, used by our Lord! During creation, protection and destruction of this Universe, our Lord’s divine nature and self is not affected in any way i.e. no change takes place in our Lord! In other words, His “basic” form does not change at all! This is being explained through an example — LIKE THE GROUPS OF CLOUDS ARE TAKEN AWAY (CARRIED) BY THE FORCE OF A STORM! The clouds get dissipated, when forcibly broken up and taken away by the force of wind! No one will know as to where the clouds have gone away! In the same way, our Lord destroys this Universe, along with all it’s latent tendencies (Samskaaras)!”

In this way, after explaining the origin, preservation and dissolution of our Lord’s Universe, now, it is shown, that all these three steps of origin

of this Universe, made by our Lord, are fully admired by the knowers of "Brahman" also! — as per the following verse.

इत्थम्भावेन कथितो भगवान् भगवत्तमाः।

नेत्थम्भावेन हि परं द्रष्टुमर्हन्ति सूरयः॥४४॥

VERSE 44 Meaning: "Oh, great and noble devotees of our Lord! The knowers of Brahman have described our Lord in this way! But those, who have been able to get the actual "Darsan" of our Lord, and who are noble saints and "Bhakthas" of our Lord, are not desirous of "seeing" our Lord in this "way" (as described) only - i.e. the Lord as the originator, sustainer and destroyer of this Universe!" — Because our Lord is much "beyond" in every way, of all these (Param)!

श्रीसुबोधिनी : इत्थम्भावेन कथित इति। हे भगवत्तमाः। राजानं बोधयितुमेवंप्रकारेणाऽऽस्माभिर्जगदुत्पत्तिस्थितिकर्ता भगवानुक्तस्तदाह—इत्थम्भावेन कथित इति। पूर्वोक्तप्रकार एवेत्थम्भावः। भगवानिति तथा कथनेऽप्यदोषाय। स हि सर्वैः स्वाधिकारेण बुध्यते च। भगवत्तमा इति अत्यन्तमधिकारिणः। भवदर्थं त्वग्रे निरूप्यते। तदाह—नेत्थम्भावेनेति। परं मायातीतं भगवन्तं स्वत एव सर्वं पूर्वोक्तप्रकारेण सूरयो ब्रह्मविदो द्रष्टुं नाऽर्हन्ति॥४४॥

तत्र हेतुमाह—

SRI SUBODHINI: Sri Sukadeva addressing all the "other" listeners tells, "Oh great and noble devotees of our Lord! I have described our Lord, as the originator of this Universe, sustainer and it's destroyer, with a view to make the king understand the real divine nature of our Lord." Sri Sukadeva has used the word "Bhagawan" (our Lord) to emphasize that, even if the Lord is "addressed or called" in this way,

there will not be any "blemish" at all (i.e. nothing inappropriate). This is due to the nature of "beings" — as they understand about our Lord, as per their deserving authority only! Here, Sri Sukadeva says, that "You are all the "best of deserving devotees" (Bhāgavathāma). Sri Sukadeva will explain, however, the real divine nature (Swaroopa) of our Lord, later. HE SAYS, THAT OUR LORD IS "BEYOND" EVERYTHING! HE IS BEYOND THE KNOWLEDGE OF EVERYONE! HE IS ALSO THE "HIGHEST AND BEST" OF ALL (SARVASRESHTA). HE IS BEYOND "MAYA" TOO! (WHICH IS, AFTER ALL, A VERY PETTY POWER IN HIS HANDS). HENCE, HE CANNOT BE OF THE "FORM", AS DESCRIBED, SO FAR, ONLY — AS HE IS "BEYOND" ALSO! THIS TRUTH IS REVERED BY THOSE, WHO HAVE FULL AND TOTAL "JNANA" (KNOWLEDGE).

Why, a statement, like the above, has been made? Sri Sukadeva is giving the reason for this - as per the following verse.

नाऽस्य कर्माणि जन्मादौ परस्याऽनुविधीयते।

कर्तृत्वप्रतिषेधार्थं माययाऽऽरोपितं हि तत्॥४५॥

VERSE 45 Meaning: "After explaining the completion of tasks like the creation of this Universe, it is stated, that we should not join this "task" with the highest Paramaatma, as being it's "doer" (Karthā) and being His "task" (Karma). All this explanation has been given, only with a view to deny our Lord's role, as the "doer and author", as this creation etc. has been done by His power of "Maya" only!" (i.e. He is regarded as the "creator" only, because His

power of "Maya", makes Him "appear" to be so i.e. imposed upon.)

श्रीसुबोधिनी : नाऽस्य कर्माणीति। अस्य जन्मादौ कर्माणि। मायानियन्तुः परस्य। नाऽनुविधीयते अनुविधानं न क्रियते। परःसम्बन्धिरूपेण नाऽनुविधानं करोतीत्यर्थः। कुत इत्यपेक्षायामाह—माययाऽऽरोपितं हि तदिति। जगद्भावादयः सर्वे व्यामोहिकमायाकार्यविषयतारूपाः। ते न भगवत्कार्या इति तत्र कर्तृत्वादिना भगवदनुसन्धानं नास्तीत्यर्थः। तर्हि किमिति निरूप्यते जगत्कर्तृत्वं भगवति? तत्राऽऽह—कर्तृत्वप्रतिषेधार्थमिति। प्रतीतं हि कर्तृत्वं प्रतिषेध्यं भगवांस्तु स्वरूपं पश्चादहमित्येवोक्तवान्। न तु मया कृतमिति। अहं वा जातमिति। बुद्धिसौकर्यार्थमेव तथा निरूपितं मायया करोतीति स्वयमेव जायत इति। तज्जत्वादित्यपि तदेव जः नतु तस्माज्जात इति। तस्मादुत्पत्त्यादिकल्पनाहीनं सर्वं ब्रह्मेत्येव ब्रह्मविद्धिर्ज्ञातव्यं न तु कल्पनायुक्तम्। यतो माययाऽरोपितं तत्॥४५॥

एवं ब्रह्मवादं कर्तृवादं च निरूप्य एतादृशं रूपं भगवतः कस्मिन्कल्प इत्याकाङ्क्षायां ब्रह्मकल्प इत्युत्तरमाह—

SRI SUBODHINI: It is clearly stated that, THE CREATION, PRESERVATION AND DESTRUCTION OF THIS UNIVERSE IS NOT THE "TASK" (KARMA) OF OUR LORD! AS OUR LORD IS BEYOND HIS POWER OF "MAYA" — BEING THE RULER OF "MAYA"! WHY? IT IS THE POWER OF MAYA, WHICH HAS CREATED THIS VAST UNIVERSE, TO SHOW, THAT OUR LORD IS THE CREATOR OF THIS UNIVERSE ETC. — ALTHOUGH, OUR LORD IS "MADE" TO BE "SEEN" IN THIS ROLE! IN REALITY, HE IS NOT THE "DOER" OF THIS "TASK"! CREATION, PRESERVATION AND DESTRUCTION OF THIS UNIVERSE ARE DONE BY THE "INFATUATING" POWER OF MAYA POWER OF OUR LORD! Hence, all these are not our Lord's "works or tasks" at all!

If the above is true, why does the scriptures say, that it is our Lord, who is the creator etc. of this Universe? Answering this, it is said, that WITH A VIEW TO NEGATGE THIS THOUGHT ONLY, THAT OUR LORD, IS THE CREATOR OF THIS UNIVERSE. IT IS SAID, THAT IT APPEARS "AS THOUGH", HE IS THE CREATOR ETC.! This "truth" has been made abundantly clear by our Lord only earlier to Lord Brahma that, "I REMAIN, AS THE ESSENTIAL TRUTH (BALANCE) BEHIND EVERYTHING (PASCHAAD AHAM) i.e. the Lord remains as He is, even after the dissolution of this Universe! THIS IS THE REAL NATURE OF OUR LORD!

While telling about "His truth", our Lord never told Lord Brahma, that "I have created this Universe! It is I, who has become this Universe!" These two statements have not been made by our Lord! With a view to enable the "intellect" of persons, to easily understand, the real divine nature of our Lord, it has been said that, (1) through His power of "Maya", this Universe has been made and (2) that the Lord Himself has become this Universe. IN REALITY, THE UNIVERSE IS BORN AND SEEN! IT DOES NOT MEAN THAT THE UNIVERSE IS "BORN" FROM OUR LORD!

Then, what is the truth? CREATION, PRESERVATION AND DISSOLUTION OF THIS UNIVERSE — ALL THESE "THOUGHTS" (KALPANA) ARE "IMPOSED" (AAROPITAM) ON "BRAHMAN"! REALIZING THIS, THE KNOWERS OF "BRAHMAN" CLEARLY UNDERSTAND, THAT "BRAHMAN" IS WITHOUT THIS "IMAGINED" IMPOSED

THOUGHT OF BEING THE CREATOR OF THIS UNIVERSE! THIS LORD OF THE UNIVERSE (BRAHMAN) IS WORTHY OF BEING “KNOWN”!

In this way, a description of both the nature of the highest “Brahman”, and it’s “action free” role has been done. When i.e. in which “aeon” (Kalpa) such a “form”: of our Lord existed or was seen? Answering this, it is said, that such a “form” existed in the “aeon of Brahma” — as per the following verse.

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः।

विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः॥४६॥

VERSE 46 Meaning: “This much, I have described of the aeon of Brahma, along with the other aeons! (After the original creation.) The method of creation is the “same”, in all “aeons” (Kalpa). If there is a difference,, then this is only this much — that in the beginning of the original creation (Mahākālpam), in a gradual way, the origin of the “great principle” (Mahat Tatwam) and others takes place, from the primordial Prakruti (nature). In the beginning of the subsequent aeons (Kalpa), the original creation made by the primordial Prakruti, remains as it is, but only the “changed” origination of the animate and inanimate beings, takes place in a new way!”

श्रीसुबोधिनी : अयं तु ब्रह्मणः कल्प इति। कदाचित्सर्वमात्मैव भवतीह जनार्दन इति। ब्रह्मकल्पे। विकल्पे तु ब्रह्मकल्पावान्तरकल्पे मायया सर्वरूपो भवतीत्युभयमप्यत्र निरूपितमिति ब्रह्मणः कल्पः सविकल्प उदाहृत इत्युक्तम्। तुशब्देनाऽन्ये कल्पाः प्राकृता व्यावर्तिताः। अत एवाऽत्र दशविधा लीलास्तुल्याः कल्पान्तरे तु विषमास्तदाह—विधिः साधारणो यत्रेति। यत्र

ब्रह्मकल्पे प्राकृतानां वैकृतानां च कल्पानां विधिरूपत्तिप्रकारः साधारणः। प्राकृते वा कल्पे वैकृते वा ये उत्पद्यन्ते ते तुल्याः। नतु कल्पान्तरवत्प्राकृतास्त्रय एव। वैकृता अन्ये। उभयात्मकस्तु कौमार इत्यादिविशेषाः। तेऽत्र न सन्ति। विधिः साधारणो यत्रेत्येकं वाक्यम्। यत्र सर्गाः प्राकृतवैकृता इत्यपरम्। प्राकृता एव वैकृता न त्वतिरिक्ता इत्यर्थः॥४६॥

एतावता सर्वेषां प्रश्नानामुत्तरमुक्तम्। उभयोर्नोक्तं कालकल्पयोः। तदग्रे वक्ष्यामीत्याह—

SRI SUBODHINI: Sometimes, our Lord becomes this Universe from His divine nature (Swaroopa) only. Only during the original “Brahmakalpa”, this takes place. In other words, our Lord only becomes the entire Universe at this time! In all other subsequent “creations”, after this “Brahmakalpa”, our Lord uses His power of Maya to create this Universe! Both these “systems” of thought have been described here. The syllable “Tu” (but) has been used to emphasize, that our Lords’s “ten Leelas” were fully present in the “Brahmakalpa”. Although all the materials during this “Brahmakalpa”, and other “aeons” are same, the only difference between the “Brahmakalpa”, and the other creations is, that of the “origin” of creation! In this Brahmakalpa, the Universe is made in the “same” way i.e. without “differences” (Vikriti). Whereas in the other “aeons” both the created viz. the “difference” and others are of the “same” nature (i.e. Prakruti and Vikruti). Thus, this “difference in method” in creation, is the main “difference” between the two!

In this way, up to now, all the questions have been answered. Only answers to the aspects of “Kaala” (time) and “aeons” (Kalpa) remained to be

addressed. Sri Sukadeva says that these aspects will be dealt with, in the third canto and afterwards.

परिमाणं च कालस्य कल्पक्षणविग्रहम्।

यथा पुरस्ताद्वाख्यास्ये पादं कल्पमथो शृणु॥४७॥

VERSE 47 Meaning: "Oh King Parikshit! The description of the nature and measure of the factor of "time" (Kaala), the aeons and the various aeons of "Manus" (Manwantara) will be done by me later! Now, please listen to the description of the "Paadma Kalpa", (Paadma aeon) with due attention!"

श्रीसुबोधिनी : परिमाणं च कालस्येति। परमाण्वादिद्विपराद्धावसानस्य कालस्य परिमाणं परिमाणहेतुः सूर्यगत्यादिः। सोऽग्रे वक्तव्यः। चकारात्स्वरूपं कार्यं च। कल्पलक्षणविग्रहमिति। कल्पानां लक्षणं धर्मव्यवस्था। कृते एतादृशो धर्मः एतादृशी प्रवृत्तिरिति लक्षणम्। विग्रहः शरीरं एतादृशमिति। सहस्रचतुष्टयात्मकं कृतमिति यथा। एतद्वयम्। यथा पुरस्ताद्वाख्यास्ये। यथा यथावत्। यथा पुरस्ताद्वा पूर्वकल्पे यथैतयो रूपं तथा व्याख्यास्ये। एवं विस्तरेण सर्वं वक्तुं कल्पान्तरमुपक्षिपति—पादं कल्पमथो शृण्विति। सर्गादीनां विशेषाः पादकल्पे भवन्ति। अतो भगवद्दशलीलाविस्तारार्थं अथो भिन्नप्रक्रमेण शृणु। सावधानतया श्रवणार्थमुपदेशः। अनेनैकस्य दिवसस्य विरतिर्ज्ञायते। यतो भिन्नप्रक्रमेण श्रवणं बोधयति॥४७॥

एवं शुकपरीक्षित्संवादे विरते शौनको भगवत्कथा श्रवणे व्यग्रस्तादृशीं कथां पूर्वनिरूपितां पृच्छति। यस्यां कथायां कतिपयप्रश्नार्थज्ञानेऽपि परमारतिर्भवति तादृशमेव हि श्रोतव्यम्। तदाह सूतः—“विदुरस्तीर्थयात्रायामि” त्यत्र “यावतः कृतवान् प्रश्नान् क्षत्ता कौषरवाग्रतः। जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम हे” ति। भागवतं श्रावयिष्यामीति यद्यपि सूतेन प्रतिज्ञातं तथापि विदुरमैत्रेयसंवादलक्षणस्य भागवतस्य शीघ्रफलत्वात् तदेव त्वया कथनीयमिति प्रोत्साहयति शौनकः—यदाह भगवानिति त्रिभिः।

SRI SUBODHINI: From the atom, up to the age of Brahma - all this measurement of "time" (Kaala)

is caused by the journey of the sun! Hence, "I will describe all this later - both it's nature and task! I will tell also the establishment of order and systems in the various aeons! In other words, the nature of conduct, during the "Sathyayuga" (aeon of truth) of people and the nature of "Dharma" practiced at that time! The "body" of an aeon (Yuga) is measured, through the number of years of it's existence.

"With a view to explain the nature of all these aeons, I will now explain the "Paadma Kalpa" to you." Sri Sukadeva has clearly stated, that there is "difference" between the creation done during the "Brahma Kalpa" and, that which was done during the "Paadma Kalpa"! The variety of creations, with vast differences, occur during this Paadma Kalpa. Sri Sukadeva was eager to describe our Lord's "10 Leelas", in a detailed way! "Hence, please listen to this description of "Paadmakalpa", now, in an attentive way"!

In this way, the dialogue between Sri Sukadeva and King Parikshit got "paused" for a while! Very anxious to listen more and more of the "Leelas" of our Lord, Sage Sounaka asked the question, regarding the earlier "stories", to Sri Soota. Sri Vidurji had got immense and boundless love for our Lord after listening to a "little" of these "Leelas and stories" of our Lord only! Sage Sounaka, now desired that he should listen to these "Leelas and stories" of our Lord, without fail! This was the anxiety of Sage Sounaka! This is told by Sri Soota also - that Sri Vidurji had asked many questions to Sage Maitreya, during his pilgrimage. Sage Maitreya had given the reply to the questions of Sri Vidurji and Sri Vidurji

developed one-pointed and boundless "love" (Prema and Bhakthi) to our Lord, after listening to what Sage Maitreya had told him! Sri Vidurji having got blessed with this "Bhakthi" our Lord, stopped asking all further questions, and went on his pilgrimage later.

Though Sri Soota had promised Sage Sounaka, that he will make all of them listen to the entire Sri Bhagavatam, but, the dialogue between Sri Vidurji and Sage Maitreya is such, that it will give the result, in the form of pure Bhakthi to our Lord, very quickly. Sage Sounaka, now enthused Sri Soota to speak about this "dialogue" by telling, "Please tell us, in the first instance, the dialogue between Sri Vidurji and Sage Maitreya"! This was asked, through the following 3 verses.

शौनक उवाच—

यदाह भगवान् सूत क्षत्ता भागवतोत्तमः।

चचार तीर्थानि भुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान्॥४८॥

कुत्र कौषारवेस्तस्य संवादोऽध्यात्मसंज्ञितः।

यद्वा सभगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह॥४९॥

ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम्।

बन्धुत्यागनिमित्तं च तथैवाऽऽगतवान् पुनः॥५०॥

VERSES 48, 49 and 50 Meaning: "Sage Sounaka told, "Oh Sri Sootji! Please tell us the "Leelas and stories" of our Lord, which Bhagawan Maitreya had told Sri Vidurji! Sri Vidurji had given up his relatives, who are very difficult to be given up, and had gone on a pilgrimage on this earth! Where did he meet Sage Maitreya? Where did this spiritual dialogue, between Sri Vidurji and Sage Maitreya take

place? Sri Vidurji might have asked this question and Sage Maitreya would have given his reply. Oh Sri Sootji, who is amiable! Please tell us everything, including all principles etc., which Sage Maitreya would have spoken to Sri Vidurji! Please also tell us the related stories regarding the events, which happened in the life of Sri Vidurji, that led to his giving up his relatives! What happened later to Sri Vidurji? In which holy pilgrim centre did Sri Vidurji meet Sage Maitreya? Please tell us everything!"

श्रीसुबोधिनी : भगवानिति मैत्रेयस्य सर्वज्ञता सूचिता। तदाह भगवानिति भिन्नं वाक्यम्। भगवान्मैत्रेय इत्यर्थः। अथवा। क्षतुमैत्रेयसंवादे भगवान् यदाह। यत् भगवतो वाक्यं ताभ्यां निरूपितमित्यर्थः। यदाह नो भवानिति पाठः स्पष्टः। सूतेति सम्बोधनम्। कुत्राऽऽह किमाहेत्याकाङ्क्षायामाह। क्षता भगवतोत्तमो बन्धूंस्त्यक्त्वा भुवस्तीर्थानि चचार। तादृशश्च कौषारवेश्च संवादः कुत्र विषये। यत्र भगवद्वाक्ये तदर्थे वा विचारात्मकः संवादस्तत्कथयेति वक्तव्ये भगवद्वाक्यस्यैव मुख्यत्वात्तत्रैव भगवद्वाक्यविशेषे संवादो भविष्यतीति ज्ञात्वाऽपि विशेषज्ञानार्थं कुत्रेति पृच्छति। देशप्रश्ने तु कुत्र देशे स संवादो जात इति। त्वया कथितेऽपि स्वयं वा तत्र गत्वा श्रोतव्यमित्यभिप्रायः। पाठान्तरे इतिशब्देऽध्याहर्तव्यः। सुदुस्त्यजानिति तदादेशोपदेशचरितानि विदुरस्य पृच्छति। भागवतेभ्य उत्तमः। यस्त्वापदशायामपि न विभ्रान्तः। भुवस्तीर्थानीति गन्तुं ज्ञातुं च शक्यानि। तान्यपि वक्तव्यानीत्यभिप्रायः। यैः सम्यक् शुद्धो भक्तिं प्राप्तवानिति। ततोऽपि पूर्वमेव तस्य चित्तशुद्धिरुत्कृष्टा जातेति ज्ञापयति—त्यक्त्वा बन्धूनि। सुदुस्त्यजानिति अन्तःकरणेनाऽपि त्यक्त्वा इति ज्ञायते। एतावता परीक्षिदपेक्षयाऽपि स मुख्यश्रोता निरूपितः। कुषारोः पुत्रः कौषारविः। कौषारवस्य वा। प्रथमपक्षे बाह्वादित्वादिव्। तस्य पूर्वोक्तस्य विदुरस्य। उभयोस्तुल्यत्वाय षष्ठ्यौ। अर्थात्संवादोऽपि पृष्टः। अन्यथा कौवैलस्थानं श्रुतमप्यप्रयोजकं स्यात्। अध्यात्मसंज्ञित इति। स संवादः श्रोतुः कार्यसाधक इत्यध्यात्मशब्देनोक्तः। अन्यथा तदज्ञानाद्विशेषणमयुक्तं स्यात्। अध्यात्मेति संज्ञापितः। अनेन संवादेनैवाऽन्योन्यकारूपेणैव तस्य भक्तिर्जातेति संवादस्यैव माहात्म्यमुक्तम्। यद्वेति पक्षान्तरम्। वाशब्दः पूर्वपक्षं व्यावर्तयति। न स्थानविशेषे

संवादात्तस्य भक्तिः किन्तूपदेशादित्यपि पक्षे तमुपदेशं वदेत्याह—यद्वेति।
सभगवानिति। भगवत्सहितः। केवलेनोपदिष्टं कथं हृदयारूढं भवेत्। तस्मा
 इति केवलं तदर्थमेव। पृष्ट इति नहि तादृशः स्वार्थं यादृशं तादृशं पृच्छति।
 वक्ताऽपि यत्तत्त्वमुक्तवान्। तद्ब्रूहीति सम्बन्धः। हेत्याश्चर्ये। विदुरस्य विचेष्टितं
 वक्तव्यम्। तत्त्वोपदेशो विदुरस्याऽनुचित इत्याश्चर्यम्। तथाप्युपदेशो जात
 इति तस्य विशिष्टं किञ्चिच्चेष्टितमस्ति येन तादृशोऽप्युपदेशमर्हति। किञ्च।
 बन्धुत्यागेऽपि निमित्तं वक्तव्यम्। अन्यथा शूद्रयोनावुत्पन्नस्य प्रब्राजोऽनुचितः
 स्यात्। चकाराज्ज्ञानहेतावपि निमित्तं वक्तव्यम्। किञ्च। तज्ज्ञानं सर्वथोत्तमम्।
 यज्ज्ञानप्राप्तौ पूर्वजातवैमनस्यादिकं परित्यज्य दैहिकीं व्रीडां परित्यज्य
 तथैवाऽसंस्कृतरूपेणैव पुनरागतवान्। अतः साक्षात्सर्वमोहनिवर्तकमुत्त-
 माधिकारनिरूपकं यज्ज्ञानं तत्संवादे सम्पन्नं तदपि भगवदुक्तमेव भविष्यतीति
 तत्कथयेत्यर्थः॥४८-४९-५०॥

एवं ऋषिभिः पृष्टस्तदुत्तरं वदन् शुकोक्तमेव तदिति सरस्वतीसंवादात्
 यथा विदुरादीनां भक्तिस्तथा भवतामपि भविष्यतीति बोधयन् भवतां वाक्यं
 संवादिजातमित्याह—

SRI SUBODHINI: By calling Sage Maitreya as
“Bhagawan”, his “omniscience” is indicated. It would
 also mean, that “whatever the words of our “Lord”
 which Sage Maitreya had told Sri Vidurji, please tell
 me those words of our Lord! (Bhagawan). Sri Vidurji,
 the foremost among the “Bhakthaas”, had given up
 his relatives, and was going on his pilgrimage
 on this earth. At this time, what was told to him
 by Sage Maitreya? What were the topics pertaining
 to our Lord, which were discussed? He was also asked,
 as to where, both of them had met? ‘If you please
 tell us the name of this place, where this “dialogue”
 had taken place, then we would also get the desire
 to listen, about our Lord and His ‘Bhakthi’ at this
 place also!’ It is always difficult for anyone to
 give up (renounce) one’s relatives! “Please tell us,

whether Sri Vidurji was given advice by someone or an order was given to go away? (i.e. renounce). Please let us know the events, which led to this "going away" of Sri Vidurji." Sri Vidurji is the "best" among our Lord's "Bhakthas". He is such a devotee of our Lord, that he will not commit an error, even if there is a grave danger to him. "Please let us know the pilgrim centres, which Sri Vidurji could visit (i.e. what you know) — where Sri Vidurji got purified, and got blessed with "Bhakthi" to our Lord! Even before, the intellect of Sri Vidurji was the "best" and "pure" only! — especially no one can give up one's relatives, without having purity in one's inner mind! In fact, Sri Vidurji had given up all his ties, from his inner mind itself i.e. not externally, in a superficial way! From this, we can realize, that even King Parikshit was eager and deserving to listen to the "story" of Sri Vidurji! Sri Vidurji was the son of Kishaaru and both Sri Vidurji and Sage Maitreya were good devotees of our Lord. "Please tell us the dialogue, which took place, between these two Mahaatmas!"

This "dialogue", will definitely make the listeners, to attain their goals (success) and is "spiritually" oriented. From this, we can realize, that this "dialogue" between them, had made Sri Vidurji get the highest "Bhakthi" to our Lord. This brings out the glory of this "dialogue" too!

Sage Maitreya was with our Lord, and whatever "advice" was given by Sage Maitreya to Sri Vidurji, "Please tell us about this fully". Moreover, this "advice" pertained to our Lord, and that is why, this advice went straight into the heart of Sri Vidurji. Here, we should realize, that Sri Vidurji only was deserving

to ask the questions to Sage Maitreya and none else! The speaker viz. Sage Maitreya is also one of the greatest "Bhakthas" of our Lord! "Hence, please let us know the full dialogue!" The syllable "Ha" (ah!) indicates "astonishment" — that Sri Vidurji himself was so great a devotee, that he never needed any "advice". But Sage Maitreya did "advise" him! That is why, this is considered as a matter of "astonishment"! Though being a "Soodra", Sri Vidurji deserved to hear this spiritual knowledge from Sage Maitreya. Hence Sri Vidurji's character and conduct must be exemplary!

"Please tell us, as to why Sri Vidurji gave up his relatives? To take "Sannyasa", from being born as a "Soodra", is not appropriate! The syllable "Cha" (and) indicates, that this "instruction" (Upadesa) of Sage Maitreya gave "Jnana" (knowledge) to Sri Vidurji." There must be some reason for this, as this "Jnana" was of the highest category!" This "Jnana" had made Sri Vidurji give up all his attachments and sorrow of his mind! He was made to give up his bashfulness, pertaining to his body and had made him go on a long pilgrimage on this earth. He had come back to Hastinapura, in the same manner, with which, he had gone away from there! From this, we can realize, that Sri Vidurji had secured the highest spiritual "Jnana" from Sage Maitreya, which had made him deserving to have the highest authority to give up all his "infatuations and desires"! — and to become one of the highest devotees of our Lord!" This "Jnana" should have been given by our Lord only to Sage Maitreya. Hence please make us also listen to this great "dialogue"!

When, the sage asked this question, then, Sri Soota saw, that the answers given by Sri Sukadeva only, will be, the answers for these sages, and all these sages also will get "Bhakthi" to our Lord, in the same way, Sri Vidurji had got "Bhakthi" to our Lord! Sri Soota told, "Oh Sage Sounaka! Your words are similar to the dialogue, which Sri Sukadeva and King Parikshit had with each other (on the same subject)". Then he said, as follows.

राज्ञा परीक्षिता पृष्टो यदवोचन्महामुनिः।

तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः॥५१॥

VERSE 51 Meaning: "King Parikshit had asked Sri Sukadeva, and I will tell you about this, as also what Sri Sukadeva had told the king, as his reply! — as per the questions asked by the king!" (On the same subject, on which you have asked me now.)

श्रीसुबोधिनी : राज्ञा परीक्षिता पृष्ट इति। अयमेवाऽर्थः परीक्षिताऽपि पृष्टः शुकेन यदा कथाक्षेपः कृतः एवमेतत्पुरा पृष्ट इति। तदा महामुनिः। तत्स्वरूपतः पर्यवसानतश्च जानन्नवोचत्। तदेव वो युष्मभ्यमभिधास्ये कथयिष्यामि। एवं सति पूर्वं यद्भपद्भिः पृष्टं यदाह भगवान् शुक इति, यच्चेदानीं यदपि मयोक्तं सोऽहं वः श्रावयिष्यामीति तदप्यविरुद्धं भवति। अतः शुकोक्तिमेव कथयिष्यामि पर सावधान्तया शृणुत। शुकस्तु तत्र सभायामृषिभिर्बहुधा पुष्टं बह्वोक्तवांस्तन्मुख्यश्रोतृबुद्ध्यनुसारि न भवतीति प्रकृतत्वाभावात् तद्व्यावृत्त्यर्थमाह—राज्ञः प्रश्नानुसारत इति। राज्ञः प्रश्नमनुसृत्य तदुत्तरत्वेनैव यदुक्तं तत्कथयिष्यामीत्यर्थः॥५१॥

द्वितीयस्कन्धविवृतिः श्रीकृष्णचरणाम्बुजे ।

निवेदिताऽतियत्नेन युक्तिपुष्पाञ्जलिः स्फुटा ॥१॥

भक्तेषु शास्त्रहृदयेषु निवेदयामि शास्त्रार्थतो यदि हरिर्भवताममीष्टः।

तत्पश्यताऽऽत्र विवृतिं भगवद्गुणानां सन्देहवारणविचारणतः प्रसन्नाम्॥२॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

द्वितीयस्कन्धे दशमोऽध्यायविवरणम्॥१०॥

SRI SUBODHINI: “These very same questions were asked by King Parikshit also”. Sri Sukadeva has hinted at this, at the beginning of the third canto, by telling, “as asked for by Sri Vidurji, to Sage Maitreya earlier”. Then Sri Sukadeva, told that the great Sage Maitreya had told Sri Vidurji, about the stories and Leelas of our Lord and His divine nature (self). He had also made Sri Vidurji understand and realize the true divine nature of our Lord, and the “result” of being devoted to our Lord, through one pointed “Bhakthi”! “I will also tell you about the same subject. In other words, I will tell you only the Sri Bhagavatam, as told by Sri Sukadeva. Please listen to this, with your total attention!”

A thought arises here, that Sri Sukadeva was telling this story about our Lord, having seated in the Assembly hall. Perhaps many persons present there might have asked him about many things! Hence, the reply of Sri Sukadeva cannot be only for the principal listener viz. King Parikshit (that the reply cannot be tailor-made only for the king). Answering this possible query, it is said, that Sri Sukadeva was not answering the questions asked for by the “many” — but “RAJNAHA PRASNAANUSARATAHA” — He was answering only the questions, asked by the king “and I will tell you all about these answers only” — so said Sri Soota to the sages!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 10 of Canto II of Shri Mahā Bhāgavata Purāna.

Index

a

aadi (*such as*) 10605
 aananda (*bliss*) 10909, 10966, 11065
 aasrayam (*refuge*) 11033, 11035, 11037
 aatma (*aatmasthanthi*) 10628
 aatma (*para brahman*) 10720
 aatmic knowledge (*of sãnkhyasãstra*) 10599
 abhayam (*fearlessness*) 10789
 action (*karma*) 10697, 11043
 action (*kriya*) 10873, 10963
 action (*kaarmandriyas*) 11077, 11082
 actions (*nature*) (*swabhaava*) 11061
 adharma (*unrighteousness*) 10759
 ādhiboota (*elemental*) 11065
 aeon (*kalpa*) 10608, 10843, 10847, 11006, 11107, 11108
 airs (*praana*) 10871
 all-pervasive (*viraat*) 10926
 all-pervasive (*vyaapi*) 10899
 always blissful and happy (*adeenatvam*) 10746
 anger (*krodha*) 10736
 antaryaami (*indweller*) 10838
 anus hole (*guda*) 11084
 anya (*others*) 10741

armlet (*angada*) 10627, 10628, 10630
 army of cupid (*kaamadeva*) 10609
 artha (*meaning*) 11093
 attacked or covered up (*aakraman*) 10648
 attitudes (*bhaava*) 10801
 attributes (*lakshana*) 11024
 avid interest (*sraddha*) 10810

b

bad fate (*durgati*) 10603
 balaan (*boys*) 10706
 balam (*strength*) 11015
 base (*aasrayam*) 11059
 based one (*aadheya*) 10927
 basis (*aadhaar*) 10717, 10878, 10902, 10926, 11032
 becoming the many (*visarga*) 10689
 being (*sarva janthushu*) 11068
 beyond (*param*) 10959
 bhaava (*attitude*) 10801
 bhaava (*love*) 10825
 bhaava (*emotion*) 10665
 bhagawan (*our lord*) 11103
 bhakthi (*love*) 10717
 bhooritvam (*many*) 10738
 bhrama (*delusion*) 10650
 bliss (*aananda*) 10733, 10873, 10875, 10909, 10966, 11046

bliss (*rasa*) 10913
 bliss of worship (*bhajana-ananda*) 10911
 blissful form (*aananda-swaroopam*) 10887
 boar (*varaaha*) 10671
 body (*dehi*) 10793
 body (*jeevan muktha*) 10862
 born and become (*prajayeya*) 10875
 brahmaandam (*universe*) 10832
 brahman (*brahmavaada*) 10982
 brilliance (*jyoti*) 11074
 broken (*bhanga*) 10725

c

capacity (*veeryam*) 10951
 cause (*kaaran*) 11029
 celestial (*aadidaivik*) 10911, 11053
 celestial deities (*devaguhyam*) 10711
 celestial deity (*devata*) 10630
 cha (and) 10665, 10666, 10667, 10671, 10674, 10675, 10720, 10822, 10865, 10971, 10980, 11013, 11022, 11050, 11062, 11076 11115
 chakshu (*eyes*) 11073
 chinta (*thoughtfulness*) 10746
 chit (*consciousness*) 10910, 10966, 11065
 city (*pura*) 1086
 conscious being (*chetan*) 10868
 consciousness (*sat and chit*) 10873, 10920, 10966
 consciousness (*chidamsa*) 10876, 10878
 contains scriptural (*vedic*) 10863

contemplate (*dhaaranam*) 10765
 contemplation/ absorption (*dhyana*) 10762
 controller (*niyaamak*) 10794
 countable (*ganitaananda*) 10795
 creation. (*adeenatwa leela*) 11026

d

deep experience (*anubhaava*) 10611
 delusion (*bhrama*) 10987
 desire (*kaama*) 10736, 10874
 detachment (*virakthi*) 10659
 devotees (*bhaktaroopa*) 10664
 devotion (*bhakthi*) 11044
 dharma (*dhaarmik*) 10921
 differences (*vikriti*) 11108
 dik (*quarters*) 11073
 disha (*dik*) 11074
 dissolution (*pralayam*) 10756, 11038, 11101
 divine (*brahmik*) 10992
 divine form (*swaroopa*) 10960
 divine forms ! (*truth*) 10960
 divine power (*kala*) 10681
 divine body (*bhagawadeeya*) 10658
 divine nature (*bhaava*) 10873
 division (*bheda*) 11008
 divisions of action (*karma*) 11044
 doer (*kartha*) 10599, 11104
 dwija (*twice born*) 10598

e

ego (*ahamkaar*) 11049, 11089
 entry (*pravesa*) 10975
 established (*vasantham*) 10595
 evidence and proof (*pramaana*) 10631, 11037

exhibited rare brilliance
(*suvarcha*) 10910
experience (*anubhavam*) 10970
eyebrow (*bhroo*) 11028

f

factor of time (*kaala*) 10884
fame (*keerthi*) 10648
father (*pitaram*) 11016
final evidence and proof
(*pramaanam*) 10853
fire (*agni*) 11069
fish (*matsyavataara*) 10632
fish (*matsya*) 10632
form (*roopam*) 10701, 11074
form of knowledge (*jnanaroopa*)
11053
forms (*chaturmoorthi*) 10698
forms and tasks (*roopa and*
kaarya) 10607
foundation (*aadhaar*) 10591
full divinity (*poorna*) 10694

g

girdle (*mekhala*) 10644
giver of *aatma* to everyone
(*aatmaprada*) 10603
goals (*sarva purushaartham*)
10636
grace (*kripa*) 10924
grace (*anugraham*) 10744
grains etc (*food*) 10622
grossest form (*jada*) 11065
gunas (*gunaateeta*) 10900
gunas (*qualities*) 11038
guru (*teacher*) 10600

h

harmony (*satwa*) 11046

havyam (*offering*) 11079
highest limitless 'bliss'
(*paramaananda*) 10795
his play (*kreedaa*) 10922

i

ideals (*yukthi*) 10864
ignorance (*avidhya*) 10831
illuminator (*prakaasak*) 11051
imperishable brahman
(*aksharaatmak*) 10909
imperishable brahman (*akshara*)
10905
impermanent (*anithya*) 10840
individual soul (*jeeva*) 10867
indweller (*antaryaami*) 10587,
10715, 10813, 11054, 11056
infatuates (*mohika*) 10774, 11015
infatuating maya (*ishad*) 10937
ingress (*aavesa*) 11060
instructing (*siksha*) 10972
instruction (*upadesa*) 10887,
11115
instrument (*saadhan*) 10951,
11015
intellect (*buddhi*) 10960, 11040
invisible entity (*avyaktha*) 11063
isa (*lord*) 11044
ishwara (*bhagawan*) 10875
ishwara (*kali*) 10751
ishwara (*lord*) 10834

j

jeeva (*chaskambheti*) 10766
jeevatwam (*body*) 10879
jnana (*aatma*) 10697
jnana (*knowledge*) 10615, 10628,
10871, 10952, 10963, 10968,
10970, 10971, 11000, 11104
11011, 11020, 11089

jnana (*kriya and jnana sakthi*)
10966

k

kaala (*time*) 10648
kaama (*cupid*) 11082
kaama (*desire*) 11081
kadamba tree (*flower*) 10621
kalpas (*aeons—yugas*) 10745
karma (*action*) 10697, 10876
kesara (*growth*) 10622
knower (*jnaata*) 11056
knowledge (*jnana*) 10876, 11044,
11036
knowledge (*veda*) 10878
known (*jneya*) 11056
known (*uta*) 10781
kreedaa (*play*) 10922
kriya (*action*) 11015

l

latent tendencies (*samskaaras*)
11062
liberated ones (*muktha*) 10913
liberation (*mukthi*) 10738
like space (*aakaasa*) 10798
listening (*sravan*) 10848
little (*alpa*) 10925
lord rudra (*siva*) 11102
lord's jnana (*knowledge*) 10971
love (*prema*) 10665, 10825
love (*rasa*) 10733
love (*sneha*) 10937
love and liking (*priyaha*) 11000
lust (*kaama*) 10914

m

mahaan (*glorious*) 11066
mahaatmyam (*glory*) 10767

mahat tatwam (*great principle*)
11066

makha (*sacrifice*) 10759
manan (*contemplation*) 10848
manthram (*chanting*) 10894
manyu (*anger*) 10592
master (*pati*) 10838, 10921
master and ruler (*swami*) 11027
maya (*his capacity*) 10811
memory (*chitham*) 11040
mendicant monk (*sannyasi*)
10748
mental (*adhyaatmik*) 10911,
11053
mind (*manas*) 11040
most important vital air (*Āsanya*)
10607
muni (*sage*) 10609
myself (*brahma*) 10755

n

nara (*men*) 11060
nature (*arhana*) 10923
nature (*prakruti*) 10701, 11040
nature (*swabhaava*) 10801, 11050
nature (*swaroopa*) 11024
nectar (*sudha*) 10860
nirmala (*purity*) 10672
non violence (*ahimsa*) 11010
nrinaam (*human beings*) 10674
nyaya (*logic*) 10840

o

objects (*vishaya*) 10914
oblation (*havyam*) 11080
observance of a vow (*vrataam*)
10906
oh master! (*natha!*) 10959
oh primordial purusha (*lord*)
10642

omniscience (*sarvajnata*) 10957
 openings (*dwaar*) 11084
 opulent (*aishwaryam*) 10950
 orders (*bhakthi*) 11013
 originated (*chaturbhuja*) 10602
 our lord (*prameya*) 10998
 our lord (*saayujyam*) 11049
 our lord (*saranaagati*) 11049
 our lord (*bhagawan*) 10854
 our lord (*jnana*) 10806
 our lord (*parameshti*) 10853
 our lord (*preetamanaha*) 10938
 our lord (*ullaas*) 10712
 our lord (*yeva*) 11062
 our lord! (*dhunoti*) 10826

p

paalan (*protected*) 10708, 10710
 para (*beyond*) 11052
 param (*the beyond*) 10960
 part (*amsa*) 10587, 10745,
 10873, 10880
 part (*anga*) 10970
 parts (*kalaa*) 10681
 parts (*limbs*) 10890
 path of grace (*pushti*) 10605,
 10736
 penance only (*tapas*) 10607
 permanent (*nithya*) 10834
 physical (*aadibhoudik*) 11053
 pitaram (*father*) 11017
 play (*kreedaa*) 10732
 pleased (*ullhas*) 11028
 pointing out (*akshepa*) 10814
 pointing out (*samsoochanam*)
 10727
 poorna (*total*) 10875
 power (*sakthi*) 10745, 10916
 power of time (*kaala*) 10721

powers (*vibhootis*) 10762
 powers of action (*kriyasakthi*)
 10602
 praana (*vital air*) 11066
 praise (*stuti*) 11013
 prakruti (*nature*) 10739, 10743,
 10791, 10813, 10848,
 10900, 10979, 11097
 pramaana (*evidence*) 10726,
 11024
 principle (*tatwam*) 10666
 principle-form (*tatwaroopa*)
 11046
 principles (*tatwam*) 11047
 proof (*pramaana*) 10700, 10726,
 11019
 proper order (*vidhi*) 10754
 pure (*nirmal*) 10796
 pure (*water*) 11060
 pure conscious being (*chetan*)
 10881
 purusha (*lord*) 10895
 purusha (*primordial person*)
 10593

q

qualities (*dharma*) 10649, 11100
 qualities (*gunas*) 10842, 11024,
 11044, 11073
 quality only (*guna*) 11096

r

rahasi (*alone*) 10948
 randhra (*hole*) 10825
 rasa (*relish*) 11068, 11070
 receive and hold this
 (*grihaana!*) 10970
 refuge (*aashrayam*) 10690,
 10738, 11048

refuge (*aasraya*) 11056
 remain (*sham*) 10826
 result (*phalam*) 10665, 10736,
 10739, 10794, 10875, 10876,
 10935, 11028
 role (*leela*) 11032

s

sacrifice (*yagna*) 10591, 10754
 sage bhrigu (*bhrigulata*) 10635
 samarpanam (*consecration*)
 10659
 sana (*everything*) 10827
 saptatantu (*of seven knots*) 10725
 sargam (*creation*) 11029, 11038,
 11041
 sat part (*truth*) 10871, 11065
 security (*raksha*) 10648
 smile (*haasa*) 10679
 sneha (*love*) 10672
 soul (*jeeva*) 10615
 sound (*sabdam*) 10793, 10878,
 10960
 sound (*vaachak*) 11094
 spiritual practices (*saadhan*)
 10665
 sri bhāgavata sastra (*scripture*)
 10818
 sri sukadeva (*suka bird*) 10778
 supernatural (*cruel*) 10724
 supernatural leela (*aloukik*) 10710
 swabhaava (*nature*) 10801
 swami (*master*) 10953

t

tamas (*darkness*) 10978
 tapa (*penance*) 10894
 task (*kaaryam*) 11029, 11104
 tatwam (*principle*) 10651

tatwam (*param*) 10790
 the non-doer (*akarta*) 10599
 the unseen (*avyaktha*) 11095
 thicker (*prithu*) 10591
 three cities (*tripuraroopa*) 10750
 three qualities (*gunatrāyam*)
 10649

time (*kaala*) 10638, 10643,
 10746, 10758, 10769,
 10789, 10836, 10873,
 10876, 10885, 10901,
 10903, 10926, 10958, 10979,
 11102

total and full (*poorna*) 10745
 touching (*sparsam*) 11076
 trouble and cruelty (*violence*)
 11008

truth (*facts*) 10697
 truth (*sadamsa*) 10878
 truth (*sat*) 10873, 10876, 10977
 truth and consciousness (*sat-
chitroopam*) 10909

u

union (*samyoga*) 11077
 universal soul (*brahman*) 10867
 universal form (*viraat purusha*)
 11057

universe (*prameya*) 10983
 unreal (*asathyam*) 10988
 unseeable (*adarsanam*) 10744
 unseen and hidden (*avyaktha*)
 10877, 11091

unseen (*avyaktha*) 11091
 upadesa (*instruction*) 10886,
 10887

v

vakra (*inimical*) 10638

Index

g

vanaani (*forests*) 10619
varaaha (*boar*) 10594
various qualities (*gunas*) 10971
veeryam (*capacity*) 11063
very peaceful (*prasaantha*)
10789
viraat purusha (*our lord*) 11072
virtues and qualities (*gunas*)
10814
visarga (*becoming the many*)
10697
vision (*ikshanam*) 10709
vision is nourishment
(*poshanam*) 10689
vital air (*praana*) 10871, 11067,
11068, 11086, 11088
vow (*vrata*) 10682, 10889

w

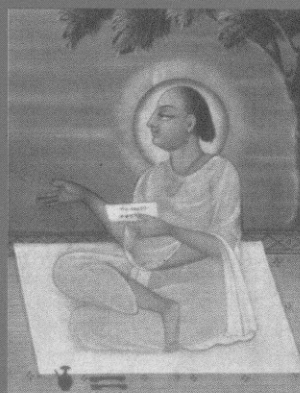
waste material (*malam*) 11084
wind (*vayoo*) 11066, 11072,
11076
witness (*saakshi*) 10850
word (*vaani*) 11081
world (*lokam*) 10909
worlds (*universe*) 10621
worshipful (*pooja*) 10923

y

yagna (*sacrifices*) 10610, 11080
yagna (*dharma*) 10608
yavanaa (*plural*) 10740
yiva (*like only*) 10884
yugas (*aeons*) 10753

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



SRI SATGURU PUBLICATIONS

A Division of

INDIAN BOOKS CENTRE

40/5, Shakti Nagar, Delhi-110007 INDIA

8800